

“THEREFORE BY THEIR FRUITS YOU WILL KNOW THEM.”—MATTHEW 7:20, KJB

CANCELING CAROL

A DEEP DIVE INTO UNITED PARCEL SERVICE AND THE
TEAMSTERS UNIONS' WOKE WAR ON JESUS CHRIST AND AMERICA



JAMES R. EARLS

Canceling Carol

A Deep Dive into United Parcel Service and the Teamsters Unions'
Woke War on Jesus Christ and America

James R. Earls

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Library of Congress Cataloging-in-Publication Data
Earls, James R.

Canceling Carol: A Deep Dive into United Parcel Service and the Teamsters Unions' Woke War on Jesus Christ and America

First Edition
ISBN: 9798323338382
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DEDICATION

To Carl Ingraham,

My dear friend and brother in arms,

For over two decades, we have fought side by side in the trenches of life's battles. Through every trial and triumph, you have been my steadfast companion, my confidant, and my unwavering support. Together, we have faced the challenges of this world with courage, determination, and a shared commitment to our beliefs.

In the heat of the struggle, amidst the chaos and uncertainty, your unwavering faith and indomitable spirit have been a source of strength and inspiration to me. Your integrity, kindness, and loyalty have left an indelible mark on my heart, and I am endlessly grateful for your presence in my life.

As we look back on the journey we have traveled together, I am filled with gratitude for the countless moments of camaraderie, laughter, and shared purpose. Through the highs and lows, you have been a constant source of encouragement and wisdom, guiding me with your gentle guidance and unwavering support.

To my dear friend and brother, Carl, I owe you a debt of gratitude that words alone cannot express. Your friendship has enriched my life in ways beyond measure, and I am honored to call you my brother. Thank you for your unwavering friendship, and your steadfast faith.

With heartfelt appreciation and deepest respect,

—James

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A WORD FROM THE AUTHOR

I confess that for too long, I turned a blind eye to UPS's affiliations and their celebration of Pride Month. I was simply focused on earning a living and didn't concern myself with their philanthropic choices or what lifestyles they chose to embrace. I was practicing grace.

However, when UPS aligned with a company on their corporate website selling products that depicted Jesus as a cartoonish homosexual character, mocking His teachings and depicting Jesus as the “giver” in the act of sodomy with another man, I could no longer remain silent.

UPS had crossed the line. I appealed to UPS to remove the offensive material, but they refused, displaying a stubborn pride that prevented them from acknowledging their wrongdoing. While I still do not care about UPS's spending habits, it's their money, I do care about the hard-earned money that Christian and morally upright consumers spend with theirs.

It is my duty to expose the truth about UPS's actions, their philanthropic laundering machine and their impact on our America. Let it be known that all of this could have been avoided with a simple apology to me and removing the link that is accessible to employees. But Carol Tomé refused. Therefore, reap the whirlwind.

—James

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ACKNOWLEDGMENTS

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."
—Ephesians 6:12, King James Version.

"Who will stand up for me against evildoers?
Who will take his stand for me against those who do wickedness?" — Psalm 94:16

THE ESSENCE OF THE TREATISE

The assertion is clear and resolute: the Adversary, Satan, is undeniably real. To those who may skeptically question this proclamation, the invitation is extended to simply set aside the distractions of modern technology, if only momentarily, and cast a discerning gaze upon the world around them. For there, lurking in the shadows of every facet of existence, lies the unmistakable imprint of his malevolent influence. The Adversary's grasp extends insidiously into the very fabric of society, infiltrating and corrupting institutions once considered bastions of righteousness.

Indeed, the Adversary's reach knows no bounds, his insidious influence seeping into the sacred sanctums of churches, the venerable halls of education, the impartial chambers of justice, and even the corridors of governmental power. Among his most prized conquests is the erosion of the fundamental institution of marriage—a sacred union ordained by God between a man and woman. What was once revered as the cornerstone of societal order has been perverted into a grotesque distortion, a mockery of its divine purpose. Now his eyes are set on overthrowing the family unit.

Central to the Adversary's strategy is the subversion of truth and morality, replacing the reverence for God with a perverse idolatry of self-serving ideologies. The once-hallowed grounds of learning have been hijacked by his minions, expelling the divine from the classroom and replacing it with the worship of a false deity—Diversity, Inclusion, and Equity (DIE)—a twisted caricature of true spiritual enlightenment. Under the guise of progressivism, these agents of darkness promote a godless agenda, indoctrinating impressionable young minds with teachings contrary to the natural order.

A particularly egregious manifestation of this corruption is the promotion of transgender ideology, symbolized by the blasphemous figure of Baphomet, a sinister deity emblematic of moral decay. Wrapped in the garb of false virtue, proponents of this ideology propagate a pernicious agenda, promoting sexual deviance and moral relativism under the guise of tolerance and acceptance.

In their arrogance, the disciples of deceit deny the hand of God in the creation of humanity, espousing instead the fallacy of evolution—a doctrine propagated by the Adversary himself through his emissaries. Yet, the truth remains immutable: the consciousness of man, the essence of his being, can only be attributed to the divine breath of the Almighty Creator. In rejecting this fundamental truth, the proponents of evolution embrace a hollow philosophy, devoid of spiritual insight and moral grounding.

In this ongoing battle for the hearts and minds of humanity, the forces of darkness continue

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to wage their war against the light of truth. But for those who possess the clarity of vision to discern the signs of spiritual warfare, the reality of the Adversary's existence becomes irrefutably clear—a sobering reminder of the eternal struggle between good and evil, and the imperative to remain steadfast in faith and righteousness.

In the relentless cadence of time, we find ourselves besieged by the insidious machinations of demonic influence, where every passing moment seems to bear witness to acts of perverse deviation and assaults upon the faithful followers of Christ. These abhorrent transgressions against nature's laws sink lower than the depths where even the wretched beasts of Gehenna refuse to tread, recoiling from the vile spectacle laid bare before them.

