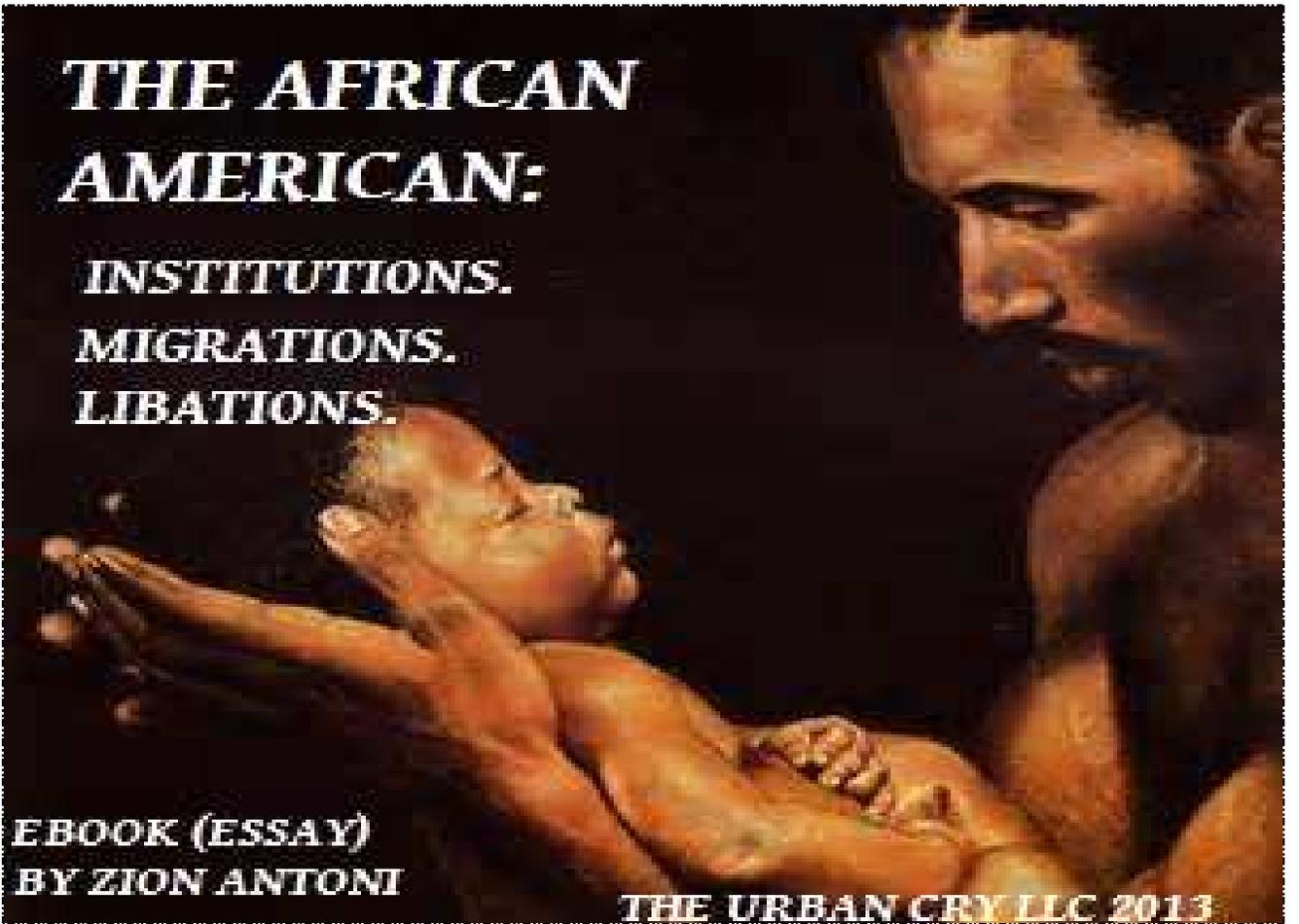


***THE AFRICAN
AMERICAN:***

***INSTITUTIONS.
MIGRATIONS.
LIBATIONS.***

***EBOOK (ESSAY)
BY ZION ANTONI***

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***FOR THE BRONX, THE DIASPORA, THE STRUGGLE,
AND POSTERITY. –***

ARI AL-YASA



Peace. As a freelance journalist/essayist I approach this work as an offering: of education, awareness, and life in America with an redeeming value. In the spirit of scholar, playwright, writer Melvin B Tolson, as a tool of inspiration to the current and young black America. In the spirit of Fredrick Douglass, as a statesman, and proclamation to today's African America and all those that live next to her plight. As a young man born in the inner city and raised within the confines thereof, an eagle eye elder with knowledge, and your personal witness: from the held ounce to the prison pipeline, down to the street value and casualty of the drug trade.

This essay holds no charge, with no regrets, because this is us, this is America, and our history without propaganda, as it relates to our now; the reflection in our mirrors, coast to coast.

Yours truly, Ari Al-yasa.



INSTITUTIONS.

Those in our thirties, and younger, remember the epic roots. Corny as it seemed we and others were forced within the confines of American education to ingest this educational tool. The late Alex Haley produced this in concern, that black generations would know their history, similar to his. I reference roots because I reference the Diasporas first institution, that generations ago knew in our home continent, the cradle of our ethnicity. Family. The second was community or village. The third was a province, or district, that was housed by a kingdom. Protocol of the family was in action: from large families, hunter gatherers, and village elders. I have to note, that among Africa especially northern kingdom A.D slave trade was common.

Moors and Islamic ideals were side by side with traditional Hebrew or Christian/Coptic beliefs in these regions, as well as the foundational Egyptology. And in these regions, and kingdoms, politics was politics as usual. Arab nomads, and kingdoms traded with each other: gold. Silver, spices, and slaves. These slaves were more in essence servants, devotees, workers, the necessary to a kingdom or a household.

