

# OPINION & EDITORIALS



## The CENTRAL NEWSPAPER

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### Two Americas: Black rednecks and Karmelo Anthony—and civilization

By Selwyn Duke

When thinking about poor Austin Metcalf, I sometimes wonder about his reactions during those last fatal moments on April 2 of last year. When murderer Karmelo Anthony drew that knife, could he not, being young and athletic, have avoided at least a deadly strike? Perhaps Anthony was just too quick. But then I realize something:

The two boys were from vastly different worlds.

Austin occupied the world most of us inhabit. It's a place where, among other things, proportionate force is instinctively understood. Sure, boys and men, being boys and men, will sometimes have physical conflict, and we understand that part of manliness is standing up for yourself. But we also reflexively know that a shove is to be met with a shove, a swing with a swing. This norm, reflected in Queensberry rules, is necessary for preservation of life and civilization. Anthony's world is clearly different. Egos are as big there as virtue is small; touchy and prideful to the hilt, the instinct can be that if you feel "dissed," you can smoke the other guy. This is why it isn't unusual hearing about ghetto altercations in which an "offended" party departs, returns with a gun and shoots multiple people. It's why so many rappers (e.g., Tupac) suffer violent deaths.

So Austin, perhaps poorly acquainted with this world, might understandably have been completely shocked at the drawing of a knife amidst an adolescent locking of horns. It's not something civilized people may expect. (Perhaps such warnings should be in an updated version of "The Talk: Nonblack Version"—the article that got commentator John Derbyshire canceled.)

Whatever the case, Anthony's world is reflected in his reprobate supporters, too. Out protesting and uber-emotional, they generally speak as if a shove among youths can warrant deadly action. Yet they don't just reject proportionate force, a foundational principle in Western law and something operative in all 50 states.

Such people also reject the other laws, rules, social codes, traditions, and customs of the wider and polite society. They're self-righteous about it now, too, because they identify such limitations as "white." (Even punctuality has been called a "white norm.")

Make no mistake, however. Someone rejecting proportionate force and civilization's strictures generally is described in one obvious way.

Uncivilized.

You could also call such a person a barbarian (a word we should make fashionable again).

Or you could call them, as the great Professor Thomas Sowell has, "black rednecks."

As Sowell pointed out in his 2005 book *Black Rednecks and White Liberals*, what's now called "black culture" is largely just appropriated redneck culture. You can, too, trace its roots back 500 years to England, and even then such people were called "rednecks" and "crackers," the professor noted.

Thus is it no coincidence that redneck and "black" culture share similarities beyond the obvious speech patterns. Just a few that Sowell noted are: aversion to steady work and lack of entrepreneurship; neglect of education and anti-intellectualism; sexual promiscuity and degraded family norms; and, relating to killer Karmelo, proneness to violence and pride-induced touchiness.

Whatever you call it, however, something's for certain: "Black culture" has got to go.

More and more people of all races are realizing this, including an increasing number of black Americans. Commentator and podcaster Jason Whitlock says that ghetto-mentality blacks should be given the AIR option: assimilation, incarceration or reservation (that is, American-Indian style. Note: I don't believe in creating more reservations.) And the young black woman here is so disgusted with redneck-black culture that she uses the n-word to identify those epitomizing it.

It's these people's desire that the black community shed this black-redneck culture, just as white southerners did ages ago with white-redneck culture. But this hasn't happened and won't anytime soon—and this is for good reason.

White redneck culture mostly disappeared because we didn't exalt it. We didn't put white rednecks in entertainment, singing stupid, decadent "songs" and getting filthy rich in the process. We didn't portray their sub-culture as cool and desirable. We didn't claim that because it was "their" culture, we had to respect it. We didn't give their style of speech a respectable name and blather on about how language norms are just social constructs, anyway. We didn't witness them give their kids inane names, as if the child is a new pet ferret, and then wink at their "creativity." We didn't recognize their own national anthem. We didn't elevate "redneck pride" to ethnicity-like status so that maintaining it became a matter of perverse principle. And we wouldn't have had one of its representatives co-host the Olympics.

Yet we do all this and more with black-redneck culture. We make the aforementioned rap disgorgers rich before someone makes them dead. Today you can monetize ghetto-rat status—and what you reward you get more of—though, of course, only a select few benefit materially. Virtually all are more likely to end up like Karmelo.

This is demonstrated daily, too. Activists wanted police wearing body-cams, and we all have video recording devices. The result: Endless footage reveals that blacks are rarely victims of non-blacks. What is common is to see black rednecks acting like barbarians. And this has all led to a "condition," affecting all races, dubbed "black fatigue."

This phenomenon is good, too, because getting fed up with a cultural norm is the first step toward changing it. And here's what must happen to reform black ghetto culture (again, lamentably, I don't expect this to occur anytime soon).

The greater mass of people must say, in no uncertain terms, that if you embrace this culture, we'll have nothing to do with you. We won't do business with you or hire you; you'll be scorned and ostracized. Leverage is necessary to this end, and thus should anti-discrimination law be rescinded. (I've advocated this for decades for other reasons; e.g., such law violates freedom of association and invites government tyranny.)

Just as significantly, we must shed the affirmative-action mentality. This means that in response to studies showing that people with "black" names are less likely to get job-interview callbacks, our only response will be, "So what?" When parents name their child De'Quan, La'Teesha—or Karmelo—that screams out, "My mission in life is to oppose 'white' [read: mainstream] culture." And they almost invariably transmit this hang-up to their kids; hence the profiling. We're also not going to worry about racial disparities in academics, income and general accomplishment. (These exist between whites and Asian-descent Americans, too.) White rednecks didn't fare so well in those areas, either.