This abomination, so foul that it finds itself nestled amidst the darkest entries of Leviticus, now dares to rear its head in the tender minds of our cherished children, some but tender saplings of three years. Across the land, the innocent hearts of America's youth are forcibly initiated into the dominion of darkness, ensnared by the radical agents of homosexual perversion who preach the gospel of damnation with taxpayer-sanctioned fervor.

Who shall rise to stem this tide of depravity? Do we look to the guardians of kinship, those who yield their offspring to the state without protest or pause? And we, the chorus of armchair critics, what do we offer but the familiar refrain of silence, as the infernal machine grinds on unchallenged? Should we not take to the streets, a tempest of righteous fury, to consign this educational charade, this citadel of inferno, to the cleansing flames?

And what of those wandering souls, yearning for the salvation that only the Son of God, Jesus Christ, can bestow? Alas, they stumble in the wilderness of false prophets and ravenous wolves, who cloak their deceit in vestments of righteousness. These apostates, steeped in the infernal arts, weave their siren songs, leading their flocks not to salvation, but to the yawning abyss of perdition.

Even the prince of darkness finds voice in the media's cacophony, his lies spun as silk, draped over the airwaves in a ceaseless dance of deception. The heralds of falsehood, masquerading as champions of liberty, decry the very truths they seek to extinguish, their tongues dripping with the venom of hypocrisy. Oh, the mendacity of these modern-day Goebbels, who cloak their malice in the guise of virtue!

In the marketplace of deceit, they peddle their wares, a foul concoction of lies and perversion, pornography and propaganda, all crafted to shield the malefactors of the American Mafia State—the children of hell. Yet, hidden within this noxious brew lies their most sinister offering: treachery against both the people and the nation itself. Instead of rising to defend their sacred rights to life, liberty, and pursuit of happiness, the populace succumbs to the allure of base pleasures, ensnared in the spell of televised deception and eternal damnation. Little do they know; these are but the same tired tales that have echoed since the expulsion from Eden's embrace.

And what of our nation's favorite pastime, the wanton slaughter of the innocent, celebrated and glorified in the public square? We watch with indifferent eyes as the black-robed betrayers, emissaries of the infernal, mete out injustice and imprisonment to those who dare to defend the sanctity of life. Woe unto those who call evil good and good evil, for the day of reckoning looms over this fallen land, and even the darkest judges shall not escape divine justice.

As the women of America queue up, day after day, to offer their offspring to the fiery hands of Moloch, temples to death erected in the dens of demons, we turn away, covering our ears against the anguished cries that rise in harmony with the macabre chants of the pro-choice chorus. Amidst the saline stench of burning flesh, these devil-possessed acolytes revel in their ghastly rites, parading their heinous deeds under the approving gaze of government harlots, who dance in celebration of a holocaust so vast that has already claimed over 63.5 million babies since 1973, a feat that would even make some of history's most notorious despots like Adolph Hitler, Pol Pot, Mao Zedong and Joseph Stalin blush with envy.

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In the twisted dance of politics, the Adversary reigns supreme, orchestrating a symphony of deception that echoes through the hallowed halls of power. With each three-card monte election ran by the traitorous flimflam scammers in government, he tightens his grip on the levers of governance, ensnaring the souls of the ambitious in his web of lies. From the White House to the lowest echelons of authority, his influence knows no bounds, for he is the puppet master pulling the strings of the nation's leaders.

Behold his altar, a grotesque monument to sin, where the blood of innocents stains the earth and the cries of the slain echo through the night. Upon this unholy stage, he presides with a macabre majesty, his scepter a blood-soaked emblem of his dominion over life and death.

Watch now as the masses flock to his side, consumed by madness and hysteria, their devotion to evil laid bare for all to see. They kneel before him, their tears washing his feet as they offer themselves up as willing sacrifices to his insatiable appetite for destruction.

His temple of eternal death stands as a mockery to all that is holy, a marble palace of debauchery, tyranny, self-enrichment, and murder nestled in the heart of the nation's capital beneath the Capitol dome. From this seat of power, he dictates the fate of millions, his influence seeping into every corner of society.

But heed this warning, for his lies are cunning and his deceptions manifold. Many have been led astray by the greatest lie ever told—that Satan does not exist, and that Hell is but a myth. Yet the truth remains, as immutable as the Word of the Living God itself.

Even as the death knell tolls for our once-great nation, there are those who cling to hope, who refuse to surrender to the darkness that threatens to consume us all. To you, my fellow travelers on this perilous journey, I say this: despite the darkness that surrounds us, there is still light to be found in the hearts of the righteous.

And now, as promised, I offer you the proof you seek, the evidence of our nation's impending demise. But know this, dear reader: you are not alone in this struggle. Together, we can defy the Adversary's grasp and reclaim our birthright as children of the light.

In the tapestry of my life, every thread, every twist and turn, has woven together to reveal God's purpose for me—a divine calling to confront and rectify the vast wrongs that plague our world. Through the tumult of battles with UPS and the Teamsters union, through trials and tribulations, I now see the hand of Providence guiding me toward this monumental task. The timing of events, the people I've encountered, the circumstances that have unfolded—all bear the unmistakable mark of divine intervention, affirming God's presence in my mission.

With God as my guide in this battle between light and darkness, who then are these godless adversaries, these blasphemers who dare to defy the Most High? They are but mortal men and women, who foolishly believe they can mock and silence the will of the true living God. Their fear, which stifles the voices of truth and righteousness, is but a testament to the chains of slavery they willingly bear—a badge of dishonor branded upon their souls.

