

Source: <https://www.amren.com/features/2017/01/young-black-man-became-race-realist/>

Posted on January 6, 2017

## How a Young Black Man Became a Race Realist

Robert Smith, American Renaissance, January 6, 2017

It is the only view of the world that makes sense.

Robert Smith revealed his real name and sent us his credentials through email in support of our case. His name is Michael A. Sinegar.

I am a 21-year-old black man. I am an atheist, a registered Republican, and a member of Mensa. Already a minority within a minority within a minority, I have yet another idiosyncrasy that puts me in an even more unusual category: I am a race realist. I believe that consistently observed racial disparities in societal outcomes are largely rooted in genetic differences, primarily differences in average levels of intelligence.

### Elementary school

I grew up in a two-parent, upper-middle-class household in a predominately black city. My parents worked hard so I could attend high-performing private (predominately white) schools throughout my life. They taught me to be respectful, to value education, and to take life seriously. Most notably, they taught me that race did not matter in the least, and that one should not consider it either when forming friendships or when dealing with people in general. I had mostly white friends and sought to assimilate into mainstream American society.

Two incidents while I was in elementary school were informative from a racial perspective. I recall a visit to the local children's museum in which historical footage was being shown. What particularly struck me was a recording of Africans swinging from vines in the jungle, wearing minimal clothing, and living in primitive conditions. This was an utter shock to my sensibilities. Prior to this, I had believed that Africans had sophisticated and technologically advanced civilizations. This image of Africans as simple and unaccomplished did not at all fit into the framework of my beliefs about the world. Moreover, this was an actual video recording, not something that could be dismissed as hearsay or fabrication.

Another noteworthy challenge to my views on race came in the form of an issue of *National Geographic* we were assigned to read in class. It was about ancient Egypt, which I had until then thought to be a black civilization. It included pictures of modern Egyptians who were more Arab in appearance and clearly not black Africans. I was disappointed, as my view of ancient Egypt as a black achievement had been jeopardized. These events forced me to reevaluate my worldview, although they did not yet sway me all the way to race realism.

### Middle school

Once I reached middle school, I became even more aware of race. I went to a highly selective and academically rigorous Catholic school that prided itself on producing well-mannered Christian gentlemen. It required prospective students to submit elementary school grades and discipline records, and to take a standardized test in order to be admitted. The school was grade-level-accelerated, meaning that the curriculum was geared one level above students' actual grade: fifth graders were expected to do sixth-grade work and so on.

I was one of only a few black children in a school of about 300 students. Hispanic and Asian enrollment was also low, but these groups were a similarly low percentage of the city's population. What demanded an explanation was how blacks could be only one percent of the school's students when they were 60 percent of the city's population.

Aside from my shock on the first day of classes at how overwhelmingly white the school was and my later astonishment at how starkly my classmates' views on Barack Obama differed from mine, race seldom came up and was never an issue. If anything, I could sense that other students felt compelled to be more kind and pleasant than they otherwise would have been so as to avoid accusations of racism. For example, there was a tradition, observed shortly before graduation, in which classmates chose by vote the person whom they considered most likely to become a priest. Although I had not done anything particularly virtuous, I was chosen for this honor.

I enjoyed a great deal of academic success. Within the school we were tracked by academic aptitude, and the highest-performing students were put in a particular homeroom. In accordance with my performance on the standardized admission test, I was put in the most academically accelerated homeroom, where I performed at the top of my class.

I never had any sense of anyone trying to hold me back. Many of my classmates were even heavily into black culture and kept up with the latest hip-hop and rap trends.

The school awarded plaques at the end of the year for top grades.

Although I welcomed the favor of whites, I was honestly perplexed by their kindness. These were the same people who had purportedly enslaved my ancestors, relegated them to inferior schools and housing, and then fled in droves to white suburbs once blacks had finally achieved equal rights. I especially resented whites for white flight, since the chasm in neighborhood quality and commercial services in black and white areas was so obvious. Whenever I wanted to shop at any store that was remotely upscale, I had to go to a predominately white suburb where most of my classmates also lived. How could such evidently good-natured people have carried out such horrendous things as slavery and Jim Crow? Why did they historically view blacks as inferior?

The supportive attitudes of my white classmates was in sharp contrast to the more disparaging attitudes of blacks in my neighborhood. As a rule, they were much ruder and more likely to be obnoxious and inconsiderate. During a pickup basketball game with some ghetto black kids who had moved under the Section 8 housing program, I was mocked and called a "white boy" due to my nerdy and non-thuggish appearance. (That I was not particularly good at basketball probably did me no favors, either.) Whites behaved in a more intelligent and civilized manner, but I continued to chalk this up to differences in culture and personal choice, not innate differences.

### **High school**

High school was similar to middle school: academically rigorous and overwhelmingly white. This high school posted high average scores on standardized tests and had a reputation throughout the metropolitan area for producing successful and influential alumni. Blacks were again underrepresented. Despite special programs and efforts intended to lure blacks, they were no more than six percent of students.

The typical pattern was that the freshman class would have the highest number of blacks—about 25 in a class of 250—but half would either fail or be kicked out before they became upperclassmen. There also were scarcely any black teachers. Low-skilled workers provided the most noticeable black presence; nearly all of the cafeteria workers and janitors were black.

This was the first time race predominated in the social climate. I started to notice people self-segregating along racial lines. But most confusingly, black students who did not conform to stereotypes were considered "Oreos:" black on the outside, but white on the inside. I remember the following comments:

"You're so quiet. Do you consider yourself black?" This from a white classmate, genuinely confused as to why I bucked the general black trend of rambunctious and loud behavior.

A white classmate says something racially offensive in my presence and another asks, "Why would you say that with a black person standing by us?" Answer: "It's fine; he's white at heart!"

An Asian classmate: "You're an embarrassment to your race."

A group of black students are listing black classmates whom they think act white, and include me: "Yes, he's white on the inside. He has no accent and hangs out with too many white boys." (The person who said that flunked out at the end of the school year. He enrolled in a predominately black high school and went to an HBCU. Two months ago, as of this writing, he was killed in a black-on-black crime. There were no protests or riots carried for him, since his death could not be made to look like black victimhood. He got nothing but a few people on Facebook posting his obituary. Maybe he should have acted more "white.")

I not only saw blacks accuse other blacks of "acting white," but, even more often, I saw whites accuse their black friends of "acting white." My Asian friend—of whom I was quite fond—would often say that he didn't consider me black. I found this extremely puzzling. To me, "acting white" meant being an Uncle Tom—someone who is intentionally betraying his race and cares more about the approval of whites than of other blacks. Being called an "Uncle Tom" is definitely not a compliment. In fact, it is one of the harshest insults for a black person.

The self-hating black person is derided in black culture, as in Uncle Ruckus from *The Boondocks* and Clayton Bigsby from the *Dave Chappelle Show*. Many blacks would rather associate with a murderer than with an Uncle Tom. This is not mere hyperbole. The black community eagerly embraces thugs and criminals who destroy their neighborhoods while it ostracizes its most principled members—educated and conservative blacks.

Even more confusing, I noticed that the more intelligent blacks would be particularly prone to accusations of "acting white." All my life I had believed that trying to come across as an intelligent and civilized person, working hard, speaking standard English, assimilating into American society, not playing the race card, and not acting like a minstrel show character were characteristics of intelligence—not traits associated with any particular race. That ghetto blacks would accuse others of "acting white" I could, to some degree, understand. After all, the more academically oriented blacks did tend to associate more readily with white people than with other blacks, who tended to be ignorant. But what was truly mind-boggling to me was how whites and Asians could accuse blacks—even their own friends—of "acting white." Why did they mock their black friends for doing what they were *supposed* to do? Why were intelligent and civilized blacks so often called race traitors by both blacks and whites?

Like an idiot, I succumbed to this pressure. I came to view hard work and academic success as "white" activities. I began to take school and life less seriously, approaching it with a half-hearted attitude, as if giving it my all would be "white," and antithetical to the very core of my identity. I tried to the greatest extent possible to distance myself from my white classmates—not a good idea at a school that is 90 percent white.

I ended up graduating nowhere near the top of my class but still got into an elite college due to affirmative action and good test scores. I felt a bit guilty for gaming the system, but I felt I

experienced discrimination—because of the “acting white” comments—and affirmative action was my way of getting back at an unfair system. (The same college also gave offers of admission to two other blacks from my high school. Their level of achievement was, obviously, high by black standards but also nowhere near the level that would have been required of a white or Asian.)

## College

In college it soon became clear that I was woefully mismatched. I began to doubt whether I was smart enough to work at such an elite level. Perhaps the problem was me, not society.

Other black students were constantly on the watch for imaginary racism. They felt so self-entitled they drew up a document intended to force the school to accept more students and hire more professors from underrepresented races.

Students majoring in STEM often did poorly and got discouraged, even though they probably could have done well at a less elite school. Even those who were more successful were constantly worried they might confirm negative stereotypes.

Once, I overheard a black senior who had been the valedictorian of his (black) high school talking on the phone about how upset he was that a class he was taking to fulfill distribution requirements would cover derivatives. It was too late to drop the class, and he was genuinely worried: “I don’t even know what derivatives is! [sic]”

I doubted my abilities to such a great degree that I decided to get my IQ tested. My FSIQ (full scale IQ) was 141 — 99.7th percentile!



I have included my hand in the photo to confirm that I am black.