Another prerequisite is purging ghetto culture from entertainment. To this end, we'd need a traditionalist version of the NAACP to arise and, along with other groups, pressure corporations to cease monetizing black-redneck culture. This is much as how the NAACP and allied entities successfully pressured CBS into canceling black sitcom *Amos 'n' Andy* in the 1950s. The kicker, too, is that today's rap-thug imagery reflects infinitely worse stereotyping than anything on that show. (In fact, *Amos 'n' Andy* placed its goofy main characters inside a very well-functioning black world in Harlem, NYC.) I can only imagine how embarrassing some black Americans find it. Simply put, society-wide disgust with ghetto culture must intensify. We must say, pull up your pants and pull out your ego by the roots. Shed the gold chains and mind chains of imagined oppression. Focus not on victimhood but virtue, not on race but righteousness, not on taxpayer-handouts but Truth, not on gripes but God. You, black-redneck culture, are a dinosaur, and that asteroid with your name on it has finally struck.

## Letters To The Editor:

WHAT IS ON YOUR MIND? Send letters to [newspaper@ocentral.com](mailto:newspaper@ocentral.com)

**Dear Editor:**

This letter is in regards to your editorial "Tale of the Candidates," that appeared in the June 16th Central. The essential message in this editorial was that neither of the two candidates running for Mayor of Oshawa "should be in politics, because they both had their chance at real change and both have failed." Please understand that I fully support your right to publish an opinion, regardless of whether or not I agree with it. The reason that I am writing is to advise that you need to publish a further editorial to fully explain and to validate your position.

Jim Lee, the newcomer, is a name that I don't recognize. Tito-Dante Marimpietri is a long-standing name in Oshawa, and will likely win, simply due to his name recognition. However, since you disapprove of both of them, you need to offer very specific examples as to exactly what they have done or have failed to do during their time in office -- we need specific incidents, details, and deeds, not just the vague generalities that you wrote, which are nothing less than meaningless character smears. Again, not necessarily disagreeing with you, Joe, just asking you to validate your opinion with facts.

Also, if no one else steps forward to run for Mayor, and if Jim and Tito remain as the only two candidates, then you also must provide us your advice as to what you recommend at the voting booth -- to check the less onerous of the two, to leave both names unchecked, or even to write in another name. Because like it not, one of these two people will become Oshawa's next Mayor. I look forward to your follow-up opinion in the next Central, complete with full details and specifics of the shortcomings of both Mayoral candidates, along with your voting advice..

**Thank You,**

**Marvin Sandomirsky**

**Dear Editor:**

Hi, Everyone's marking 250 years of U.S. history, but how well do you know the origin and evolution of the American lawn?

Test yourself with these 6 questions, then find the answers in the LawnStarter article – 250 Years of Lawn Care: How America Grew Its Greatest Obsession. The article traces the American lawn from scythes and sheep to the invention of the lawn mower and now robot mowers. It's been a wild ride so far.

1. The great American lawn traces its roots back to:

- A. Benjamin Franklin
- B. Thomas Jefferson and George Washington
- C. Alexander Hamilton

2. Before the lawn mower was invented, what did most Americans use to keep their grass trimmed?

- A. Scythes and hired hands
- B. Sheep and goats
- C. Hand clippers and garden shears

3. A machinist in which state built a lightweight push lawn mower that stole the show at the 1893 Chicago World's Fair?

- A. Michigan
- B. New York
- C. Indiana

4. According to NASA, American lawns are the single largest irrigated "crop" in the U.S. – covering how much more ground than irrigated corn?

- A. Twice as much
- B. The same amount
- C. Three times as much

5. Running a gas-powered leaf blower for just one hour produces as much smog-forming pollution as:

- A. Idling a car in a driveway for a full day
- B. Driving a car from Los Angeles to Denver
- C. Mowing a lawn with a gas mower for 10 hours

6. The robot mower market is booming. How large is it expected to be by 2031?

- A. \$2.74 billion
- B. \$5.32 billion
- C. \$10 billion

As mentioned, you can find the answers in this article: 250 Years of Lawn Care.

If you found this fun, maybe run the quiz on your site or your radio show and link to the article (with or without the answers upside-down in a line at the bottom). And if you have any questions about lawn care in the U.S. over 250 years, we're here to help. I can connect you with a LawnStarter editor or a lawn care provider for answers.

**Thanks, Patricia Davis**

**Dear Editor:**

For decades, politicians talked about unlocking the Ring of Fire. They studied it. They delayed it. They made promises they never kept. The Ontario PCs are getting it done. Today, we broke ground on the Webeque Supply Road, a major milestone that puts us years ahead of schedule in connecting the Ring of Fire to the rest of Ontario. The Ring of Fire is a once-in-a-generation opportunity that will create more than 70,000 good-paying jobs, strengthen our economy and help make Ontario a global leader in critical minerals. These minerals are essential for everything from advanced manufacturing and electric vehicles to national defence. Instead of letting other countries lead, we're making sure those jobs and investments are created right here in Ontario. And we're doing it the right way. We're working in partnership with First Nations to build lasting infrastructure, create new economic opportunities and support true economic reconciliation.

While previous Liberal governments spent years talking, our Ontario PC team is putting shovels in the ground, building the roads Northern Ontario needs and creating opportunities for future generations. We're protecting Ontario. We're creating jobs. And we're building a stronger, more self-reliant future for our province.

Thank you for standing with our Ontario PC team.

Sincerely, Doug Ford

**SEND LETTERS TO THE EDITOR**



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or

**mail to 136 Simcoe St. North Suite 4 Oshawa**