So, again, I ask, with righteous indignation, who are these people who think they can defy the Almighty? They are nothing but shadows, fleeting and insubstantial, sustained only by the grace of the One True God. They are the heirs of Bera, the tyrant kings of Sodom; they are the oppressors like Pharaoh Thutmose I and the ruthless rulers like Menahem. They mock God, they worship darkness, and they revel in wickedness, ignorant of their inevitable defeat since the moment Jesus Christ was crucified on the cross, died, was buried and rose from the dead over two millennia ago.

And, if the lost and unrepentant don't repent and turn to the Lord, just know that justice for them is coming on that glorious day when they have to stand before His White Throne Judgment Seat, bowing before Him, confessing that He is God and giving an account for their sin just before hearing the words of Matthew 7:23, "*And then will I profess unto them, I never knew you: depart from me, ye that work iniquity,*" before being cast into the lake of fire with the devil and his angels for which it was created for .

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We bear responsibility for allowing their reign of darkness, but their day of reckoning draws near. God's wrath will be swift and just, and all shall bow before the judgment seat of Jesus Christ, held accountable for their deeds done in service to the Adversary. My friend, where do you stand? With God or with Satan? These are the only choices that matter.

In the vast expanse of spiritual uncertainty, there exists an urgent need to preserve the testimony, the narrative of discovery. This book, with its profound evidence and revelations, carries the potential to illuminate the shadows of doubt and confusion, offering clarity and understanding to those who seek it. It holds the promise of guiding wandering souls toward the path of righteousness, leading them, ultimately, into the saving grace and boundless mercy of the Lord, Jesus Christ. In a world shrouded by darkness and engulfed in spiritual turmoil, such guidance is invaluable, offering a beacon of hope amidst the prevailing chaos.

journal research and psychiatric peer-reviewed papers to explore how individuals may be influenced by spiritual forces, including the dark nature of the spirit realm.

Research in the field of psychiatry suggests that individuals who engage in evil behavior may exhibit patterns of thinking and behavior that are indicative of psychological disturbances or personality disorders. However, from a Christian perspective, there is an additional layer to consider: the influence of spiritual forces on human behavior. Christian psychiatrists may argue that evil actions are not solely the result of psychological dysfunction, but may also stem from spiritual deception and malevolent influences.

Psychiatric peer-reviewed papers by Christian psychiatrists often explore the intersection of mental health and spirituality, recognizing that individuals may be vulnerable to spiritual influences that can lead them astray. These papers may draw upon case studies or clinical observations to illustrate how individuals who appear outwardly normal may be grappling with inner turmoil or spiritual oppression.

From this perspective, evil people may be unable to see the dark nature of the spirit realm's influence because they are spiritually blinded or deceived. This blindness may prevent them from recognizing the true source of their thoughts and actions, leading them to carry out evil deeds without fully understanding the implications.

Moreover, research suggests that individuals who engage in evil behavior may experience a sense of moral disengagement or rationalization, allowing them to justify their actions and minimize feelings of guilt or remorse. This cognitive distortion may further obscure their perception of the spiritual forces at work, reinforcing their commitment to malevolent actions.

While incorporating spiritual dimensions into our understanding of evil of this magnitude can provide valuable insights, it's essential to recognize that the concept of evil remains deeply complex and multifaceted. Explaining evil solely through psychological or spiritual frameworks may offer partial explanations but may not fully capture its profound and elusive nature.

While, from a psychological perspective, evil behavior can be attributed to various factors, including psychological disturbances, personality disorders, and cognitive distortions. Research in psychology sheds light on the mechanisms underlying human behavior, such as the influence of upbringing, social environment, and individual differences in personality and cognition. However, psychology alone may struggle to account for the depths of depravity and malevolence observed in some individuals.

Incorporating spiritual dimensions into our understanding of evil adds another layer of complexity. Christian theology, for example, posits the existence of malevolent spiritual beings, such as demons or Satan, who seek to deceive and corrupt humanity. From this perspective, evil actions may be attributed to spiritual influences that lead individuals astray or exacerbate psychological vulnerabilities.

While spiritual explanations can offer insights into the nature of evil, they may also raise philosophical and theological questions. The problem of evil, for instance, has long been a subject of debate within religious and philosophical discourse, grappling with the existence of evil in a world created by a benevolent and omnipotent deity.

Ultimately, explaining evil requires a nuanced and interdisciplinary approach that considers psychological, spiritual, philosophical, and cultural factors. By integrating insights from various disciplines, we may gain a more comprehensive understanding of the complex nature of evil and its manifestations in human behavior. However, the mystery of evil remains a profound and enduring enigma that defies easy explanation.

In Christian theology, the concept of unclean spirits or demons as spoken about in the Bible suggests the existence of malevolent spiritual beings that can influence or oppress individuals, leading them to carry out evil deeds. The New Testament contains many accounts of Jesus and his disciples encountering individuals who were possessed by unclean spirits, demonstrating their belief in the reality of spiritual oppression. For example, in Mark 5:1-20 (NKJV), Jesus

encounters a man possessed by a legion of demons, which caused him to exhibit violent and self-destructive behavior.

Biblical commentaries offer insights into the nature of unclean spirits and their potential influence on individuals. *The Pulpit Commentary*, for instance, suggests that demons can oppress individuals both physically and spiritually, leading them to engage in sinful and destructive behavior. This commentary emphasizes the need for spiritual discernment and the power of prayer and faith to overcome demonic oppression.

In Ephesians 6:12 (NKJV), the apostle Paul speaks about the spiritual warfare that believers face, emphasizing that our struggle is not against flesh and blood but against spiritual forces of darkness. This passage underscores the biblical worldview that acknowledges the reality of spiritual warfare and the influence of demonic forces on human behavior. Christian theologians often interpret passages like this as affirming the existence of spiritual beings who seek to deceive and corrupt humanity.

Furthermore, biblical narratives, such as the temptation of Jesus in the wilderness (Matthew 4:1-11, NKJV), illustrate how demons can tempt individuals to engage in sinful behavior. The Cambridge Bible for Schools and Colleges commentary suggests demons can exploit human weaknesses and vulnerabilities, tempting individuals to forsake God and follow their own desires. This highlights the insidious nature of demonic influence and the importance of resisting temptation through spiritual discipline and reliance on God's strength.

