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“No African Americans take to the streets in protest to demand Whites to love us more. We demand a behavior change!” Rev. George C. Gilbert, Jr.

November 2024 Newsletter

A Look At The Election



Rev. George C. Gilbert, Jr.

My take on the Election:

1. Rural white women in America do not agree with women liberation and a woman as president. They also believe that white power is more important than woman power.
2. Enough Black men did not see VP Harris as an ally to them. Other than Howard University and her sorority, not enough of her ties to blackness and black men were highlighted. Her being married to a white man with white children, a prosecutor during the 90's, and CO-author of the worst crime bill that put black men in jail all played

against her in getting the black man vote (not because she was a woman, but because of the above references).

3. Latino's voted for Trump because they felt under his last administration, they did better economically than under Biden. The question also must be raised is the brown community an ally to the black community, or is it a one way relationship that only works when the black community is helping the brown community.

4. There were millions of potential voters who opted to stay home on election day because of Vice President Harris' silence to the genocide taking place in Gaza. Her lack of voice to the atrocities, done by the Israel state, of those being displaced, bombed and killed some would say truly cost her the election.

5. Lastly, this is the third election that the Democrats forced the candidate on to the people. If you remember, Bernie was giving Hilary a run for her money, but the dnc decided to give her the questions to the debate in secret. Everyone knew Biden's age and longevity was at question, but they felt he deserved the seat. And with VP Harris, they decided not to have a proper process of selecting the candidate for the dnc to vote on, yet they just gave us VP Harris.

I think it's past time for the DNC to start listening and letting the people's voices be heard.



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NOTHING IS TOO SMALL!!!

Can Blacks Afford To Be Single Issue Voters?



By Natalie H. Rozzell

Many people have deeply held beliefs that directly translate to votes for those who believe the same. By definition, a single issue voter is a person who prioritizes one issue above all when selecting who should represent them. While it is important for one to vote their beliefs, one begs the question: can Blacks afford to be single issue voters?

Issues like reparations for those standing in the shoes of the formerly enslaved (American Freedmen) and the problems surrounding illegal immigration have some Blacks voting for Trump or against the Democrats for third party candidates. Others have decided as an act of protest to 'vote the couch' by not participating in the 2024 election at all. However, with the rolling back of many rights and privileges that have been in place for decades such as *Roe v. Wade*, voting rights, and other issues that disproportionately affect Blacks, it feels like we can never make headway. Nonetheless, voters have a lot more to consider than just one issue.

Many people believe that the Black vote doesn't matter overall. But others know that whites roughly vote 50/50 for each party and the Black vote often gives a bump to the Democrats. Black people are an important stronghold of the Democratic party, but in recent elections more and more Blacks have been moving to other parties. And because in recent decades the Democratic party has not answered the call for specific policies to address Black agenda issues like reparations, criminal justice reform,

etc., many feel that they can make them pay by voting against them or not voting at all.

So is that the correct strategy to get more attention from these political parties? Is the Black agenda of each major party candidate enough even though the agenda might not mention the single issue that a voter prioritizes? Recently Kamala Harris' team provided an 'Opportunity Agenda for Black Men' that includes forgivable loans for new business owners, health and mentoring initiatives, and the legalization of marijuana to name a few. Her campaign also presented a case on how Project 2025, a playbook put forth by the Heritage Foundation, could hurt Blacks. Donald Trump, on the other hand, has a 'Platinum Plan' that includes ways for Blacks to have safer communities, more small businesses, and education choice.

There are many reasons why Blacks would prioritize one agenda or issue over another, especially if that particular issue affects one's life directly. The argument against Black people being single-issue voters is rooted in the complexity and interdependence of issues affecting our communities as a whole. For example, focusing solely on a single issue such as criminal justice reform, while essential, might overlook interconnected issues like economic disparity, education inequality, healthcare access, and voter suppression. These issues do not exist in isolation; improvements in one area often require policy changes in others.

In short, there is simply too much to be done for Black Americans to burn our hands carrying a torch for just one issue. We must select the agenda that will be the most impactful for the largest swath of our people. And we must be strategic in how we plan to get all items on our agenda even if it takes multiple election cycles. Below are some things to consider:

- We must adapt, develop, and prioritize our positions based on the needs of Black people.
- We must create watchdog organizations that hold the feet of these politicians to the fire and follow up on promises made.
- We must engage in the political process more often than every 2 or 4 years.
- We must run and support more candidates who can push our issues to the forefront.
- We must continue to educate our community about the issues that affect us the most so the younger generations know our history and how to continue the fight.