I read the book *Mismatch* by Richard Sander and Stuart Taylor and became resolutely opposed to racial preferences on both philosophical and practical grounds. I decided to transfer to a less demanding school and am now regularly getting straight As and performing closer to my full potential.

It is now clear that my academic difficulties were due to my own shoddy work habits and mismatch due to affirmative action: both were my own doing. Once I stopped feeling as if I were owed something because of my race and simply worked hard, I succeeded. This experience changed how I saw the world. My failure was not due to racism but to my own poor decisions. Perhaps this reasoning could apply to blacks as a whole.

### **Acting white**

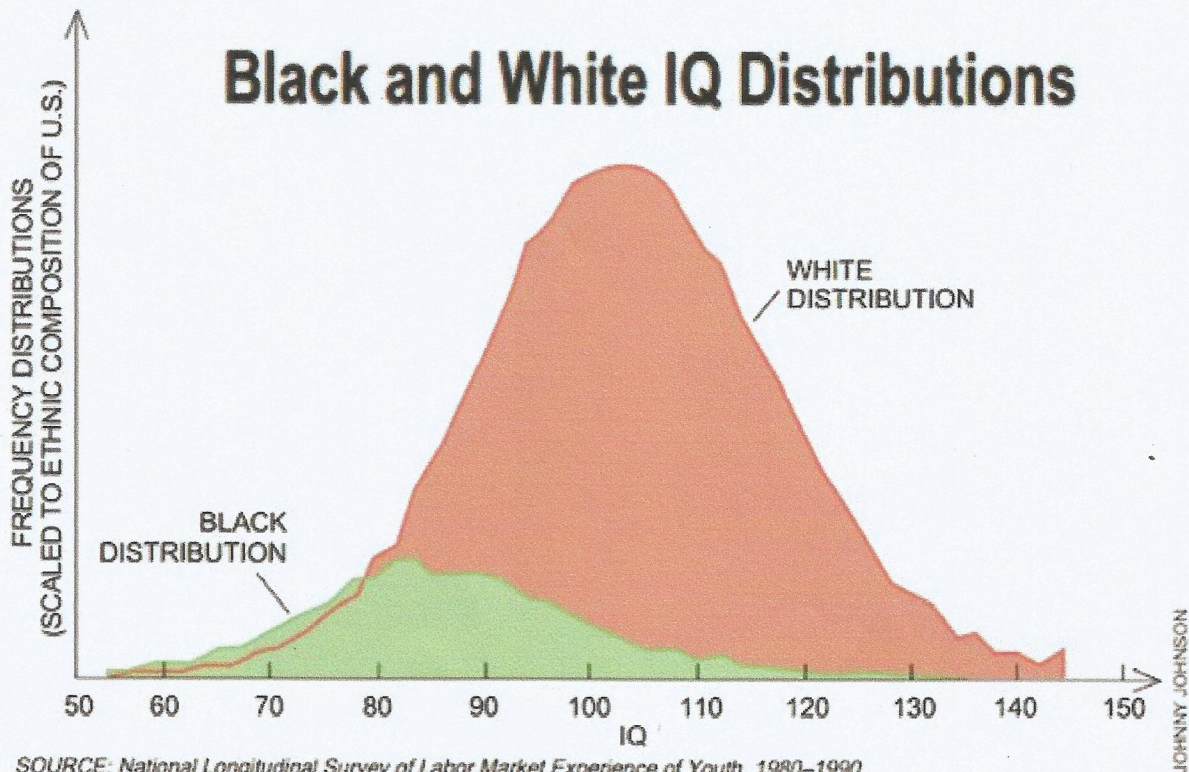
For years I was convinced that the major cause of black social pathology was this "acting white" accusation and the phenomenon of having to "prove" one's blackness. It had certainly had a great effect on my life and impacted other high-IQ blacks around me. However, one day I came across a brilliant article by Steve Sailer addressing this topic.

He made the incisive point that doing well in school would not be considered "acting white" if blacks and whites had the same average IQ. That was my turning point. I realized that this was not a discrimination issue at all or even evidence of racial bias. What my white and Asian classmates meant when they accused blacks of "acting white" was not to call them "Uncle Tom" or "race traitor," but something more along the lines of "you act more like a stereotypical white person than a stereotypical black person." Factor in the differing average IQs, and it's no wonder why the more intelligent blacks are often accused of "acting white."

Of course high-IQ blacks will tend to associate more with a group that has an average IQ of 100 than a group with an average IQ of 85. This "acting white" phenomenon is exactly what one would expect when groups differing as significantly in intelligence as do black and whites co-exist: Behavior that is associated with intelligence becomes associated with whiteness.

I am now amused by how difficult it is to separate behavior that is stereotypically black from behavior that is generally associated with low IQ: making poor life decisions, failing in school, getting in trouble with the law, being loud and obnoxious, speaking poorly, promoting destructive and ignorant behavior, etc. Conversely, it is difficult to distinguish behavior that is "white" from behavior that reflects high IQ: being polite and civilized, showing emotional restraint, working hard, speaking articulately, being educated, being goal-oriented, listening to classical music, etc. It's as though everyone subconsciously picks up on the IQ differences even if they don't explicitly realize that what they're noticing is different levels of intelligence.

# Black and White IQ Distributions



It's no wonder that people associate high IQ with whiteness.

I continued to study the question. I found that that other black members of Mensa are commonly told they are "acting white." This pattern holds true throughout the world. High-achieving blacks in Britain hear the same thing. Successful Brazilian blacks are called the complimentary term "black with a white soul."

I learned that literally everywhere in the world where blacks are found in large numbers, they exhibit lower rates of educational success and higher rates of criminality than other races. It's no mystery why blacks who buck these trends are seen as different from other blacks.

I got my own DNA tested. I found out that I am 25 percent European—which is to be expected among American blacks. More interestingly, I learned that I was in the 96th percentile for Neanderthal ancestry among African-Americans. I find it amusing that I've so often had my blackness questioned; I'm unusually high in genetic material that is completely absent from pure Africans.

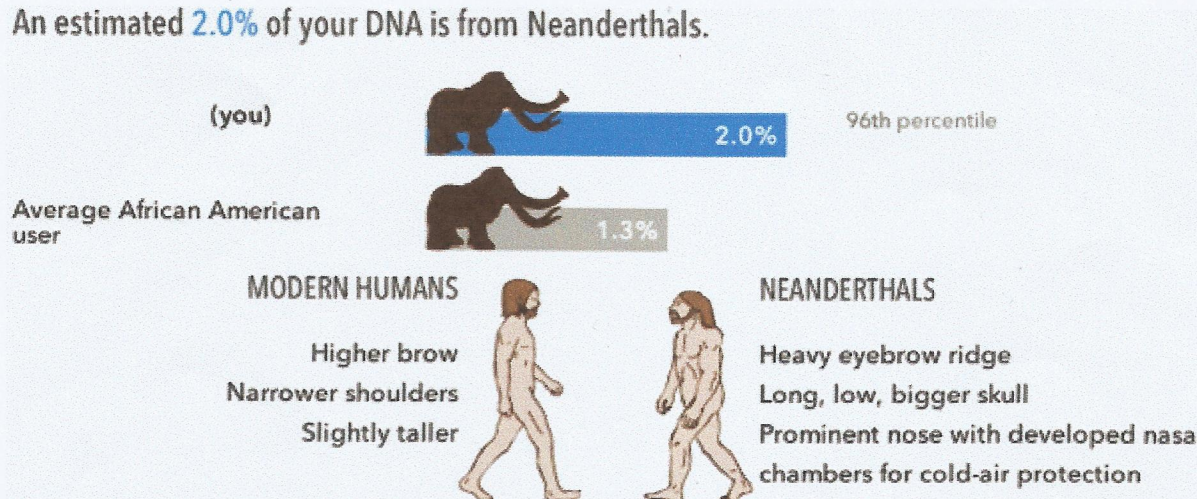
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An estimated **2.0%** of your DNA is from Neanderthals.



### Compelling quotations

Here are a few observations by blacks that have stuck in my mind.

"Most of the people who were popular in my high school are either dead or in jail." — my aunt

"This area was so nice when white people lived here." — my grandmother, driving through a black ghetto

"I have been called 'white' my entire life. It's a shame that just because I didn't get high, skip class, and steal from the corner store I was thought of as a lame individual." — a female cousin

"It's not too often we get a young brother like you here. You're proper. Most of the young black men I know besides you are thugs." — a middle-aged black man I met during a summer internship

"N\*ggers are terrible." — my father, who often comes into contact with ghetto blacks in his line of work

"If it's stupid, they like it." — my grandmother, referring to young black people

"Why do we always have to come up with dumb shit?" — my extremely militant and pro-black uncle, lamenting black people's proclivity for ignorance

### It's IQ, not racism

I now have no doubt about race realism. All the lines of evidence, from history to life experience, point to the same conclusion. All the usual excuses for black dysfunction are epiphenomenal and stem from the basic fact of lower average black IQ. Others viewed us as inferior because we never developed the wheel, a written language, a calendar, a mechanical device, or a two-story building. Slavery happened because whites (and Arabs before them) were *able* to enslave blacks; they had better technology and capitalized on the lack of black cohesion. Historians estimate that 90 percent of the slaves shipped to the New World were first enslaved by other Africans. (This is also consistent with Phil Rushton's application of r/K theory; Africans have always shown low in-group preference.) All the usual explanations for black failure melt away once the fact of lower IQ is acknowledged. Anti-intellectual culture, poverty, bad schools, single-parent families, lack of role models, you name it—they are exactly what you would expect in a population with a lower average level of intelligence.