But as one teacher back at Temple(r.i.p) Harrison Ridley JR told us one night, institutional slavery was the worst form practiced on American soil.

The mass confiscating, chaining, brutal and the most Psychologically damaging. The idea of an west Indian slave owner produced in a Virginia meeting multiplied generations: to where the effects are seen today. Now that I've stated the obvious, I want to quote Melvin B Tolson, as heard in the movie the "Great Debators". "Find, take back and keep your righteous mind. This is a proclamation within his text " ". This, has been practiced pre and since the abolition of slavery; because in essence slavery was Ideological, political, and economical. Along with being one of the greatest crimes against humanity. This progression has continued via late 19th and 20th century: W.E.B Dubois, Booker T, Martin, Malcolm, Huey, Black nationalism, Garveyism, Black wall street, civil rights, and the list goes. Here we are 21st century. Generations later, America is our home, among its many industries and institutions. I hold to Melvin B Tolson's quote, in essence of self, community, society, and nation.

"The slum isn't in the neighborhood, it is in the heart and soul of the people"-

Muhammad Ali

In my grassroots approach to the plight African American peoples, I myself am inclusive: in all my work, and efforts, to all peoples. There are most movements and organizations that by public policy and appearance are lucrative, and influential, but not truly effective. The minority, not the majority usually hold the effectiveness for true social change, and most of those heroes go unsung , up to date, most African Americans call for a another "leader". But within that call there is a sum, that hope that leader does not impart and help anyone else, but African Americans. This stems from the psychological destruction of unity via slavery.

African peoples in America and Descendants, their struggle though unique, is relative to the struggles of all ethnicities, under the sun. Summed up? The institution of African peoples in America, from family to schools, must be nurtured, and strengthened, for any positive change. That is your "brother" by race, but to make him your brother by relationship, will take work. In the spirit of Naim Akbar, and in words of the late kwame Ture, consider.



MIGRATIONS.