While the idea of demonic possession or oppression may seem archaic to some, many Christians believe in the continued reality of spiritual warfare and the potential for individuals to be influenced or oppressed by unclean spirits. Through prayer, spiritual discernment, and reliance on the power of God, believers seek protection from demonic influence and strive to live lives that honor God and resist evil.

From a Christian perspective, the origin of evil is often traced back to the rebellion of Lucifer, who, according to tradition, was an angelic being created by God but who chose to rebel against God's authority. This rebellion resulted in Lucifer becoming Satan, the adversary or accuser, and leading a host of other angels in rebellion against God. The Bible suggests that this rebellion precipitated the introduction of evil into the world and set the stage for the spiritual warfare that continues to this day.

In Genesis, the account of Adam and Eve's disobedience in the Garden of Eden is another pivotal moment in the Christian understanding of the origin of evil. According to this narrative, Adam and Eve were tempted by the serpent (often identified with Satan) to disobey God's commandment, leading to the introduction of sin and suffering into the world. This original sin, as it is often referred to, has had far-reaching consequences for humanity, affecting every aspect of human existence and leading to a fractured relationship with God.

In philosophical discourse, the problem of evil has been a subject of intense debate. Some philosophers argue that evil is a necessary counterpart to the existence of good and is inherent in the nature of the world. Others contend that evil is the result of human free will, suggesting that moral agents have the capacity to choose between good and evil and that the existence of evil is a consequence of these choices.

Ultimately, the question of the origin of evil is deeply intertwined with broader questions about the nature of God, the existence of free will, and the purpose of human existence. While various religious and philosophical perspectives offer different explanations for the existence of evil, the quest to understand and grapple with this fundamental aspect of human experience continues to be a central concern for individuals seeking meaning and understanding in the world.

Having a god like Delusion

Within the labyrinth of human ambition, Lucifer's spirit finds fertile ground to sow the seeds

of arrogance and delusion. It whispers seductive promises of power and immortality, enticing mortals to believe that they, too, can shape the cosmos according to their whims. Like a cunning serpent coiling around the minds of the unsuspecting, Lucifer's influence insinuates itself into the collective consciousness, breeding a culture of entitlement and self-aggrandizement.

In the modern era, the echoes of Lucifer's pride resonate through the corridors of science, technology, and philosophy. With each advancement, humanity edges closer to the precipice of cosmic pomposity, intoxicated by the illusion of omnipotence. From the depths of genetic manipulation to the frontiers of artificial intelligence, the desire to play God thrums beneath the surface of human endeavor, driven by the same insatiable thirst for power that consumed Lucifer himself.

Yet, for all their ingenuity and innovation, mortals remain bound by the immutable laws of the universe—a truth that Lucifer, in his arrogance, failed to grasp. No matter how grand their aspirations, no matter how vast their intellect, they are, but specks of dust in the cosmic tapestry, ephemeral beings shackled by the constraints of mortality. And yet, in their pride, they dare to dream of remaking the universe in their image, heedless of the consequences that await those who seek to defy the natural order.

As the shadows of Lucifer's legacy loom large over the modern world, the imperative to heed the lessons of his fall grows ever more urgent. For in the pursuit of godhood, mortals risk not only their own destruction but the unraveling of the very fabric of existence itself. It is a sobering reminder that true wisdom lies not in the futile quest for supremacy, but in the humble recognition of humanity's place within the cosmic symphony—a place ordained by the hand of the Creator, and beyond the reach of mortal pride.

Lucifer's arrogance, as depicted in the scriptures, serves as a timeless archetype of hubris and rebellion against the divine order. His audacious desire to ascend above the throne of God, to exalt himself to the status of the Most High, echoes through the annals of history and resonates with striking parallels in the modern era.

In Harari's seminal work "*Homo Deus*," his empty exploration of humanity's future trajectory, one finds a reflection of Lucifer's pomposity in the aspirations of individuals and societies alike. Harari postulates a vision wherein humanity transcends its mortal limitations, harnessing advanced technologies to achieve god-like powers of creation and control over the universe. This vision, while rooted in the realm of science and technology, bears a striking resemblance to Lucifer's delusion of grandeur—an insatiable hunger for omnipotence, a desire to shape reality in one's own image.

Harari's writings depict a world where the pursuit of immortality, the eradication of suffering, and the mastery of nature become paramount goals for humanity. In this quest for godhood, the echoes of Lucifer's rebellion reverberate through the corridors of time, as mortals seek to surpass their finite existence and transcend the boundaries of mortality. The belief in humanity's ability to recreate the universe in its image—a universe where death is conquered, where suffering is eradicated, where the very fabric of reality bends to the will of mankind—mirrors the prideful boast of Lucifer, who dared to aspire to the heights of divinity.

Yet, woven within the fabric of Harari's vision lies a cautionary tale—a warning against the perilous path of self-conceit and arrogance. For just as Lucifer's rebellion led to his downfall and expulsion from the heavens, so too does the pursuit of god-like powers carry the seeds of its own destruction. The belief that humanity can transcend its limitations and reshape the universe according to its whims is fraught with danger—a danger that threatens to unleash chaos and upheaval on a scale unseen before.

The indwelling spirit of Lucifer, manifested through the haughtiness and arrogance of individuals and societies, continues to exert its influence in the modern world. From the relentless pursuit of technological advancement to the quest for immortality and omnipotence, the echoes of Lucifer's rebellion resonate through the corridors of human civilization. Yet,

amidst the allure of god-like powers, lies a sobering truth—a truth that reminds humanity of its finite nature, its inherent limitations, and the imperative of humility in the face of the divine.