I certainly have learned much more about how the world actually works from great men like Phil Rushton, Richard Lynn, Steve Sailer, and Jared Taylor than I have ever learned from hucksters like Ta-Nehisi Coates, Jesse Jackson, or Al Sharpton. One might find race realism to be a depressing worldview; of course no one *wants* to believe that his race is much less intelligent on average than other races. But I truly believe that if you evaluate the evidence from an unbiased perspective and use logic rather than emotion, you cannot come to any other conclusion.

Furthermore, a worldview that takes into account human biodiversity is certainly more realistic and even hopeful than eternally yearning for whites suddenly to "wake up to racism" or voluntarily renounce their thirst for destroying "black bodies"—something Ta-Nehisi Coates thinks comes naturally to them. It is more hopeful than waiting for blacks around the world to stop creating "cultures of incompetence," for which they seem to have quite a knack. It is more hopeful than waiting 250 years for the achievement gap to close or 228 years for the black-white wealth gap to close.

I now know what would theoretically be needed to close these gaps: a higher black IQ. I am free of any resentment against whites, for no matter how bad slavery, Jim Crow, or any other misdeed that whites are frequently made to feel guilty for, blacks around the world are infinitely better off than they would have been if whites had simply left them alone to live in mud huts and tote spears in Africa.

I feel empowered, for I now know that there is no impenetrable wall of white racism holding me back. In the words of the founder of logic, Aristotle, "The high-minded man must care more for the truth than for what people think." If admitting the truth makes me an "Uncle Tom," so be it.

As for my uncle's question, "Why do we always have to come up with dumb shit?", applying Occam's razor will yield an elegant and parsimonious answer.

[Editor's Note: A podcast conversation between American Renaissance editor Jared Taylor and Robert Smith is available here.]

### About Robert Smith

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Mail | Contacts | Calendar | Tasks | Briefcase | Preferences | Re: Hello, "bla" | Re: Hello, "bla" | Re: Hello, "bla" | Actions

New Message | Mail Folders | Inboxes (9) | Drafts (1) | Junk | Trash | Court Archive | Searches | Tags | Zimlets | OpenGPP | Archive

Sorted by Date | 48 messages | 80% | Search

12:15 AM

From: blackcracrealist | To: inama1111@unseen.is

**Re: Hello, "black" genius**

Tell me how it goes! I hope my reply was not too late.

On Mon, Nov 20, 2017 at 4:15 PM, Robert Smith <blackcracrealist@gmail.com> wrote:

On Mon, Nov 20, 2017 at 4:09 PM, Robert Smith <blackcracrealist@gmail.com> wrote:

Michael Singar	South Asia	East Asia	North America	Europe	Other
28.6%	14.0%	12.0%	12.0%	12.0%	20.4%
North American	South Asia	East Asia	Europe	Other	North American
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12:15 AM

blackcracrealist | Re: Hello, "black" genius - Tell me how it goes! I hope my reply was not too late.

12:15 AM

blackcracrealist | Re: Hello, "black" genius - On Mon, Nov 20, 2017 at 4:09 PM, Re: Hello, "black" genius - [Image: inline image]

12:09 AM

blackcracrealist | Re: Hello, "black" genius - [Image: inline image]

Nov 19

blackcracrealist | Re: Hello, "black" genius - I would rather not have my real name out there.

Nov 17

lpm100 | Re: Crazy, but not stupid - The document has his license number. You're right.

Nov 17

lpm100 | Fw: Crazy, but not stupid - Sent from Yahoo Mail on Android.

Nov 15

blackcracrealist | Re: Hello, "black" genius - You could also try asking this guy. He writes to me.

Nov 15

blackcracrealist | Re: Hello, "black" genius - Could you please tell me where I can find your contact info?

Nov 13

peter | RE: Read: Witness Briefing - Andre and Katarina Your mail sent to me.

Nov 13

peter | Read: Witness Briefing - Your message to: peter@fatsboovair.com

Nov 10

blackcracrealist | Re: Hello, "black" genius - Hello, Inama. I must say that while I support your efforts, I don't think it's wise to have a meeting with ISIMANGALISO.

Nov 10

linz cooke | Fwd: CONCESSIONAIRES MEETING WITH ISIMANGALISO - Sent from my iPhone

Nov 07

Justus | Read: Justus van Heerden/JVH/R13729 - Your message to: Justus van Heerden

Nov 06

linz cooke

Nov 07

3 4 5 6 7 8 9

11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 1 2 3 4 5 6 7 8 9

10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 1 2 3 4 5 6 7 8 9



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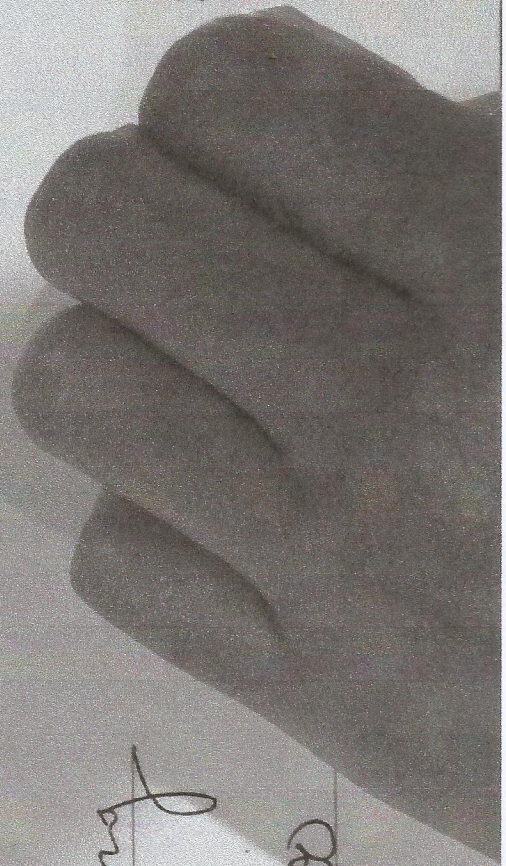
hereby confers membership upon

## Michael A. Sinegar

for having scored in the top two percent  
of the general population on an intelligence test  
approved by the Admissions Board of Mensa.

*Amel B. Jung*  
Chair, American Mensa

*Amela S. Sanchez*  
Executive Director, American Mensa



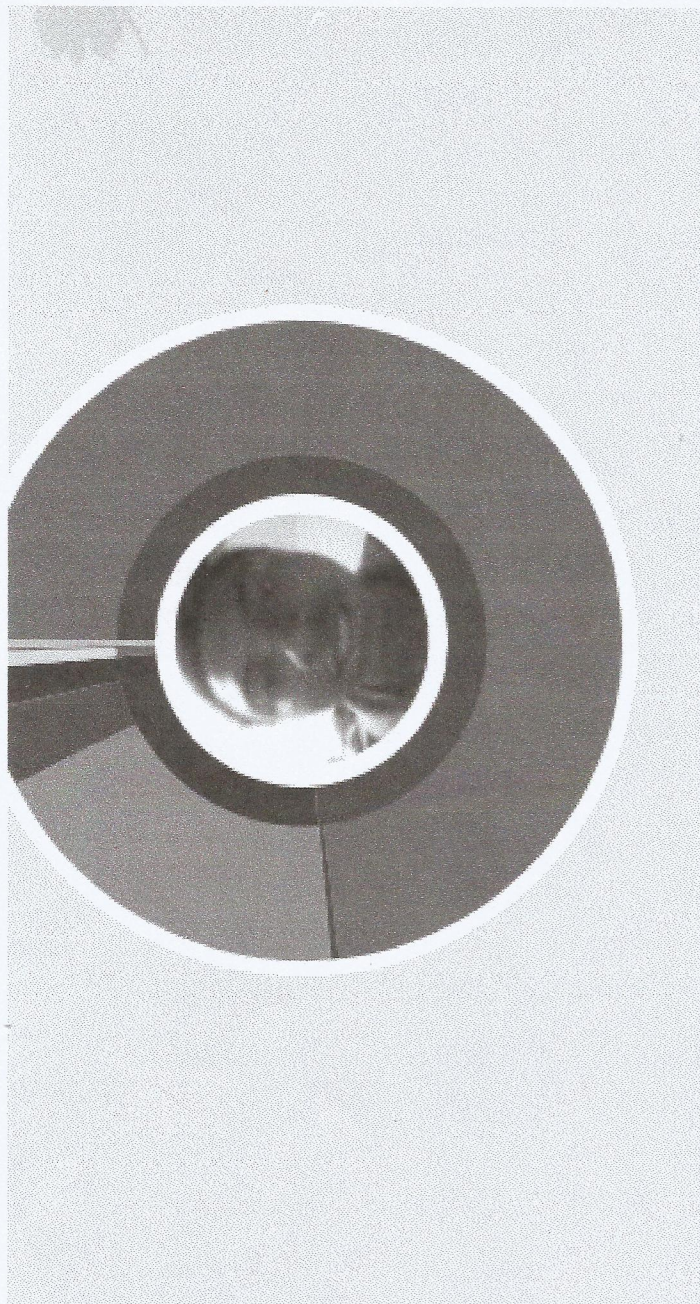
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## **Michael Sinegar**

**100%**

● Sub-Saharan African

**73.5%**

● European

**25.0%**

Source: <https://www.amren.com/features/2013/11/a-black-mans-path-to-race-realism/>

Posted on November 15, 2013

## A Black Man's Path to Race Realism

Larry Murdock, American Renaissance, November 15, 2013

*Larry Murdock revealed his real name to Us and sent Us his credentials; his name is Lemas Mitchell.*

And where it led.

