



A BlackEconomics.org Pamphlet

“Love and BlackEconomics”

Introduction

“One will do anything for love!” “Where the head goes (including a head operating under the influence of love), the body follows.” “Love matters.” All three statements convey the power of love. Your love for economics, Black people, or a combination of the two was sufficient to motivate you to read this pamphlet. Yes, “love makes the world go around.”

However, one must ask: If love is so great and powerful, then why do we face such a problematic world? The answer is actually quite simple. Obviously, the love referred to in the foregoing is not a kind of love that generates the types of positive outcomes world that we have come to desire.

Therefore, we need to identify the type of love that will generate the world that we desire. Having identified that love, if we can promulgate it in the same way that the current form of love has been promulgated in the world, then we will be able to observe a transformation that places us in a more favorable state.

This pamphlet is a consideration of how Black Americans can identify the correct kind of love, permit it to permeate our lives, and reap the benefits thereof. We believe that

if we can do this, then we will have found the magic elixir for overcoming all of the barriers that we have and will face in the wilderness of North America.

You may ask: Why is an economist concerned with love? The answer is that all of our analyses to this point have enabled us to conclude that, although we have proposed many approaches and solutions to Black America’s problems, a key requirement is to identify a driving force that will ensure that the approaches and solutions that we have proposed are actually implemented. Love is that force. Love is a force that can yield success.

What is “Love”

Love is an emotion that is expressed prevalently in our world. Love is expressed so prevalently that we seldom pause to consider its meaning. As we came to know about love during our formative years, we may have even gone to Webster to read the definitions of love. We would have come away with words, such as affection, attraction, and admiration that described love. Our purpose for going to Webster to define love was probably because our small minds were beginning to tinker with an idea

of love relationships. Therefore, we saw the word affection and stopped right there and said, “that’s it.” In our shallow and narrow thinking and learning about love, we may have also added the word adoration to our understanding of what love means. However, our learning should not be shallow and narrow. Rather, for a word that is as important (even critical for life) as love, our thinking and learning should be deep.

In deep thinking and learning about love, we go much further than simply finding words that describe love. We might venture to the Greek—as do many students of the Christian faith—where there are seven commonly understood words that define love: (1) Eros; (2) Philia; (3) Ludus; (4) Storge; (5) Philautia; (6) Pragma; and (7) Agápe. Interpretations of these Greek words offer definitions, as opposed to descriptions, of love. If you cannot interpret these Greek words in an English context, then let us assure you that there is some overlap between these Greek words and the English words that describe love.¹

In our everyday lives, we hear the word love in music, we hear the word spoken in television shows, movies and plays, and we read the word love in a variety of texts: Internet messages, advertisements, magazine and journal articles, and books. Also, we say the word love in so many contexts. Love, love, love. The word is everywhere. We sing, hear, read, and say it so often that it becomes commonplace. And whatever you intend by the word love when you encounter or use it may be correct. However, you should consider that what you understand and intend as love may not be complete.

So, we will brook no delay. We will now offer our definition of love. The definition that we offer is particularly relevant for the broader topic of this pamphlet, which is Black economics. How do we define—not describe—love? We define love as that which **nurtures, validates, and preserves**. To love is to nurture—assist in bringing to completeness or to fruition. To love is to validate—affirm the value and the truth of that which is loved. And to love is to preserve—ensure that that which is loved is maintained, not destroyed. Our definition of love for purpose of this pamphlet is closest to the English word benevolence.

So, as we move on to explore economic aspects of love, let us keep in mind that to achieve optimal economic outcomes for Black Americans, it is essential that we operationalize love as an emotion that is defined by nurturing, validating, and preserving.

Love and Economics - Overview

We all agree that love is an emotion. Emotions, on the other hands, are neurophysiological phenomena that are responses to multifaceted aspects of our environment. In our head and in our body we feel things, as Prof. Maulana Karenga says, “depending on what we be doing.” So, when the emotion love is experienced, given a shallow and narrow definition of the word, it is a response to our environment.

Maybe he/she/it is pleasant to the eye. Maybe a smell, a taste, a sound, or a touch (oh the softness) triggers an emotion. In response, we say, “I love.”

¹ To ensure that you undergo deeper learning about love, we leave it to you to become familiar with the details of these Greek terms.