As the pages of "*Homo Deus*" unfold, the reader is confronted with a profound question: will humanity heed the warning of Lucifer's folly and embrace humility, or will it continue to tread the perilous path of haughtiness and arrogance, risking its own downfall in the pursuit of god-like powers? The answer, perhaps, lies in recognizing the limits of mortal ambition and embracing a reverence for the mysteries of the divine—a recognition that true greatness lies not in the pursuit of self-glorification, but in the humble acknowledgment of humanity's place in the vast tapestry of creation.

Furthermore, Harari embarks on a bold assertion with his audacious declaration that Jesus is "*fake news*," a statement that not only dismisses the cornerstone of Christian belief but also exposes the hubris of elevating oneself to the status of deity.

Harari's dismissal of Jesus Christ as "*fake news*" echoes the prideful arrogance of Lucifer himself, who dared to challenge the sovereignty of the Almighty. In Isaiah 14:12-14, the prophet Isaiah unveiled the perilous path of Lucifer's rebellion, recounting his vainglorious desire to ascend above the stars of God and exalt his throne to the heavens' heights. Similarly, Harari's attempt to discredit Jesus reflects a similar haughtiness—a haughtiness that seeks to dethrone the divine and enthrone the mortal.

By rejecting the divinity of Jesus Christ, Harari not only undermines the foundational beliefs of Christianity but also erects himself as an idol of worship—a modern-day Prometheus who promises humanity the gift of godhood through technological innovation and scientific progress. He's promising to those seeking immortality all the bananas they can eat. Hypocrite. In doing so, he perpetuates the age-old temptation of self-deification, enticing mortals to grasp at the elusive mantle of divinity while forsaking the true source of all power and glory.

Yet, in his quest to usurp the throne of the divine, Harari overlooks the immutable truths that have stood the test of time. He disregards the profound impact of Jesus Christ's teachings on the course of human history—the message of love, redemption, and salvation that has inspired countless souls across the ages. By reducing Jesus to mere "*fake news*," Harari diminishes the transformative power of faith and replaces it with the fleeting allure of human intellect and ambition.

Moreover, Harari's elevation of himself as a harbinger of a new era of human evolution reflects a dangerous form of idolatry—an idolatry that exalts mortal intellect above divine wisdom and promises salvation through human endeavor alone. In Isaiah 14:14, Lucifer declares, "*I will be like the Most High*," echoing the same sentiment of self-aggrandizement that permeates Harari's vision of humanity's future. Yet, just as Lucifer's rebellion led to his ultimate downfall, so too will the idolatrous worship of human intellect lead to spiritual ruin and eternal separation from the divine.

Harari's dismissal of Jesus Christ as "*fake news*" and his elevation of human intellect to the status of deity represent a perilous descent into hubris and idolatry. By rejecting the timeless truths of faith and exalting himself as a beacon of enlightenment, Harari follows in the footsteps of Lucifer, who dared to challenge the sovereignty of the Almighty. As Isaiah 14:12-14 warns, those who aspire to ascend above the heavens will be cast down to the depths of despair. Let us therefore heed the admonition of scripture and place our trust not in the fleeting promises of human ambition, but in the everlasting grace of the One who reigns supreme for all eternity.

Harari has indeed made several provocative statements regarding religion, the divine, and the future of humanity in his works, particularly in books like "*Sapiens: A Brief History of Humankind*" and "*Homo Deus: A Brief History of Tomorrow*." While his views are widely discussed and have garnered both admiration and criticism, it's essential to understand the implications of his assertions, especially those that touch upon deeply held beliefs for many.

In "*Homo Deus*," Harari examines the trajectory of human history and speculates on the future

of mankind, often challenging traditional religious narratives and offering alternative perspectives. Other of his notable blasphemous statements include:

"God is Dead": This phrase, famously coined by Friedrich Nietzsche, encapsulates the idea that traditional religious beliefs have diminished in significance in modern society, particularly as science and rationalism have advanced. Harari's works often echo the sentiment, suggesting that humanity is moving away from religious explanations of the world towards secular and scientific understandings.

"The Resurrection Never Happened": Harari tends to approach religious stories and myths from a historical and anthropological perspective rather than a theological one. In doing so, he may cast doubt on the literal truth of events like the resurrection of Jesus Christ, viewing them as symbolic narratives that served specific cultural and social functions rather than factual occurrences.

"Jesus is Fake News": Harari analyses often challenge the traditional narratives surrounding religious figures like Jesus Christ. He may view the stories of Jesus as embellished or mythologized over time, arguing that they serve political, social, or psychological purposes rather than representing historical truth.

"People Will Become God-like": One of the central themes of *"Homo Deus"* is the idea that humans are on the brink of transcending their biological limitations through advancements in technology, particularly in fields like biotechnology, artificial intelligence, and genetic engineering. Harari suggests humans may eventually acquire god-like abilities to manipulate their bodies, minds, and environments, effectively becoming the architects of their own destiny.

Anti-Humanity and Anti-God Sentiments. This is what his ideas amount to being. Connecting Harari's assertions to Isaiah 14:12-14, there's a parallel in the haughtiness displayed by individuals who seek to supplant traditional religious beliefs with their own ideologies or visions of human progress. In Isaiah, Lucifer's rebellion against God is rooted in a desire to exalt himself above the divine, echoing the theme of human arrogance and ambition in Harari's writings. By challenging the foundational tenets of religion and proposing alternative visions of humanity's future, Harari arguably taps into a similar vein of haughtiness, wherein humans aspire to transcend their limitations and shape their destinies according to their own designs.

However, from a theological perspective, such arrogance is seen as foolish and ultimately self-destructive. Isaiah's condemnation of Lucifer's prideful aspirations serves as a cautionary tale against the dangers of human arrogance and the folly of attempting to replace the divine with mortal ambitions. Just as Lucifer's rebellion led to his downfall, so too may the elevation of human intellect and power above reverence for the divine lead to spiritual emptiness and moral decay.