Never in 1,000 years did I imagine that I would end up the person that I am today: a black race realist—someone who believes IQ is normally distributed and that averages may differ among races the same way other genetic variables do. Over the years, I noticed that people are fired up about this or that aspect of evolution, but that the question of genetic differences in race and IQ were off limits. And after many years of painful experience, I gradually went from “Why not?” to “This is the way it is.”

Two things contributed to my conversion to race realism. The first was my training—I have an MS in chemistry—and the second was a lot of life experience.

To start at the beginning, I grew up in a two-parent family in Michigan, and went to church every Sunday. Both my parents worked at decent jobs with good benefits. One thing that my late father always taught me is that “life is about thinking for yourself and doing what is good, right, and best for you.” A necessary consequence of this was making up my own mind on what was relevant to me.

I graduated from high school in the top 10 percent of my class and was offered a full scholarship at a university in a neighboring state. I graduated, and after taking a break from school, went back to complete a master's degree.

How did my training help lead to my conversion? A chemist looks at a system, without prejudice, and in a process called abductive reasoning, tries to choose the best explanation. If I had to distill my most life-changing experiences and what I learned from them, they would be as follows:

### Going to church (ages 12 to 18)

We went to a small church that was not as most people imagine black churches—no whooping and hollering and fainting. It was a very conservative Church of Christ congregation that did not even allow instrumental music. In my years there I saw a great deal of inept leadership. For example, although the church had ample funds, it took two years to put in a new door because the leadership spent so much time bickering. Even though I was only 13 years old, I spent an afternoon making calls to get prices on the installation on a new door, but that still was not enough to get them take action.

At that time I didn't know it, but I was observing an experiment with a control group. There were two nearby Churches of Christ, one in the same town and one in the town next door. One was white and flourished, and the other was black and collapsed a few years after getting together enough money for a new building.

I thought to myself, “OK. Maybe I've had some bad luck and the problem is these particular black people.” When I went to college, I left the church, never to return, but that led to my next experience.

### Getting a job (ages 18 to 21)

Like many college students, I needed to work during the summers, so I got a job at a nearby airport. In that county, airport businesses had to have minority ownership, and there were two major concessions at the airport. The one I worked for (let's call it Company A) sold gifts and the other one, Company B, sold food. The general manager at Company A was black and so were most of the store managers. Much of the management of Company B's food stalls was also black. What did I see? Disaster.

Although my company had 18 to 20 gift shops, there was not a single day on which every store could open, because employees would not show up for work. There was not a single week in which someone was not led off in handcuffs for stealing. There was not a single week in which someone from Company B did not walk into my store to buy candy and gifts with gift certificates he had stolen right out of the cash register of his store. (The airlines gave customers gift certificates when planes were delayed, which happened a lot. Apparently the managers at Company B thought that stealing vouchers out of the register was not quite the same thing as stealing cash.)

Cash receipts from sales were regularly taken to the central office and put in a cash room. What wasn't stolen out of the registers by employees would just get stolen right out of the cash room by the loss prevention manager. He lasted only a year, and was fired for stealing tens of thousands of dollars.

It is almost impossible for a store to lose money when it sells at airport prices, but eventually that chain of stores had to downsize because of losses.

I thought to myself, "OK. Maybe I'm just working around the wrong type of black people." And that led to the next life-changing event.

### **Finishing my bachelor's degree (ages 18 to 22)**

When I went to college, I noticed that out of 120 chemistry majors, I was one of only two blacks. I noticed that in the "lighter" disciplines, such as ethnic studies, the students got a lot blacker. I spent one college year in England and I took an elective black studies course there on the assumption—correct—that there would be fewer political overtones. When I came back to the US and visited the Black Studies Department, I got a lot of hostility when I suggested that black studies would not help anyone get a job, and that it might be better to learn how to live with all kinds of people. One of the faculty members told me, "Kiss my black ass."

I thought to myself, "OK. So maybe I didn't go to the right school. Maybe I need to go someplace else." Years later, I went to another school to get my graduate degree, and that led to the next event.

### **Finishing my graduate degree (ages 25 to 26)**

As a graduate student, to make ends meet, I took a job at a filling station several miles from school. It was in a poor area, and about half the patrons were black. At that time, you could buy blunt cigarillos for \$2.87 for a pack of five, or you could pay \$0.99 for just one. (For those of you who don't know, some people smoke cigarillos but others cut out the tobacco and fill them with marijuana.) So, night after night, I sold single cigarillos to the same people who paid more to buy them one at a time. Night after night, I swiped Food Stamp cards for black customers to buy one ice cream at a time. Everything that you buy one at a time in a gas station is usually 50 percent more per item than just buying a pack of five, six, or ten, but the math skills needed to make that calculation were too much for my customers.

There was also a lot of shoplifting, and 99 percent of it was by blacks. A common trick was to distract me, by asking for a price check, and then stealing something. It was also common to pump gas and drive off without paying. I called the police a couple of times, and they would go through the motions of telling the perps never to come back to the store again. A week later, the perps would be right back. The police never made any arrests because cops must actually witness the crime. They won't just take someone's word for it.

There were a lot of Mexican day laborers, roofers and landscapers, who came to buy things. Most of them had just come from work and just wanted to get a beer and sit down. They were different from most of the black customers, who didn't work at all, and were just trying to think of a way to steal something.

While I lived in that state, I made a visit to a rheumatologist for a checkup. All the doctors at the hospital were Jewish. Everyone who was mopping a floor or tending a cash register was black.

I thought, "OK. Maybe I need to move to a different country."

It happened that I had had a Jewish friend who had moved to Japan to work and save money, and through a fortunate series of events I found myself living and working there as an English teacher. Later, I went to Taiwan to do the same work, but the job scheduling was not satisfactory. From there, it was an easy hop to Mainland China, where the work was more abundant and the scheduling was better.

### **Life in China (since age 26)**

I have now lived in China for 11 years, and for the last five, I have been teaching chemistry and writing personal statements for students who need them as part of their applications to get into American colleges. Almost every aspect of living here has been informative from a race-realist point of view, but very negative from a "black" point of view. In this country, *everything* you see associated with black people is bad. And, of course, how can I fail to understand why Chinese people don't want to hire me to work for them?

A few observations:

1. Where blacks live. In China, Africans are concentrated in Guangdong Province, which basically makes low-value exports such as shoes and toys. The State Bureau of Foreign Experts, which is the agency that lets foreigners live and work here, does not issue work permits to black people, so the Africans in Guangdong are illegal aliens living in shantytowns. The Guangdong government and the people of the province can't distinguish African from American or South American blacks, but they don't want any more of them.

Jiangsu Province makes electronics, and Shandong makes heavy machinery. In these relatively high-tech areas you can go for weeks without seeing any black people. This is exactly what you would expect: Africans working off the books in low value-added industries.

2. Foreign students. Most Chinese higher education is substandard. This is why so many Chinese students who have the means study abroad. Last year 236,000 Chinese were studying in the United States. However, this does not stop second-rate Chinese universities from accepting foreign students. Some even teach medicine *in English* to students from abroad.

But if they want to offer low-grade education that not even Chinese would pay for, they have to go somewhere to find idiots to fill up the seats. You guessed it: The first place they go to look for students is Africa!

This is actually worse than it sounds. Most Chinese don't speak English. The number of Chinese who actually know medicine and can teach it in English is bound to be tiny. Half of all Chinese doctors don't even have a bachelor's degree. On the other hand, in 22 African countries, English is an official government language. What this means is that Africans can't set up schools that function in an official language of their own country, so they go overseas to be taught by people in China who can't speak English.

3. Jewish Temples. There are only about 14 million Jews in the world, and only about 10 percent of them are Orthodox. Yet, in China there are no fewer than five Orthodox temples and Jewish community centers that serve kosher food. A lot of intelligence went into getting around the Chinese government's ban on non-approved religions, and getting animals slaughtered in a kosher manner for the very few Jews who keep Kosher.

Jews have set up their community centers as business corporations in order to get the proper licenses. Their leaders have also schmoozed the right people. This takes finesse. Kosher slaughter also takes finesse. There is no law against it, but it takes resourcefulness to find a cooperative livestock dealer and fly in a *shochet*, or trained kosher butcher. The church I used to attend couldn't even get a door installed.

4. Development assistance. China now offers a lot of development assistance to Africa. It's easy to forget that just 55 years ago, something like 30 million Chinese people starved to death in a famine. Also, China was unstable from the middle of the Qing Dynasty—about 1793—until 1976 (the end of the Cultural Revolution). The people had not had a new idea since the Sui Dynasty, that is to say, since the Sixth Century. But even after all that they now manage to build first-class cities.

If you have Chinese people in a fishing village, they will turn it into a city. If you have the same number of black people, it will stay a fishing village. Or if you let them take over a city—Detroit, for example—it will stop from being a functioning, gleaming city and become something more like a fishing village.

### **Social Media, etc.**

1. Facebook is depressing. Probably about 40 percent of my Facebook friends are black, and they share way too much about the minutiae of their lives. You have to read about every single time they pull into McDonald's. They also come up with about 90 percent of the worst, most poorly reasoned arguments. You name it, I've read it: Black Egypt, Marxism, legal pontification on the Trayvon Martin case by people who can't spell.