Through the course of time, scientists have studied the sights, smells, tastes, sounds, and touches that are available (and that can be made available) in the environment and have determined what types of emotions are likely to be elicited when the former are encountered by humans.

In the rat-like environment that has become global capitalism, entrepreneurs see to it that “human rats” are stimulated with sights, smells, tastes, sounds and touches that spark a neurophysiological process that compels us to say, “I love that,” and “must have that.” This system of things is designed to turn the global economic wheel, which makes you work to amass income and wealth that you can then use to acquire and consume that which you love; be it a human, a good, or a service.

The global economic machine has become so adept at production that it can now produce more than can be acquired simultaneously by those with the power and desire to acquire. Therefore, increasingly powerful (including subliminal) efforts are undertaken to stimulate human senses to love, acquire, and consume.

There are at least two problems with the outcome that we have just described. First, any fledgling economist will inform you that there are points of satiation and disutility in these consumption and production paradigms. For example, on the production front, over utilization of resources to produce can be harmful/destructive for the environment. On the consumption front, if you eat too much, then you will become sick or obese and die. If you take too many opioids, then you will overdose and die. In other words, global efforts to stimulate a love for goods and services and the related consumption in order to ensure persistent

economic growth, in the extreme, cannot succeed perpetually.

Second, the just described effort to manage the “human rat” type global economy by stimulating a love of goods and services is devoid of the correct form of love for humanity. By correct form of love, we mean the nurturing, validating, and preserving form. When global economic emphasis is on production with “human rats” as consumers, humanity is devalued.

That is not to say that all humans are devalued. The rich and powerful (so-called one percenters) oligarchs and plutocrats, who are guiding the global economy, fully comprehend the process, and are keen to nurture, validate, and preserve themselves. However, the uninformed, especially the poor and destitute, do not have a clue and, therefore, serve as willing participants in this grand experiment.

Understanding this perspective on the workings of the global economy, you are aware that when love is invoked by the uninformed, the intent is to express affection, attraction, admiration, or adoration, and a desire for a human, good, or service. This love has little to do with nurturing, validating, or preserving.

Love and Economics – A Black American Perspective

So, as a Black American, you say: “I know (comprehend) all of this. I comprehend that this is a ‘dog-eat-dog’ world.” However, the crucial question is: How do you respond in this world?

A good response would be to learn and adopt the suggested definition of love. To know is to act. Yet, there is irrefutable evidence that Black Americans do not exhibit the

suggested form of love widely: A nurturing, validating, and preserving love.

Selected irrefutable evidence appears in the following list :

- A behavior that is engendered from inception in their mothers' wombs, Black children continue to reject Black dolls in favor of White dolls according to recent studies.
- Generally, Black Americans do not love what we see when we look into the mirror. For example, too many Black males and females continue to spend an inordinate amount of resources to transform their appearance to be more European in nature or to meet some externally defined and faddish concept of "beauty."
- Black Americans reflect the highest rate of out-of-wedlock births in the nation.
- Black Americans fail to operationalize the most effective known forms of civil action that would motivate the nation to adopt meaningful and permanent change in the current American White Supremacist systems—especially the economic system—and to combat Black Americans inculcating a sense of inferiority.
- Following their White counterparts, Black religious leaders continue to exploit adherents for their own financial benefit as opposed to providing useful, meaningful, and transformative leadership.
- Black Americans fail to support wholeheartedly viable Black businesses where they exist.

- Black Americans continue to emphasize small sole proprietor-type business arrangements, when it is well known that cooperative and corporative business arrangements are more likely to be successful. It appears that distrust prevents the evolution of more favorable (cooperative and corporative) business arrangements.
- Black Americans fail to successfully counteract policies, practices, and laws that motivate most of us with knowledges, skills, leadership abilities, and resources to vacate Black areas of influence (communities) in favor of other areas of influence.
- Black Americans continue to refer to ourselves as a community (which implies small and inconsequential), when, in reality, we constitute a nation. While that nation is diverse in, *inter alia*, income, wealth, education, and skin tone, it is a nation nonetheless.

This clearly stated evidence comprises a wish list of areas of work. If Black Americans can transform our lives to refute this evidence, then we will be well on our way to practicing the correct form of love, and to healing our ills.