CALL US FOR YOUR:

WORKSHOP – SEMINAR – TRAINING NEEDS

-DO YOU NEED TO SET UP A SOCIAL JUSTICE MINISTRY

-CRITICAL RACE THEORY

-POLITICS AND THE CHURCH

-WHERE DO WE GO FROM HERE – A POST PANDEMIC PROPHETIC MINISTRY

-RACIAL EQUITY WORKSHOPS

-POLICE DE-ESCALATION TOOLKIT

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ITS THE RACISM STUPID!



By Asa Gordon

Why is it that a significant number of the white electorate, conservative, liberal or independent are immune to measurable objective truths about the nature of our political parties, the state of our economy, or any other domestic policy?

Why for so many whites no amount of data will change their minds, rejecting basic facts that are objectively and easily verifiable? Despite a detailed congressional investigation, more than 725 completed federal prosecutions of Jan. 6 participants, many admitting in trial court that they were inspired by Trump and yielded no evidence of FBI involvement, yet a substantial number of the white electorate embrace conspiracy theories similar to what drove rioters to storm the Capitol three years ago, dismissing the

evidence of their own lying eyes. A majority of Republicans and Independents polled (Washington Post-University of Maryland) think it is Definitely/Probably true or not sure that FBI operatives organized and encouraged the Jan.6 attack on the Capitol. Let's face an unpleasant truth. It ain't about concerns over domestic or foreign policies, it ain't about the economy or immigrant crime, those expressed concerns are excuses that belie the reality of the abiding existential fear that animates a majority of the white electorate. What a majority of the white electorate has demonstrated in voting for voter suppression in the absence of any credible evidence of voter fraud and cannot face or admit is their fear of the loss of hierarchical racial status in an evolving multiracial democracy. This is what it has always been about for a majority of the white electorate sense the first multiracial democracy defeated the majority choice of the white only electorate under the party campaign "This is A White Man's Government" and rejected the 14th&15th Amendments to the constitution in the first post Civil War presidential election of 1868. The first multiracial American Democracy that amended the antebellum white only founders constitution of 1787.

If scores of whites can lie to themselves for over a century and memorialize their ancestors who died in the cause of racial

supremacy in service of slavery, how can we be bewildered by scores of whites inability to admit it's their fear about a democracy that relies on the votes of nonwhites that represents to them the existential threat to democracy i.e. the certain knowledge that the majority national popular choice reflects the majority choice of non-whites over the clear majority choice of a white only electorate. The big lie, is the media greater lie, that a majority of Trump voters believe the big lie of voter fraud. They are not that universally stupid. White Republicans and Independents are not inherently dumber than white Democrats. White voters on the whole are not more ignorant than Black voters. However, white voters know for certain that Trump won a majority of the white only vote, and that Biden won a majority of the National and non-white vote, and thus a multiracial democracy does not represent the choice of the white only majority. Unable to accept this reality, they rationalize policies to suppress the votes of nonwhites in denial of their ill-rational racist motivation, rationalizing it all as a rational fear of voter fraud.

Thus Trump knows his campaign does not have to offer real political domestic solutions for anything. He only has to present permission structures by offering a series of improbable rationalizations that afford plausible deniability that it ain't all

about racial status, while assuring most whites that it is all about racial status. This is why reality based data on the economy, crime, environment, voter protection, and abortion rights favorable to the Democratic Party seemingly cannot be processed by a majority of the white electorate, for objective measurable truths are trumped (pun intended) by their overriding irrational fear of voter replacement by the adsorption of a non white immigrant population. The reporting on polls belies the true reason of what they represent. An evolving multiracial Democracy is the perceived existential threat to Democracy by a majority of the white electorate, it preceded a Civil War, it precipitated Jim Crow, and it now appears posed to inaugurate authoritarian rule.



This academic study explains why a white majority voted for Trump in 2016 & 2020 and will again in 2024. He knows he does not have to represent any real governmental policies, all he has to do is create lies which provides a permission

structure for a majority of the white electorate to vote to maintain white racial supremacy while in denial of same.

For those who would point out that the votes of non whites who voted for Trump argues against the charge of racism, is ignorant of the legacy of colonizing the minds of the subjects colonized.

Reflections From Our Young Adults



Zuogwi Earl Reeves

Reflecting on the challenges and opportunities before us in this post-election season, I am compelled to consider the spiritual and social disruptions required in the wake of a divided nation. Donald Trump's recent reelection has shaken many of us, intensifying a climate of division, marginalization, and fear. In times such as these, I am deeply moved by Nehemiah's question: *"Shall we rest in the ruin?"* When so much in our communities remains broken, we cannot afford to be passive or complacent.