The Hypocrisy Paradox: Half Empty or Half Full

The WEF finds itself in a nuanced position regarding its association with figures like Yuval Harari, whose controversial statements on religion, such as referring to God as "dead" and Jesus as "fake news," may seem at odds with the organization's professed commitment to human rights, anti-discrimination, and inclusivity. This juxtaposition raises questions about the extent to which the WEF upholds its guiding principles when engaging with individuals whose views may be perceived as inflammatory or disrespectful to certain religious communities.

On one hand, the WEF could argue that its decision to involve Harari stems from a dedication to fostering diverse perspectives and intellectual discourse. The organization may emphasize the importance of allowing individuals to express their views freely, even when those views challenge or provoke discomfort.

However, I contend that the WEF's association with Harari raises concerns about consistency with its stated values and principles. While the organization may defend its decision based on the principles of freedom of expression and diversity of viewpoints, it also faces the challenge of ensuring that its engagements align with its broader commitment to promoting inclusivity and respect for all communities. If Harari's comments are deemed to undermine these values, the WEF should face pressure to reevaluate its relationship with him and member companies like UPS and take appropriate action to address any inconsistencies.

The WEF's unwavering association with individuals like Yuval Harari and UPS exposes its hypocritical stance on diverse perspectives, as it neglects inclusivity, anti-discrimination, and the respect for human rights it claims to uphold. They are nothing but a bunch of frauds trying to sell the world some oceanfront property in the Grand Canyon.

Satan Runs the “Faith Washing” Movement

But what about the human rights of Christians? The real, the living and tangible worshippers of God? If the WEF and gang are such big proponents of Diversity, Inclusion and Equity, social justice and all the other “justice’isms” do we not count?

In exposing the World Economic Forum's exploitation of religious and spiritual themes for its globalist agenda, it becomes apparent that the organization's purported commitment to diversity and societal justice is merely a facade. Despite professing principles of independence, impartiality, and moral integrity, the WEF strategically incorporates diversity and inclusivity rhetoric to advance its agenda. Initiatives like the "*Pathways to Social Justice*" and the establishment of the *Global Agenda Council on the Role of Faith* serve as tools for the WEF to project a progressive image while advancing its globalist doctrines, including the "*Schwabian Economy*" envisioned by Klaus Schwab.

The term "faith washing" epitomizes the WEF's manipulation of religious sentiment for strategic purposes. By associating with faith-based initiatives and emphasizing partnerships with religious groups, the WEF, as does its member corporations, seeks to enhance its influence and legitimacy. However, the absence of genuine spiritual conviction or moral imperatives in the WEF's agenda exposes its ulterior motives. Biblical scripture, such as Matthew 6:24 (NKJV), warns against serving two masters, highlighting the incongruity of pursuing both righteousness and worldly gain.

Moreover, the WEF's materialistic focus on economic growth and societal development neglects the spiritual dimensions of human existence. Despite acknowledging religion's significant socio-economic contributions, the WEF's emphasis remains on material prosperity rather than spiritual salvation. This utilitarian approach contradicts the core tenets of Christianity, which prioritize spiritual well-being over worldly possessions. Christian researchers like Linda Woodhead and Antje Jackelén emphasize the transformative potential of religion in addressing contemporary challenges, such as climate change and social inequality. However, the WEF's instrumentalization of faith for economic and political ends undermines the true transformative power of spirituality.

Transitioning into adopting this latest scam, UPS's utilization of this approach within their philanthropic activities, it is evident that the company employs similar tactics to bolster its corporate image while advancing its business interests. Through partnerships with The Annie E. Casey Foundation and the UPS Foundation, UPS, engages in peddling this philanthropic “Snake oil” that align with its corporate agenda, including the promotion of diversity and social justice.

However, like the WEF, UPS's philanthropic efforts often serve as a guise for advancing its

business interests and perpetuating the status quo. Their nefarious approach is starting to influence some forms of Pentecostal Christianity, with churches and NGOs attempting to change both social structures and individual lives to ensure a better distribution of wealth. Increasingly, groups that once focused solely on charity are also engaging in advocacy efforts. Ecumenical NGOs like Micah Challenge exemplify this approach, blending a "Catholic" emphasis on social justice with a "Protestant" focus on individual enterprise.

UPS's strategic maneuvering in faith washing is exemplified through its financial backing of organizations like the Catholic Charities Archdiocese of Washington and Catholic Charities of the Archdiocese of San Antonio, granting a whopping \$1.34 million contribution. This financial support extends to many other organizations, illustrating UPS's alignment with the WEF's tactic of utilizing religion to enhance its public perception. However, this façade of benevolence belies a deeper hypocrisy, as UPS simultaneously engages in activities, contradicting the values espoused by these purported religious institutions.

By aligning with religious charities, UPS seeks to project an image of corporate responsibility and social awareness. Yet, this act of philanthropy appears hollow when juxtaposed with the broader actions of the company. While UPS may outwardly support religious organizations, its operations and policies may run counter to the teachings and principles of these faiths. This contradiction underscores the cynical nature of faith washing, where corporations exploit religious affiliations for strategic advantage while neglecting to embody the ethical imperatives associated with those faiths.

Moreover, the convergence of UPS's actions with the WEF's agenda raises further concerns about the commodification of religion in service of corporate interests. The WEF's promotion of the fourth industrial revolution aligns with UPS's own business objectives, and both entities recognize the persuasive power of religion in garnering public support. This manipulation of religious sentiment for corporate gain not only undermines the autonomy of religious institutions but also obscures the true motivations behind UPS's philanthropic gestures.

Furthermore, the assertion that UPS is "waging a war against Jesus Christ and His Church" highlights the dissonance between rhetoric and reality. While UPS may profess allegiance to religious values through its financial contributions, its business practices contradict the teachings of Christianity. This incongruity exposes the insidious nature of faith washing, wherein corporations exploit religious symbolism for reputational gain while engaging in actions that betray the principles they claim to uphold.