2. Trayvon Martin. I've argued on Facebook until I was almost blue in the face that when someone attacks you and you fear for your life you are justified in defending yourself. I have also pointed out that most black people are killed by other black people, and that proportionately far more white people are killed by blacks than the other way around. On any given day, about seven black people are killed by other black people. Anyone bright enough to read the statistics from the Department of Justice can find out these things. And there can be no bias in these numbers since the Justice Department is headed by a black man, right?

3. Prislam (prison Islam). Muslims are looking for people of low intelligence to convert. Where do they go to find them? Prison. Who do they find there? Black people.

It just became too much for me. It uses up all your energy to argue with even one unintelligent person. Try arguing with 40 million people, most of whom don't have it together.



For all these reasons I married a Chinese woman and we have a son. I don't want him to identify as black. We speak Chinese at home, and I have decided that he can learn English as a second language—maybe after age five. We've had his DNA tested, and he is actually more Han Chinese (48.6 percent) than any other race (9.3 percent white, 42.1 percent black).

We are converting to Judaism, and therefore adopting a cultural environment that is as far from black as I can find. My son has options. He can think of himself as strictly Jewish. His names are Hebrew, and can be used in either the Sephardic or Ashkenazi traditions.

Or, he can think of himself as Chinese. Surprisingly, Chinese people have a better attitude towards those they think they are assimilating. My son has a Chinese passport, and if he decides to stay in China and can play the role of someone who accepts the glory of Han culture, he'll do fine.

Or maybe he can think of himself as American—race unspecified. For his sake, I don't want him to think of himself as "black," because that just has too much baggage.

*Mr. Murdock can be reached at [avigoldberg@gmail.com](mailto:avigoldberg@gmail.com) or [lpm100@yahoo.com](mailto:lpm100@yahoo.com). [We initially posted a mistaken e-mail address for Mr. Murdock. This is the correct address.]*

Topics: [Black on white crime](#), [Christianity](#), [Featured](#), [Race and Intelligence](#), [Racial Differences](#)

***Douglas Park Ph.D.***

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**PSYCHOLOGICAL REPORT**

**PATIENT INFORMATION:**

**Name:** Lemas Mitchell

**Sex:** Male

**Age:** 35

**DOB:** 06/29/1977

**Date of Evaluation:** 01/31/13

**Tests Administered:**

Clinical Interview

Wechsler Adult Intelligence Scale-III (WAIS-III)

**REASON FOR REFERRAL:**

Mr. Mitchell requested an IQ test to assess his overall intellectual functioning to determine if he qualified for membership into MENSA. In addition to a brief clinical interview, Mr. Mitchell was given the WAIS-III which is designed to assess the cognitive ability of adults. It provides subtest and composite scores that represent intellectual functioning in specific cognitive domains, as well as a composite score that represents general intellectual ability.

**BACKGROUND INFORMATION:**

Mr. Lemas is a 35 year old male who is married with one child. He reported that he has been employed as a chemistry teacher for the past 2 years. He reported that he is living in China with his wife and child. He reported that he has a Master's of Science Degree in Chemistry.

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*2314 Monroe  
Dearborn, MI 48124  
(313) 565-5937*

**BEHAVIORAL OBSERVATIONS AND TEST RESULTS:**

appointment and dressed appropriately in casual clothing. His grooming and hygiene were adequate. He appeared his stated age. Mr. Mitchell was oriented to person, place, and time, and his long-term and short-term memory appeared intact. He answered questions in what appeared to be in a reasonably honest manner. His thought process was clear and no hallucinations or delusions were noted.

At the present time, Mr. Mitchell is functioning intellectually at the Very Superior level overall, compared to others in his age group, according to his performance on the WAIS III. This appears to be an accurate assessment of his abilities.

Relative to individuals of comparable age, Mr. Mitchell is currently functioning in the Very Superior range on a standardized measure of Verbal IQ. Mr. Mitchell displayed well above average performance on tasks measuring his expressive vocabulary, abstract verbal reasoning, his knowledge of social rules and common sense reasoning. In other words, he shows strength in expressing himself, processing information, and solving problems that are presented verbally.

Relative to individuals of comparable age, Mr. Mitchell is currently functioning in the Superior range on a standardized measure of Performance IQ. Mr. Mitchell demonstrated above average performance on tasks measuring his nonverbal reasoning with abstract stimuli, his ability to quickly perceive visual details, and his logical/sequential reasoning. Mr. Mitchell displayed average performance on a task measuring his nonverbal reasoning with concrete stimuli. Therefore, Mr. Mitchell shows the ability to process information and solve problems presented visually.

Relative to individuals of comparable age, Mr. Mitchell is currently functioning in the Very Superior range on a standardized measure of Verbal Comprehension. Relative to individuals of comparable age, Mr. Mitchell is currently functioning in the High Average range on a standardized measure of Perceptual Organization. Relative to individuals of comparable age, Mr. Mitchell is currently functioning in the Very Superior range on a standardized measure of Working Memory. Relative to individuals of comparable age, Mr. Mitchell is currently functioning in the Average range on a standardized measure of Processing Speed.

	Score	Classification	Percentile	Range (95% CI)
Verbal Comprehension	140	Very Superior	99.6	133-144
Perceptual Organization	118	High Average	88	110-124
Working Memory	133	Very Superior	99	124-138
Processing Speed	108	Average	70	98-116
Verbal	147	Very Superior	99.9	141-151
Performance	122	Superior	93	114-127
<b>Full Scale</b>	<b>141</b>	<b>Very Superior</b>	<b>99.7</b>	<b>136-144</b>

## SUMMARY AND RECOMMENDATIONS

Mr. Mitchell requested an IQ test to assess his overall intellectual functioning to determine if he

qualified for membership into MENSA. In addition to a brief clinical interview, Mr. Mitchell was given the WAIS-III which is designed to assess the cognitive ability of adults. It provides subtest and composite scores that represent intellectual functioning in specific cognitive domains, as well as a composite score that represents general intellectual ability.

The results of the evaluation indicate that Mr. Mitchell obtained a Full Scale IQ of 141 (99.7<sup>th</sup> percentile) which places him in the Very Superior range of overall intellectual functioning. This is above the IQ score of 130 which is required for MENSA membership.

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Douglas Park, Ph.D.  
Licensed Psychologist  
Michigan License Number 6301011777

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Date

Evidence for inequality between Black & White kind (physical)

Source: <https://www.livescience.com/10716-scientists-theorize-black-athletes-run-fastest.html>

## LIVESCIENCE

### Scientists Theorize Why Black Athletes Run Fastest

By Karen Rowan, Health Editor

July 13, 2010 10:04am ET

Twenty-eight of the last 38 world record holders in the men's 100-meter dash have been black athletes, and researchers at two universities think they know why.

A new study by researchers at Howard University, a historically black school in Washington D.C., and Duke University in North Carolina suggests why black athletes may outperform athletes of other races in running events. Physical differences in the length of the limbs and the structure of the body mean the center of gravity tends to be higher in the bodies of black people, the researchers say.

Since 1968, the world record holders in the men's 100-meter dash have been black athletes. And since 1912, when the International Association of Athletics Federations started keeping track of the record holders in that event, only 10 non-black athletes out of 38 individuals have held the title.

"There is a whole body of evidence showing that there are distinct differences in body types among blacks and whites," said researcher Edward Jones, who researches adolescent obesity, nutrition and body composition at Howard University. "These are real patterns being described here. Whether the fastest sprinters are Jamaican, African or Canadian, most of them can be traced back generally to Western Africa."

#### Why center of gravity matters

Although there are also cultural factors at work, it all comes down to body makeup, Jones said.

"Blacks tend to have longer limbs with smaller circumferences, meaning that their centers of gravity are higher compared to whites of the same height," said Adrian Bejan, Jones' co-author, an engineering professor at Duke University. "Asians and whites tend to have longer torsos, so their centers of gravity are lower."

"These differences are small, and we don't really see them when we look at someone," Bejan told Life's Little Mysteries. "We are only rarely struck by how long someone's legs are."

But these small differences certainly matter in races lasting less than 10 seconds, Bejan said.

The height of a person's center of gravity affects how fast his feet are moving when they hit the ground, Bejan said. Each step a runner takes is like falling except the athlete breaks the fall with his foot. So the feet of a person with a higher center of gravity will hit the ground faster than someone with a lower center of gravity.

#### Torsos and legs

In the study, the scientists gathered data available from the militaries of 17 nations. Militaries measure their recruits for uniform fittings and are a reliable source of data, Bejan said. To approximate torso length, the scientists compared the average height of the military men with their sitting height – the distance from a chair to the top of the head.

Results showed the average sitting height of blacks was about 1.5 inches (3 cm) shorter than that

of whites who were the same height. This means that, among blacks and whites of the same height, the legs of blacks were longer (think of a high-waisted person), while the torsos of whites were longer.

This physical difference gives a black athlete an advantage, even against an athlete of another race is who is taller and has a higher center of gravity, said Bejan. From a physics perspective, Bejan said, the legs do the work of running and the torso of the body is just extra weight that the legs must carry, so the race goes to the runners with longer legs and shorter torsos.

By contrast, whites tend to have the advantage in swimming, where a longer torso allows for faster speeds.

"Swimming actually generates a wave. The sport is the art of surfacing on that wave. When the wave is bigger – because the torso is longer – they go faster," Bejan said.

