

Amerika's Most Unwanted: The Black Male  
by  
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A View From The Bridge

The death of Black men and boys and yes in some cases women and girls has become so normalized in "our" society that it is expected. It is part of the social order of policy, white vigilantism, and the presumed outcome of a Black man's involvement with whites, specifically white women. The dead Black male body is so common that we are not shocked by seeing it lying in a pool of blood like Michael Brown or found hanging from trees like Frederick Jermaine Carter back in 2011 in Mississippi. Black male death, despite its horror and gruesomeness, is tolerated within Amerikkka. Whereas the violation of other bodies is thought to be too unsightly to be seen, the dead bodies of Black males are circulated, shared, and memed with little hesitation. Many in our society accepted this as a norm, but what effect does death have on the lives, the mental concept of self, that Black males formulate in this violent world? How do Black males regard the future in a world that is so limited by the present? Despite seeing Black men's demise daily, Americans do not find it shocking. Mainstream media, social media, and daily conversations routinely accept Black males' dying as somewhat inevitable. Pictures, videos, and caricatures of Black death are passed around with little regard for the expired lives. The spectacularization of the Black male corpse discourages sympathy. Whereas tragedies (such as rape, the murder of white children, mass killings of whites) are censored because they are thought to be too graphic for all Americans (something in need of discernment and discretion), Black male death is not thought too profane or grotesque for the same public. America has been desensitized to the corpse of the Black male. This is what is meant by saying that Black male life has lost its meaning. Insofar as racism/white supremacy has made the Black male disposable, and misandry has made him pathological, there is an acceptance of the idea that he is in need of death—that his dying is necessary for the persistence and thriving of Amerikkka. So, is Amerikkka deliberately and indiscriminately enacting a program (pogrom) of mass genocide against Black men and boys or Black folks in general?! The normalization of the death of Black men and boys, who are seen as problems for society, and if Black boys, who are thought inevitably to grow into criminals beyond their playful adolescent deviance, remains central to the ongoing genocidal program against Black males in this "democratic" country.

Notes on The Systematic Murder of Black Men and Boys in Amerikkka

The unabated mass murder of Black males in Amerikkka in general has a very long history. Despite Black people occupying the bottom of every measure of a population's health and prosperity, this is largely ignored, and little has been done to arrest the actual deaths of Black people in Amerikkka.

The death of Tyre Nichols, along with the thousands of other Black men and boys, is not an aberration to Amerikkkan so-called "democracy", but the fulfillment of its promises of order and stability for the white majority. In other words, anti-Black violence and the societal legitimation of the white agents responsible for the death of Black people serve to maintain societal order, and bolster the implicit ideological power of white supremacy in Amerikkka. Stated differently, contrary to the democratic calls for justice currently insisted upon by activists and scholars alike, the death of Black people in general serve to indicate the health of American

"democracy" not its malaise.

Tyre Nichol's death, like that of George Floyd, Michael Brown, Tamir Rice, Eric Garner, Trayvon Martin, Amadou Diallo, Oscar Grant, John Crawford, Jordan Davis, and Sandra Bland (along with hundreds of other Black women and children), represents the accumulation of an intellectual failure to grasp the complexities and the motivations implicated within the mass-murder logistics of Amerikkkan racism/white supremacy. The negrophobia that drove and continues to drive white Amerikkka to endorse lynching as a technology of murder (the death penalty/LWOPP) is the same profound anxiety and fear that now allows the white public to endorse the murder of Black people as "justifiable homicides". Black people are often killed by police/correctional officers because the officer claims they fear for their lives. This phobia is a normalized and institutionalized program (pogrom) used to justify police/correctional violence, ostracism, and incarceration-it is a fear that is given so much weight in individual cases precisely because it is a fear that both white Amerikkka and many racial and ethnic groups in Amerikkka share as well. The vulnerability of Black people lie in this consensus. This agreement that Black people can be killed and that the individuals responsible for these murders will be ideologically supported in their rationalizations and financially rewarded for their murderous actions.

I think its also very important to point out that in Amerikkka the Black male is raced and sexed peculiarly, configured as Barbaric and savage, imagined to be a violent animal, not a human being. His mere existence ignites the negrophobia taken to be the agreed upon justification for his death. Black male death lessons their economic competition with. As well as their political radicality against, white society. It is this fear of Black males especially that allows society to support the imposition of death on these bodies, and consent to the rationalizations the police state offer as their justification for killing the Black-male beast (the criminal, and the deviant thug). The young Black male's death, the death of Black boys, is merely an extension of this logic-the need to destroy the Black beast cub before it matures into full pathology. The Black boy, that child, is seen as the potential Nigger-beast. This anti-Black dynamic which specifically affects the Black boy has been referred to as a new kind of racism, a racism built upon the anti-Black mythology of Amerikkka's Black males as the "super-predator". This super-predator mythology not only acts to legitimize the violence responsible for the deaths of Black males, but inculcates the rationalization that given what Black males actually are, Black male death is necessary and an indispensable strategy for the safety and security of Amerikkkan society. Overlooking the mass-murdering disposition of Amerikkka towards Black males presents an incomplete diagnosis of the impetus behind the levels of violence and sanctions imposed upon Black communities in an effort to control the lives of young Black males. Black men and boys (and in some cases Black women and girls) are seen as deserving death in Amerikkka. Because Black men are thought to be "not human", there is a tendency to embrace their sociological condition as their essential characteristics. Black males are thought to be the origins of their condition rather than their conditions being the origins of their problems.

Even childhood cannot protect young Black boys from the mass-murdering logistics of Amerikkkan society. Black boys are seen as more culpable for their actions (i.e., less innocent) within a criminal justice context than are their peers of other races. Because Black boys are actually perceived as older as and hence more culpable for their behavior, there is an implicit dehumanization that not only predict racially disparate perceptions of Black boys but also predicts racially disparate

police violence toward Black children in real world settings. Police often imagine the Black boy-a child-to be physically threatening;the manifestation of the savagery thought to be inherent to his Black maleness; a violent beast and predator. The historical association of Black males with animals,specifically apes and monkeys,diminishes white Amerikkans,along with white folks in general sympathies for Black humanity,but also the acceptance of greater levels of violence directed towards Black and Brown people. The racist association between the so-called "negro" and ape is not simply an abstract and detached stereotype,but rather a historical trope used to justify the dehumanization of Black people which individuals and social groups are targeted for cruelty,social degradation,and state sanctioned violence and/or murder. Black male death and dying is the result of this engineered societal program (pogrom),and the machinations of this apparatus obscures and in many cases denies our ability to see the lives of Black men and boys as worthwhile.

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