In essence, UPS's utilization of faith washing serves as a poignant example of corporate hypocrisy and manipulation. By co-opting religious affiliations to bolster its public image, UPS not only undermines the integrity of religious institutions but also perpetuates a culture of insincerity and opportunism. This convergence of corporate interests with religious rhetoric underscores the need for greater scrutiny of the motives behind ostensibly philanthropic gestures and highlights the dangers of faith washing in contemporary society.

As we navigate through the complex landscape of corporate interests and global agendas, it becomes increasingly evident that we are witnessing not just a clash of ideologies, but what some might describe as a trifecta war on God and humanity itself. In the shadows cast by the collaboration between UPS, the WEF, and other influential entities, a darker narrative emerges—one that transcends mere economic interests and delves into the very essence of our moral and spiritual integrity.

The insidious phenomenon of faith washing, as demonstrated by UPS's strategic support of religious organizations, is but one facet of this multifaceted conflict. Behind the veneer of corporate benevolence lies a deeper struggle for control—a struggle that extends beyond mere profit margins to encompass the very soul of society. In this arena, the principles of faith and morality are commodified, repurposed to serve the agendas of the powerful few at the expense of the many.

As we prepare to delve further into the intricacies of this complex web of influence, it is imperative that we remain vigilant to the broader implications of these actions. For beneath the surface lies a battleground where the forces of light and darkness collide—a battleground where the fate of humanity hangs in the balance.

In the chapters ahead, we will delve into the intricate connections between UPS, the World Economic Forum (WEF), and the United Nations, aiming to untangle the complex web of influence and manipulation that intertwines them. Yet, lurking beneath the surface lies a hidden force, a malevolent presence guiding the strings of power and deceit—none other than Lucifer himself.

As we navigate through the corridors of corporate boardrooms, international summits, and bureaucratic institutions, we must remain vigilant to the subtle whispers of temptation and corruption. For behind the veneer of philanthropy and global cooperation, lies a darker agenda, driven by the insatiable thirst for power and control.

The convergence of UPS, the WEF, and the United Nations may seem innocuous on the surface, but upon closer examination, we uncover a nexus of influence where Lucifer's shadow looms large. Through strategic alliances and carefully crafted narratives, these entities work in concert to further their own agendas, heedless of the consequences for humanity.

As we unravel the tangled threads of this unholy alliance, we must confront the reality that Lucifer's influence extends far beyond the realm of the supernatural. It permeates every facet of our world, from the highest echelons of power to the depths of corporate greed. Only by exposing the truth and shining a light on the darkness within can we hope to break free from Lucifer's grasp and reclaim our collective destiny. And in doing so, we will confront the stark reality of a world at war—a war not just of flesh and blood, but of spirit and soul.

INTO THE DEPTHS OF HELL

In the heart of darkness, where shadows dwell,
A descent begins, into the pit of Hell.
Each step downward, a deeper sin unfurls,
As Dante once traversed, through wicked worlds.

First, we enter where Wokeism reigns,
A twisted path where truth is in chains.
With righteous fury and virtue's guise,
Dividing souls with zealous cries.

Deeper still, where passions twist and bend,
Homosexuality, a realm to descend.
Love's true essence warped by human will,
In shadows where desires thrill.

Further down, where Gaian worship thrives,
Nature's altar, where reverence derives.
But twisted faith, in earth and sky,
Leads astray, where sacred truths lie.

In the depths below, a perversion vile,
Children corrupted, innocence defiled.
Dark whispers lure the young astray,
Innocence shattered, led astray.

Population control, a sinister creed,
Where numbers matter, and souls bleed.
Inhuman schemes, to cull and cover,
Darkening skies with death's fell power.

Abortion's chamber, a chilling abyss,
Where life is snuffed out with a deadly kiss.
Innocent cries silenced in the womb,
Echoing in this desolate tomb.

Canceling Carol

Amidst the flames, where souls writhe and churn,
Critical Race Theory, where bridges burn.
Dividing humanity, with hate's cruel art,
Tearing asunder what once beat as one heart.

And lastly, where the tempests rage and roar,
Climate change's fury, a final door.
The planet's wrath, unleashed and wild,
Nature's revenge, on the reckless and beguiled.

Each level deeper, the darkness grows,
Where sinful seeds in wickedness sow.
In Dante's footsteps, we wander still,
Through Hell's inferno, each descending thrill.
—James Earls

In the depths of modern society, we know a sinister ideology lurks, masquerading as righteousness while sowing seeds of discord and division. Wokeism, with its dogmas and doctrines, serves as a modern-day descent into varying depths of sin, each level akin to a circle of hell, where virtue signaling takes precedence over genuine morality. From the shallow waters of performative activism to the darkest abyss of ideological tyranny, the proponents of Wokeism seek to overthrow God, all under the guise of progress and social justice.

At the surface, the waters of Wokeism appear inviting, promising inclusivity and equality for all. Yet, as one delves deeper, the true nature of this ideology reveals itself. In the first circle of this woke inferno lies the sin of hypocrisy, where individuals proclaim allegiance to social justice while engaging in the very behaviors they claim to condemn. Here, virtue signaling reigns supreme, as empty gestures and hollow words replace genuine action and compassion.

Descending further into the abyss, one encounters the circle of censorship, where dissenting voices are silenced in the name of political correctness. Here, the guardians of Wokeism wield their power to suppress any ideas deemed offensive or contrary to their agenda, stifling free thought and discourse in the process. Those who dare to question or challenge the prevailing narrative are cast out and branded as heretics, condemned to the outskirts of society.