Black Economics with Love

What does a Black economy look like when Black Americans operationalize the correct form of love?

Generally, it is an economy that would have the following features:

- Production would not be environmentally destructive.

- Consumption would generally equilibrate with production.
- Most, if not all, economic agents would enjoy equality of opportunity.
- Income and wealth inequality would not be gross.
- There would be a high level of happiness/satisfaction.
- There would be considerable focus on the future (a long-term view) so as to anticipate problems before they arise, and to accelerate the identification of opportunities to improve (not necessarily increase) production and consumption.
- There would be a high level of humanness on the part of economic agents that would be characterized by justified honor, respect, and trust.

Specifically, this type of an economy can only be generated by a people who love themselves.

At the individual (economic agent) level, there would be a tremendous amount of self-love. Men and women would look into the mirror and love themselves to the point of wanting to nurture, validate, and preserve themselves. This would start from the point of not wanting to transform themselves into any other form—mainly because they would do nothing to distort their beautiful form.

Because of self-love, these economic agents would want to excel at whatever “there hands findeth to do.” Not because of haughtiness, conceitedness, or arrogance, but simply because they would want to be the “best that they can be.” These economic agents would be unconstrained and relentless in their pursuit of excellence in all fields of endeavor.

There would be no self-esteem issues. There would be no willingness to concede to second-best outcomes by engaging in acts

that would or could hamper their realization of an excellent life.

In this world of self-love, Black Americans would not encounter subpar educational performance, overeating and obesity, drug abuse, sex that leads to unwanted pregnancies, conspicuous consumption, or other types of economic and social ills that pervade Black American life today.

On a group level, Black American families, areas of influence, and nation state (when realized) would be characterized by following general outcome: A willingness to nurture, validate, and preserve family members, members in areas of influence, or members in the nation state. Specifically, we would observe the following types of outcomes:

- Fully structured, loving, and enduring families would be commonplace—not exceptional.
- There would be no lack of trust. Due to the emphasis on personal excellence, a person’s word would be their bond.
- Care would be taken to ensure that areas of influence are safe, clean, and productive—whatever the cost.
- Areas of influence would reflect sufficient business activity to meet every need. Group love would be sufficient to motivate a group member to want to meet the needs of other members in areas of influence.
- There would be collaboration and cooperation in business and economics because there would be no lack of trust.
- Members of areas of influence would practice “group economics;” supporting each other’s businesses so that the entire area of influence economy would thrive.
- Members of areas of influence would be protective; not allowing other groups to infiltrate and exploit the areas economically or otherwise. This

protection should be considered on a multiplicity of levels. The protection should not just extend to preventing others from establishing physical operations in areas of influence, but it should also include preventing outside forces of any kind from infiltrating and exploiting members of areas of influence in any way (mentally, physically, or spiritually).

All of the foregoing is particularly salient in a nation state context. When Black Americans form our own nation state (Shabazzland/Zion), it will be imperative that the conditions described above prove to be true.

How Do We Get There?

Black Americans can arrive at a loving Black economy in the following way: (1) Each Black American must take it upon himself/herself to consider these expressions, study them, expand them, live them, and take them to heart; and (2) each one teach one or more. If this process is deemed to be valuable and valued, then within a couple of generations, Black Americans will be able to experience the loving Black economy that is outlined here.

We must be persistent and intense about the process. Unlike production or consumption of humans, goods, and services, there is no disutility to the love that we describe. Given the nurturing, validating, and preserving nature of the love that we have defined and described, there is no risk of having too much of this kind of love. By its very nature, it is powerful and expansive when needed, but moderate and circumspect as required under varying conditions. Accordingly, it is safe to say that “all we need is love” to achieve the outcomes that we desire. This love will guide us to perform the correct behavior, at the correct time, in the correct manner.

What we know is that Black Americans have tried almost everything to address our problems in America and the world. Nothing attempted so far has been fully successful. Therefore, we invite our scientists to study this nurturing, validating, and preserving form of love, and to determine how to promulgate it in our environment so that it becomes inescapable. Once we are under the sway of, and swoon from, this form of love, then we will be able to conclude that: **“When nothing else would help, love lifted us.”**