This call is echoed in the powerful image of encountering the spirit of the man residing in tombs—the one whom Jesus met, bound by chains and living in isolation. His plight reminds us of those in our communities who are spiritually bound, ostracized, or suffering in silence—those who need healing, liberation, and inclusion. Just as Jesus disrupted the forces that held the man captive, so too are we called to disrupt the forces that would hold our communities in bondage, to be vigilant against any plans that would perpetuate harm, and to stand resolute in our mission for justice, compassion, and transformation.

I am sharing some reflections on how we might step forward as Progressive National Baptist Convention leaders. Guided by these powerful Biblical images, we can reclaim our role in rebuilding what is broken and liberating those bound in spiritual and social chains. Here are some ideas to inspire our mission forward:

- 1. Resurrecting the Church Militant**
Our history is rooted in active resistance to injustice. Shall we rest while so many in our communities suffer? How can we

reclaim the church as a force for justice, positioned to address systemic inequalities and bring healing to those still living in the “tombs” of poverty, isolation, and despair?

2. **Restoring Sunday School as a Foundation for Literacy and Cultural Competence**

Beyond spiritual teaching, Sunday school can become a space to nurture literacy, critical thinking, and cultural understanding. Can we expand this foundation to empower minds and lift our congregants out of isolation, providing skills affirming their faith and place in the world?

3. **Churches as Incubators for New Black Thought**

Shall we rest in what we’ve always known or create spaces where new ideas and bold visions for the future of Black America can flourish? Our churches can serve as places where those bound by societal constraints are given a new voice, vision, and freedom to think and grow.

4. **Reclaiming and Reframing Black Christian Nationalism**

The rhetoric of Black Christian nationalism has power, but it can also risk isolating or limiting our faith’s true scope. How might we use this platform to center the healing, liberating work of Jesus, as he reached out to the man in the tombs, to redefine our mission with radical inclusivity?

5. **Being Followers of Jesus – A Call to Social Justice**

Nehemiah refused to settle for a city in ruins, and Jesus reached into the darkness to free those in chains. Shifting our language from “disciples of Christ” to “followers of Jesus” grounds our work in a path of social justice and compassion, actively seeking out those in need of hope and healing.

6. **Redefining Heaven’s Promise**

For many, Heaven has been portrayed as an escape from earthly struggles. What if we reframed it to emphasize the pursuit of justice and dignity here and now? Shall we rest in hoping only for a distant paradise or strive

to make our communities peaceful and healing?

7. **Rhetoric as a Tool of Power**

Language shapes reality and can be used to bind or liberate. How might we examine our rhetoric and its proximity to power structures, especially those aligned with whiteness, to ensure our words are free and empowering rather than isolated and limited?

8. **Cultivating Black Global Citizens**

There is a profound need to foster a vision of global citizenship within our congregations. Let's encourage our members, particularly our youth, to see themselves as part of a worldwide community, transcending the "tombs" of narrow perspectives and promoting justice and unity on a global scale.

9. **Challenging Patriarchy as a Fortification of Whiteness**

Shall we rest within the confines of patriarchy, a structure that often fortifies whiteness and exclusion? By challenging these structures, we can create a church where

freedom, dignity, and inclusion are available to all.

10. **Viewing Whiteness as a Force to Reexamine**

Like the man among the tombs, who was cast aside and isolated, whiteness as a structure has often perpetuated exclusion. What would it mean for us to dismantle these barriers in our congregations and communities, promoting belonging, equity, and healing?

11. **Whiteness as Death** – Lastly, there's a profound conversation to be had about whiteness as a force that, historically, has represented a denial of life and possibility for Black communities. This is not to dehumanize individuals but to critique a system that has so often equated whiteness with control, power, and exclusion.

Nehemiah's question, "*Shall we rest in the ruin?*" challenges us not to settle for the brokenness we see around us. It is a call to rebuild, restore, and renew our commitment to justice and compassion. Dr. King, too, asked, "*Where do we go from here?*" pointing to the need for a more profound transformation—a

restructuring of society to address inequality at its roots. Together, these voices urge us to see the work that lies ahead and to answer it with bold action and unwavering faith.

As leaders, we can confront the ruin and respond with hope, determination, and a vision of equity that empowers those we serve. Let us rise to this call, guided by faith and driven by the conviction that a more just and compassionate world is possible and within our reach.

In faith and solidarity,

Zuogwi Earl Reeves



What's At Stake Symposium



URBAN GARDENING



Breast Cancer Awareness

**The New Macedonia Baptist Church,
Washington, D.C. – Pastor Patrick J.
Walker**



Caregivers Conference



Clean Energy Conference



Leadership Award

**"Power Conference"
Dr. Altavon Clark**