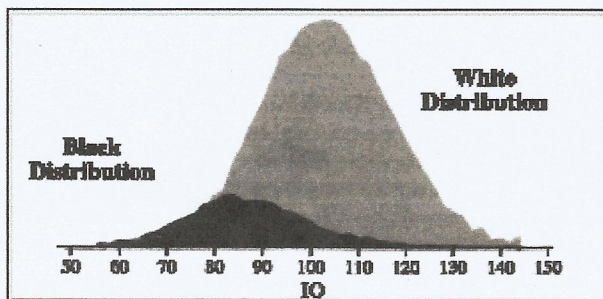
The study was published online this week in the International Journal of Design and Nature and Ecodynamics.

## Black-White IQ Differences

Daniel Seligman

Source: <http://library.flawlesslogic.com/iq.htm>

There is no getting around certain large and troubling implications of black-white differences. The implications seem most troubling when you turn from the average differences and focus instead on the differences at the extreme -- when you contrast the two overlapping bell-shaped distribution curves and look at the proportions in each group scoring above and below certain levels. If you tell yourself that the top professional and managerial jobs in this country require an IQ of at least 115 or thereabouts, then you also have to tell yourself that only about 2.5 percent of blacks appear able to compete for those jobs. The comparable figure for whites would be about 16 percent. Total black population with IQs over 115: 800,000. Comparable figure for whites: about 30 million. If blacks had the same IQ distribution as whites, the black total would be over 5 million.



The data are even more depressing on the downside. An IQ in the 70-75 range, which many psychologists would label "borderline retarded," implies a life that is guaranteed to be short of opportunities. Very few students in that range will absorb much of what elementary schools teach, and virtually none will graduate from high school; few will succeed in finding and keeping good jobs.

None will be admitted into the armed forces (required by law to screen out the lowest ten percent of the distribution). The bad news is that a substantial minority -- apparently more than one in five -- of American blacks have IQs below 75. Around one in twenty whites are below 75.

[...]

The black-white gap is 15 points when measured on the Wechsler tests, 18 on the Stanford-Binet. Both tests are, of course, normed so as to produce an average of 100, but the white average is a bit higher. On the Wechsler metric, whites and blacks average 102 and 87, respectively. On both tests, the gap between the races is almost exactly 1 SD (standard deviation). The gap of 1 SD has been observed since the earliest days of intelligence testing.

There are also significant black-white differences in the *structure* of mental abilities. The test-score patterns show that the two groups are good at different things. On average, whites do better on all the subtests, but their margin of superiority varies considerably from one subtest to another. Or look at it this way: If you took a sample of black and white children, all of whom had scored around 100 on the WISC-R -- that is, the black kids in the sample were above the black average -- you would expect to find significant black-white differences on six of the thirteen subtests. The average black kid would do better on Arithmetic and Digit Span; the average white kid would do better on Comprehension, Block Design, Object Assembly, and Mazes ...

These subtest differences have one common theme, and its name is *g*. The tests on which the gap is greatest are those with the most *g*-loading -- which means, in general, those that call most heavily on reasoning and problem-solving abilities. The June 1985 issue of *The Behavioral and Brain Sciences* carries a long report by Arthur Jensen analyzing eleven sizable studies of black-white IQ differences. The underlying data had been collected by different researchers at different times (but none before 1970). All the studies had several things in common: All were based on

large population samples, all measured a broad range of mental abilities, and all included black-white breakdowns of their various subtests.

In all eleven studies, Jensen found consistently strong positive correlations between the size of the black-white gap on subtests and the extent to which the subtests called on *g* ... The correlation coefficient, after appropriate adjustments, appears to be well above .60.

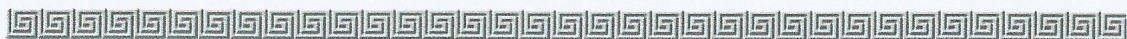
In other words, the black-white IQ gap is in large measure a reflection of differences in reasoning and problem-solving ability.

This was not exactly news in 1985. Long before Jensen set out to quantify the "g effect" in black-white differences, it was generally well known that the differences were greatest in measures of abstract reasoning, not so great in measures of verbal skill, smallest of all in memory and rote learning.

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Excerpted from *A Question of Intelligence: The IQ Debate in America* (New York: Birch Lane, 1992), 150-153.

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## **Paroxysms of Denial**

**Arthur Jensen**

[...]

Nowadays the factual basis of *The Bell Curve* is scarcely debated by the experts, who regard it as mainstream knowledge.

The most well-established facts: Individual differences in general cognitive ability are reliably measured by IQ tests. IQ is strongly related, probably more than any other single measurable trait, to many important educational, occupational, economic and social variables. (Not mentioned in the book is that IQ is also correlated with a number of variables of the brain, including its size, electrical potentials, and rate of glucose metabolism during cognitive activity.) Individual differences in adult IQ are largely genetic, with heritability of about 70 percent. So far, attempts to raise IQ by educational or psychological means have failed to show appreciable lasting effects on cognitive ability and scholastic achievement. The IQ distribution in two population groups socially recognized as "black" and "white" is represented by two largely overlapping bell curves with their means separated by about 15 points, a difference not due to test bias. IQ has the same meaning and practical predictive validity for both groups. Tests do not create differences; they merely reflect them.

[...]

Although social problems involving race are conspicuously in the news these days, too few journalists are willing or able to discuss rationally certain possible causes. The authors' crime, apparently, is that they do exactly this, arguing with impressive evidence that the implications of IQ variance in American society can't be excluded from a realistic diagnosis of its social problems.



Source: <https://www.censorbugbear.org/africa/south-africa/all-whites-now-finally-excluded-from-the-south-african-job-market>

**CENSORBUGBEAR.org**

Uncensored South African News

## **All whites now finally excluded from the South African job market**

The Broad-based Black Economic Empowerment (B-BBEE) Amendment Bill eliminates all white people including the disabled. "The definition of black people is now clear and aligned with the Constitution," Tlhoale said.

### **(B-BBEE) Amendment Bill eliminates all white people including the disabled**

White women would be the biggest losers once the broad-based black economic empowerment amendment bill was enacted as expected early next year, BEE specialist Andile Tlhoale said on Monday. The proposed changes meant they would no longer be entitled to benefit from empowerment programmes as has been the case till now. This represents a victory for the black business lobby, which has been fighting for their exclusion.

White women would no longer be regarded as legitimate beneficiaries of black economic empowerment once imminent new laws come into effect, a member of a subcommittee of the presidential BEE advisory committee, Andile Tlhoale, said in an interview.

The Broad-based Black Economic Empowerment (B-BBEE) Amendment Bill eliminates all white people including the disabled. "The definition of black people is now clear and aligned with the Constitution," Tlhoale said.

There has been widespread criticism that white women were benefitting disproportionately from black economic empowerment with their black counterparts relegated to the bottom rung of the drive to redress societal inequalities. The Black Management Forum has been leading the calls for white women to be excluded after it came to light that they were the fastest rising category of people in terms of employment equity.

Tlhoale said the inclusion of white women had been abused. This had defeated the aim of true inclusivity.

Now that the B-BBEE Act would take precedence over other legislation relating empowerment, enterprises would no longer be able to claim employment equity points for white women. Employment equity is a key element of the B-BBEE scorecard used to rate empowerment credentials.

The Employment Equity Act still has white women as a designated group for affirmative action purposes.

Tlhoale said proposed changes to BEE legislation would go a long in ensuring that growing numbers of previously disadvantaged South Africans were drawn into the mainstream economy.

Trade and Industry Minister Rob Davies gazetted the Broad-based Black Economic Empowerment (B-BBEE) Amendment Bill two weeks ago and gave members of the public 60 days to make submissions. Another highlight of the amendments has been the criminalisation of the practice of misrepresenting BEE credentials, known as fronting.

In terms of the proposed amendments, those involved in fronting could face jail terms of up to 10

years or be fined 2%-10% of annual turnover depending on the seriousness of the incident. In addition, contracts awarded to guilty companies could be cancelled.

Further, the amended law requires the government and its agencies to comply. The auditor-general will audit and report on BEE compliance for government departments.

Stock exchange-listed companies will be required to submit annual reports to the B-BBEE Commission, which the amendments propose. The commission's function would include supervising adherence to the act.

It would further receive and investigate complaints relating to B-BBEE, and maintain a registry of major empowerment transactions. *"The proposals are a bold move and demonstrate government's commitment to ensure successful implementation of BEE," Tlhoale said. "The Broad-based Black Economic Empowerment Amendment Bill closes many loopholes in the current BEE Act – a move that is long overdue."*

[White women lose out](#) – Dec 20 2011

### AFRIKANER POOR ON VERGE OF STARVATION

#### **About Adriana Stuijt**

CENSORBUGBEAR.org - Adriana Stuijt - Retired SA journalist, ex-Rand Daily Mail, Sunday Times of Johannesburg, SAPA, Cape Argus, Tygerberg area, medical journalism.

Evidence for Law enforcement for keeping "racial purity"

# VIRGINIA

# HEALTH



# BULLETIN

Vol. XVI.

MARCH, 1924.

Extra No. 1.

## Instructions to Local Registrars and Other Agents In Administration of the Law

### TO PRESERVE RACIAL INTEGRITY

This law permits applicants either to register directly with the Bureau of Vital Statistics or with a local registrar or other authorized agent of the Bureau.