A. The Black Geographic.

Our history. Slavery's a murky, ugly topic. In essence its part of our history, and in America? Our general springboard of our generations, here, in America. What I understand from the fifteenth century till now, is that slavery was agricultural, political, 100 percent immoral, and predominantly, based on economics.

The dispersal after this national evil filled the country. From the west, Midwest, the hub of the north, and the grimy south, where its spirit was most hostile.

The black migration was based thoroughly on 2 movements of migrations: the first movement, and the second.

"The Great Migration was the movement of 6 million [African Americans](#) out of the rural [Southern United States](#) to the [Northeast](#), [Midwest](#), and [West](#) for most of the 20th century. Some historians differentiate between the first Great Migration (1910–1930), numbering about 1.6 million migrants who left mostly rural areas to migrate to northern and midwestern industrial cities, and, after a lull during the [Great Depression](#), a [Second Great Migration](#) (1940 to 1970), in which 5 million or more people moved, including many to California and other western cities.^[1]"

The Second Great Migration was the [migration](#) of more than five million [African Americans](#) from the [South](#) to the [North](#), [Midwest](#) and [West](#). It took place from 1941, through [World War II](#), and lasted until 1970.^[1] It was much larger and of a different character than the first [Great Migration](#) (1910–1940). Some historians prefer to distinguish between the movements for those reasons.

In the Second Great Migration, more than five million African Americans moved to cities in states in the North, Midwest and West, including many to [California](#), where [Los Angeles](#), [Oakland](#), and [Long Beach](#) offered many skilled jobs in the defense industry. Most of these migrants were already urban laborers who came from the cities of the South. They were better educated and had superior skills compared to those of non-migrants. In addition, African Americans were still treated brutally in the South, and many sought to escape this."



B. The Black Social scope.

The second extent of the black migration is social, cultural and economical. Socially.. there are rudiments within the bloodline of slavery that is evident that have passed down to this generation, and probably the next, in the body of the Diaspora in America. Culturally, there are ties that bind: for the more fundamental among us, we connect to our roots and landmark the good, bad And ugly of our history for general ethnic growth. For the cultured: a current disposition of affluence, wealth, fame and talent. But even till today, African American culture is securely tied to American economics.

American economics shape shifts our community in essence. American economics intensifies. A harsher life among a lower to below the poverty line community. American economics gives the illusion that monetary value defines manhood, or personhood. In African American communities, rich or poor, American capitalism should not be allotted to create more division. Capitalism means growth, and to a people that has seen poverty, empowerment. Considering African Americans, nothing can replace unity, true corporate movement, and concern for the future. The most profitable migration is one that considers the future.



LIBATIONS.

Libations are traditional drink offerings in remembrance or honor. The tribute to ancestry. From African American deceased and fallen, to the great leader of the 'Moses' dynamic. In urban American culture it is the drink offering to the fallen, the memory, the substance to remember ours for the affinity of solidarity. In spite of the war that the African presence in America has suffered, from casualty to social dysfunction, a libation offered to the past, is a toast to the future. To close, in my administration, I move in accordance, in advocacy and remembrance of those who fallen by gunfire, overdose or mass or false incarceration. And I lift solidarity: the practice by which the casualty can be prevented. In example, the malt liquor libation to the fallen is a toast to the lives and babies of the future. The libation is a form of progress. Progress is organizing, education, family solidarity. Mentorship recreation, and more methodologies, pro active to combat the cancers of African peoples in America. Here's my offering to the future. Blackness is not just an ethnic plant spread over the earth, and within the realest aspects of American history. And within the gates, sinkholes, and regions of inner cities. At the current it's a foundation, from yesteryear to now, of what productive, and what's life preserving can come about for the future. To honor blackness is to preserve what has tried to be destroyed, and being destroyed: by monetary, counter-culture infiltration, and exploitation. Whether personal, political, economic or domestic; even in your own home, and from me yours truly a product of the struggle. Those aware: build, and don't destroy. Hotep(peace).-

Consciously yours,

Z.A

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