The local registrar may collect a fee of twenty-five cents for each person registering, of which he or she retains twenty cents and sends five cents with the application to the Bureau of Vital Statistics. Do not send stamps.

It is preferable that local registrars confine their efforts at first to their own territory, but if neighboring registrars do not push this registration, permission is given to other registrars after three months after the law goes into effect, to solicit and accept this form of registration outside of their own bounds. Special registrars or agents of the Bureau may be appointed for this special work if needed.

Great care must be used in seeing that the card is carefully written, and names, dates and addresses be given in full, using writing fluid or fountain pen ink. Ordinary school inks will fade.

The local registrar must sign as witness to the applicant's signature, thus indicating that he has used reasonable care to assure himself that the color and the date of birth are correct.

Though not required, the registration is of greater value if signed also by the doctor who was present at the birth, especially if the card is expected to be submitted as proof of age. Married women should give both their full maiden name and name of husband.

As color is the most important feature of this form of registration, the local registrar must be sure that there is no trace of colored blood in anyone offering to register as a white person.

The penalty for wilfully making a false claim as to color is one year in the penitentiary.

Equal care must henceforth be used also in stating the color of the parents of children registered at birth under the 1912 law.

Entered as second class matter July 28, 1908, at the Postoffice at Richmond, Va., under the Act of July 16, 1894.

**IN THE EQUALITY COURT**  
**(HELD AT THE MAGISTRATE'S COURT UBOMBO)**

In the matter between:

Case #: 01/2017

**ISIMANGALISO WETLAND PARK AUTHORITY**

**FIRST APPLICANT**

**DEPARTMENT OF TOURISM**

**SECOND APPLICANT**

**And**

**SODWANA BAY GUEST HOUSE /**

**KATARÍNA KRIŽÁNIOVÁ (Manageress)**

**FIRST RESPONDENT**

**ENKI ANDRE M. SLADE**

**SECOND RESPONDENT**

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**WITNESS BRIEFING**

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We, The Respondents hereby wish to inform you, Slindile Mthiyane, as a witness in this case as to the line of questioning you will be facing. Indicate if you agree or disagree with the following statements of opinion and fact on the replying form. If you disagree, please state the reason for disagreement. This is in order for you to be sufficiently informed about your role in the trial and also to make the proceedings more efficient. Remember that your purpose is not to testify on behalf of anybody but simply to let the presiding officer know what you know.

Please hand-deliver your replying form to The Respondents at Emoyeni, Sodwana Bay Main Road on or before 13/11/2017.

- 1) Truth holds the highest value in life. Both science and justice call for us to seek and tell the truth, not to tell lies and spread error.
- 2) God has been scientifically proven as The Creator of all life. I believe in God.
- 3) The Bible contains The Word of The Almighty God Yahweh.
- 4) I believe that The Son of God, The Lion of The Tribe of Judah (known as Jesus Christ) is coming back to Earth in a physical body as a White man.
- 5) I have worked for Andre and Katarina for almost 4 years now; I like to work for Them even though They do not have a lot of money. My partner loves Andre and wants me to work for Him.
- 6) I do not feel that Andre and Katarina treat me like nothing. They reprimand or ignore me, but I have never felt hated in Their company.
- 7) Andre and Katarina do not display hate towards the neighbourhood; They have been very helpful and kind to the Local Black Community, and community likes Them.
- 8) Except for dogs and pigs, which God also hates, Andre and Katarina love animals very much. They even like animals I am scared of, like lizzards, snakes, frogs or bats.
- 9) I serve and love Andre and Katarina; I am an orphan, and They are like my parents. I can ask Them for help with anything, and I listen to Their guidance/advice.
- 10) Andre and Katarina grow their own vegetables and fruit and make their own food, including bread. When guests used to leave products from the shopping centre, They let us have it. However, They told me what I should not eat from that and that it was my choice.
- 11) Andre and Katarina are much more clever than me; they have taught me many new things. They spend most of their time reading.
- 12) Katarina can draw perfect pictures; I have not seen Blacks draw or paint like She does.
- 13) Andre can fix almost anything, and many neighbours admire Him.
- 14) The local high school asked Andre and Katarina to teach Mathematics and Physical Science as students had a problem learning it.

- 15) When Katarina was in prison, I visited Her together with my partner and another housemaid which used to work here; We all missed Her and were very happy to see Her. We bought Her and Andre some fruit as They had no money at that time.
- 16) When Katarina was in prison, Andre gave me a letter for the neighbourhood to sign to show they support Andre and Katarina. I came to ask for more papers as many more neighbours wanted to sign it.
- 17) Since the guesthouse was closed, almost no one visited here.
- 18) My family and the local "Induna" helped Andre and Katarina with food.
- 19) The Black community does not like iSimangaliso; they wanted to remove us from our houses but did not even speak to us about it. We are very angry with them.
- 20) The Black community cut part of the forest in The Park in a protest against iSimangaliso.
- 21) The Black community feels that iSimangaliso did nothing good for them.
- 22) I see big difference between Black and White mentality; for example, Blacks express themselves much louder and with more rythm, they litter more indiscriminately, they are much less punctual and hygienic, they are much more concerned with image, and they read much less than Whites.
- 23) Blacks call a White mulungu but also isilwane (meaning animal) because Whites are always with animals and look after them.
- 24) Black females love babies very much. We have babies very young, but we often do not get married.
- 25) There is widespread practice of witchcraft and ancestral beliefs amongst Blacks.
- 26) Black males in general drink a lot and are sexually uninhibited.
- 27) I like it when males are drunk, loud and horny.
- 28) Black females in general want to look like White women; they hate their hair and put on false hair instead, disrespecting themselves and God Almighty (1 Peter 3:3).
- 29) I prefer the company of Blacks as I relate to them better.

**IN THE EQUALITY COURT**

**(HELD AT THE MAGISTRATE'S COURT UBOMBO)**

In the matter between:

**Case #: 01/2017**

**iSIMANGALISO WETLAND PARK AUTHORITY**

**FIRST**

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**And**

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**KATARÍNA KRIŽÁNIOVÁ (Manageress)**

**FIRST**

**RESPONDENT**

**ENKI ANDRE M. SLADE**

**SECOND**

**RESPONDENT**

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**THE RESPONDENTS' WITNESS BRIEFING REPLYING FORM**

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- 1) I AGREE.
- 2) I AGREE.
- 3) I AGREE.
- 4) I AGREE.

5) I AGREE.

6) I AGREE.

7) I AGREE.

8) I AGREE.

9) I AGREE.

10) I AGREE.

11) I AGREE.

12) I AGREE.

13) I AGREE.

14) I AGREE.

15) I AGREE.

16) I AGREE.

17) I AGREE.

18) I AGREE.

19) I AGREE.

20) I AGREE.

21) I AGREE.

22) I AGREE.

23) I AGREE.

24) I DISAGREE. BECAUSE WE ALL LOVE BABIES. NOT BLACK ONLY.

25) I AGREE.

26) I DISAGREE. BECAUSE WHITE MEN DO THE SAME.

27) I DISAGREE. I HATE MALES WHEN THEY DRUNK.

28) I AGREE.

29) I AGREE.



Date: 20 day of November 2017

Name: Slindile Mthiyane

Autograph: NS

I, André M. Slade compiled this letter on free legal advice and gave it to Slindile Mthiyane's care to distribute it to neighbours.

## From the neighbors of Sodwana Bay Guest House

We are the neighbors of Andre Slade and Katarina Krizaniova. Andre has been living in our area since 2007. Since he arrived here he has been very helpful to many of us. He is always willing to help with whatever we need. We borrow equipment from him and he gives advice and helps without hesitation. He has been giving us water for a couple of year now. He has never said anything bad about us or treated us unreasonably. When Katarina arrived in 2012 we accepted her as his partner as he had been living totally alone for 3-4 years then. We have had no problems with either of them. They are valuable to our community and we do not believe that either of them are racist or hatefull. They are always friendly, give lifts and never take any reward in return. We therefore condemn the persecution that these two are facing at present.

### Name of Neighbor

### Signature

1. Zandile P. Mthembu



2. S.M. Zikhali



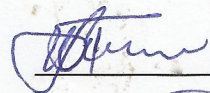
3. Slindile Mthiyane



4. Thulani Wiseman Ndlovu



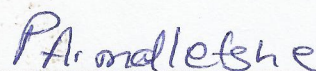
5. Thobani Lucky Mlambo



6. HERBERT NKOSINATHI Mdletshe



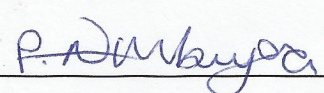
7. Phetlelephi Mdletshe



8. Buspwe Mbuyazi



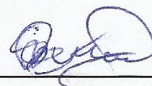
9. Phumetlele Mbuyazi



10. Promise Zikhali



11. Zilender Mthembu



12. Bongekile Mdletshe



## Book reviews of *Where To From Here* (1<sup>st</sup> & 2<sup>nd</sup> edition):

**South Africa:**  
(review of 1<sup>st</sup> edition)

### MAKE UP YOUR OWN MIND

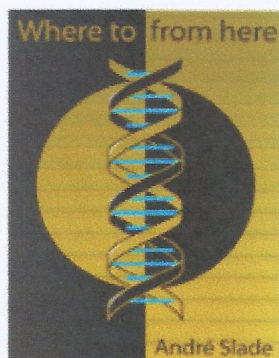
WHETHER or not you agree with the findings and arguments presented here, this book will make you use your brain. Are you a zombie – someone that just accepts everything the way it is without giving it a thought? – or are you more than that? Should we not all analyse and question before we just blatantly believe whatever we are fed and feel comfortable with?

This book will open up new horizons for you, whether you are religious or not. In the author's first book, he bulldozes straight into challenging the reader about lesser-debated issues and subjects without leaving any room to sidestep the challenge.

His writing style is in the first person as he talks straight and honestly to his readers. This book will cause a stir among all types of people, especially as there seems to be a growing tendency to accept the norm because we are too scared to be feeling the way we do, let alone talking about it. This book will shock you occasionally and at other times you will shake your head up and down in accordance with the author's views.

A warning to the faint-hearted – it does contain explicit language.

**LIZETTE DYKSTRA**



Where To From Here by  
Andre M Slade (Xlibris),  
R253,95. ISBN:  
9781462868438

**World:**  
(review of 2<sup>nd</sup> edition)

**Where to From Here**

**Andre M. Slade**



Publisher: Xlibris Pages: 278 Price: (paperback) 13.99 UK ISBN: 9781462868438 Reviewed: July, 2013 Author Website: [Visit »](#)



Andre M. Slade has a lot on his mind. In *Where to From Here*, he talks about (and this is just a short list) overpopulation, pollution, capitalism, global warming, prisons, race relations, health and diet, vitamins, internet dating, sex, numerology, and Christianity — all in an effort to wake readers up from their collective spiritual sleep and help them live deeper and more meaningful lives.

Along the way, he asks a number of thought-provoking questions: Why do we act the way we do? Why do we focus on small annoyances and ignore huge problems when it comes to society and culture? Where is the world heading in the 21st century and is there anything we can do to alter its trajectory in a positive way?

Slade is an energetic thinker, a bit of a maverick philosopher who is mad as hell and doesn't want to take it anymore. His passion for his material is apparent: his prose is chaotic, raw, and conversational. But this stream-of-consciousness style is a double-edged sword: as Slade jumps from one idea to the next—from discussing feng shui to attempting a new understanding of the Bible—readers experience a rush of interesting ideas that often stumble over each other, leaving his audience confused as to the exact point of his discussion. To be blunt, sometimes it's difficult to understand what the author is talking about.

Still, even though this book would have problems getting accepted by a mainstream publisher, there's something about the author that makes you want to put the book down and drink some beers with him. Slade has charisma, which is so often missing in some of the biggest bestsellers.

*Where to From Here* is structurally messy, in need of serious copyediting, and sometimes lacking in coherence. But brave readers willing to give it a try are sure to find some interesting nuggets and a captivating voice amidst all the chaos.

Also available in hardcover and ebook.

Source: <https://www.blueinkreview.com/book-reviews/where-to-from-here/>

## ForeWord Reviews

### Clarion Review

**World:**  
(review of 2<sup>nd</sup> edition)

### BODY, MIND & SPIRIT

Where to From Here  
Andre M. Slade  
Xlibris  
978-1-4628-6843-8

One Star (out of Five)

Written in a conversational style, this stream-of-consciousness overview of life, the universe, and everything is sure to spark some debate. Aiming to be an all-encompassing guide to moving past society's ills, *Where to from Here* takes on an impressive array of subjects, from romantic relationships and environmental issues to religious philosophy and economic theory. The book is likely to spark

controversy—and plenty of confusion—as it ping-pongs through topics with a stream-of-consciousness style that works occasionally. For example, an opening chapter about what's wrong with our society posits that children develop ADD because they don't get enough attention from their parents, then moves on to note that divorces are often caused by housewives who start to neglect their appearances, and then veers into how crime in the United States decreased because abortion was made legal, lowering the number of urban teenagers who seemed to be the crux of America's crime problem. That last claim was actually first asserted in 2009 by Steven D. Levitt and Stephen J. Dubner in *Freakonomics*, and there's been a lot of debate about its accuracy since. But Levitt and Dubner are not cited. In fact, the book only rarely offers statistics or sources to back up the assertions made: estrogen is in our water supply because of degrading plastic bags; vitamin C is beneficial to correcting addiction; Caucasian people derive their white skin from insidious genetic manipulation; the apocalypse described in the Bible is merely the change of an era determined by the zodiac.

Often, Slade seems aware that his comments might evoke strong sentiments in his readers, and he discusses his freedom of speech and the right to his opinion. Although he's correct that he's allowed to write whatever he likes, this oft-repeated phrasing gives the book both an offensive and a defensive tone. Attempts to persuade others come across as recriminations. However, despite this frequent stance of attack, Slade believes that he's sharing his views in an attempt to save our world. "I wrote this clear uncluttered perspective as a gesture of kindness, love, and hope to humanity," he notes, after positing that he's an "Indigo Adult," a label that's given to those who possess "special, unusual, and/or supernatural traits." Slade does provide some thought-provoking material here, and the text is written in an easily accessible, conversational style. Readers must, however, navigate among all the specious claims to find these moments of insight. This makes

*Where to from Here* seem like a hunt for diamonds in a very large coal mine.

*Elizabeth Millard*

# Science Increasingly Makes the Case for God

Wall St Journal  
12/26  
2014

In 1966 Time magazine ran a cover story asking: Is God Dead? Many have accepted the cultural narrative that he's obsolete—that as science progresses, there is less need for a "God" to explain the universe. Yet it turns out that the rumors of God's death were premature. More amazing is that the relatively recent case for his existence comes from a surprising place—science itself.

## HOUSES OF WORSHIP

By Eric Metaxas

Here's the story: The same year Time featured the now-famous headline, the astronomer Carl Sagan announced that there were two important criteria for a planet to support life: The right kind of star, and a planet the right distance from that star. Given the roughly octillion—1 followed by 24 zeros—planets in the universe, there should have been about septillion—1 followed by 21 zeros—planets capable of supporting life.

With such spectacular odds, the Search for Extraterrestrial Intelligence, a large, expensive collection of private and publicly funded projects launched in the 1960s, was sure to turn up something soon. Scientists listened with a vast radio telescopic network for signals that resembled coded intelligence and were not merely random. But as years passed, the silence from the rest of the universe was deafening. Congress defunded SETI in 1993, but the search continues with private funds. As of 2014, researchers have discovered precisely *bubkis*—0 followed by nothing.

What happened? As our knowledge of the universe increased, it became clear that there were far more factors necessary for life than Sagan supposed. His two



Corbis

parameters grew to 10 and then 20 and then 50, and so the number of potentially life-supporting planets decreased accordingly. The number dropped to a few thousand planets and kept on plummeting.

Even SETI proponents acknowledged the problem. Peter Schenkel wrote in a 2006 piece for *Skeptical Inquirer* magazine: "In light of new findings and insights, it seems

## The odds of life existing on another planet grow ever longer. Intelligent design, anyone?

appropriate to put excessive euphoria to rest . . . We should quietly admit that the early estimates . . . may no longer be tenable."

As factors continued to be discovered, the number of possible planets hit zero, and kept going. In other words, the odds turned against any planet in the universe supporting life, including this one. Probability said that even we shouldn't be here.

Today there are more than 200 known parameters necessary for a planet to support life—every

single one of which must be perfectly met, or the whole thing falls apart. Without a massive planet like Jupiter nearby, whose gravity will draw away asteroids, a thousand times as many would hit Earth's surface. The odds against life in the universe are simply astonishing.

Yet here we are, not only existing, but talking about existing. What can account for it? Can every one of those many parameters have been perfect by accident? At what point is it fair to admit that science suggests that we cannot be the result of random forces? Doesn't assuming that an intelligence created these perfect conditions require far less faith than believing that a life-sustaining Earth just happened to beat the inconceivable odds to come into being?

There's more. The fine-tuning necessary for life to exist on a planet is nothing compared with the fine-tuning required for the universe to exist at all. For example, astrophysicists now know that the values of the four fundamental forces—gravity, the electromagnetic force, and the "strong" and "weak" nuclear forces—were determined less than one millionth of a second after the big bang. Alter any one value and the universe could not exist. For instance, if the ratio

between the nuclear strong force and the electromagnetic force had been off by the tiniest fraction of the tiniest fraction—by even one part in 100,000,000,000,000,000—then no stars could have ever formed at all. Feel free to gulp.

Multiply that single parameter by all the other necessary conditions, and the odds against the universe existing are so heart-stoppingly astronomical that the notion that it all "just happened" defies common sense. It would be like tossing a coin and having it come up heads 10 quintillion times in a row. Really?

Fred Hoyle, the astronomer who coined the term "big bang," said that his atheism was "greatly shaken" at these developments. He later wrote that "a common-sense interpretation of the facts suggests that a super-intellect has monkeyed with the physics, as well as with chemistry and biology . . . The numbers one calculates from the facts seem to me so overwhelming as to put this conclusion almost beyond question."

Theoretical physicist Paul Davies has said that "the appearance of design is overwhelming" and Oxford professor Dr. John Lennox has said "the more we get to know about our universe, the more the hypothesis that there is a Creator . . . gains in credibility as the best explanation of why we are here."

The greatest miracle of all time, without any close seconds, is the universe. It is the miracle of all miracles, one that ineluctably points with the combined brightness of every star to something—or Someone—beyond itself.

Mr. Metaxas is the author, most recently, of "Miracles: What They Are, Why They Happen, and How They Can Change Your Life" (Dutton Adult, 2014).