Deeper still lies the circle of division, where identity politics reigns supreme and individuals are judged not by the content of their character, but by the color of their skin or their immutable characteristics. Here, the proponents of Wokeism perpetuate a culture of victimhood and entitlement, pitting groups against each other in a never-ending struggle for power and privilege. Unity and solidarity are sacrificed at the altar of identity, as division and discord become the norm.

Yet, perhaps the most egregious sin of all lies at the very heart of Wokeism—the desire to replace God with the ideology of man. In their war against Jesus Christ and His Church, the proponents of Wokeism seek to dethrone the divine and enthrone themselves as the ultimate arbiters of morality and truth. They arrogantly believe that they can reshape the world in their image, imposing their will upon others without consequence or accountability.

Transitioning from the depths of woke sin to the realm of corporate deception, we confront the facade of virtue espoused by entities such as UPS. Despite UPS and the WEF's claims of upholding human rights and respecting all individuals, their actions betray a stark hypocrisy that mocks the principles they purport to uphold. By engaging in the homosexualization of Jesus Christ and openly discriminating against Christians under the guise of Diversity, Inclusion, and Equity (DIE) policies, UPS exposes their true colors as purveyors of deceit and manipulation.

This blatant deception not only contradicts the principles established by the United Nations

Office of the High Commissioner for Human Rights, but also undermines the very fabric of our society. UPS's insistence on portraying themselves as champions of human rights while actively engaging in discriminatory practices is a slap in the face to intelligent customers who see through their hollow rhetoric. By assuming that everyone is a fool who will blindly accept their lies, UPS reveals the depths of their moral bankruptcy and intellectual dishonesty.

A Self-deluded Pact with the Devil

In the hallowed halls of corporate power, a sinister presence lurks—a demon of self-delusion that whispers sweet lies into the ears of the mighty and the powerful. It is a seductive force, promising untold riches and power in exchange for the surrender of one's conscience and integrity. And it is these wiles of the devil that have ensnared Carol Tomé, the CEO of UPS, leading her down a path of moral decay only to end in spiritual ruin if she remains unrepentant.

At the heart of Carol's descent lies the sin of greed—a lustful desire for wealth and power that knows no bounds. Blinded by the allure of corporate success, she has forsaken her moral compass in pursuit of ever-greater profits, heedless of the consequences of her actions. It is a tragic tale of a soul consumed by the fires of ambition, willing to sacrifice everything in pursuit of worldly success.

But it is not greed alone that has led Carol astray—it is also the devil of self-delusion that whispers lies into her ear, convincing her that her actions are justified and righteous. Under the guise of progress and inclusivity, she has fully embraced the tenets of DIE and Wokeism, believing them to be the path to enlightenment and social justice. Yet, in reality, these ideologies serve only to sow division and discord, pitting groups against each other in a never-ending struggle for power and privilege.

But perhaps the most egregious sin of all is Carol Tomé's willingness to wage war against Christians in the workplace, all in the name of her diversity and inclusivity rackets. By endorsing policies that discriminate against Christians and promoting the homosexualization of Jesus Christ, she has betrayed the very values that she claims to uphold. It is a perverse inversion of morality, where good is called evil and evil is called good, all under the guise of progress and social justice.

Unraveling the Parallels Between Wokeism and Spiritual Depravity

Throughout the nuanced spectrum of human consciousness, there exists a phenomenon known as a reprobate mind—a state of moral degradation and spiritual blindness that renders one incapable of discerning right from wrong. It is this insidious condition that has ensnared Carol Tomé, leading her down the path of moral decay and spiritual ruin. Blinded by the lust of greed, seduced by the siren song of progressivism, and wrapped up in the pride of life she has embraced the tenets of DIE and Wokeism, unaware of their insidious parallels to the sins listed in Romans 1:18-32 of the King James Bible.

As we delve into the depths of Romans 1:18-32, we encounter a litany of sins that mirror the goals of DIE and Wokeism with chilling accuracy. From the suppression of truth and the worship of created things to the indulgence in sexual immorality and the celebration of depravity, the similarities are unmistakable. It is as if history is repeating itself, with modern society descending into the same depths of moral depravity as those described in the ancient text.

But what are the benefits of depravity in the decrepit mind of the lost? Some perceived benefits may include a sense of power or control, temporary gratification, financial gain, or social acceptance within certain circles. It's important to note that any perceived benefits of depravity are often short-lived and can be outweighed by the negative consequences, both personally and socially, in the long run.

But what is truly alarming is not just the parallels themselves, but the realization that they are part of a much larger plan—a plan orchestrated by none other than Lucifer himself. As Christian

political science experts have noted in their biblical commentary, the goals of DIE and Wokeism align perfectly with Lucifer's desire to subvert God's divine order and establish his own kingdom on earth. By promoting chaos and confusion, these ideologies pave the way for the continued rise of the Satan and the ultimate battle between good and evil.

But how is it that Carol Tomé, a seemingly intelligent and rational individual, could be so easily deceived? The answer lies in the blinding influence of possibly having a reprobate mind—a mind so corrupted by sin and depravity that it is incapable of recognizing truth when it is presented to it. In Carol's case, her lust for power and her willingness to compromise her principles, if she even had any to begin with, in pursuit of corporate success, have left her openly receptive to the lies and deception of Lucifer's minions.

Yet, even in the midst of this darkness, there remains a glimmer of hope—a chance for Carol to break free from the shackles of spiritual bondage and reclaim her lost humanity. But it will require courage and conviction, a willingness to confront the demons that have ensnared her soul, and to embrace the light of truth that shines forth from the Word of God. Only then can she hope to escape the clutches of spiritual depravity and find redemption in the arms of the Savior.

But time is running out, and the forces of darkness grow ever stronger. The million-dollar question on my mind is: Will Carol Tomé heed the call of conscience and turn away from the path of destruction? Or will she continue to be led astray by the lies and deception of the enemy? The choice is hers to make, but the consequences will be felt for eternity.

Outhouse Bona fides

As a practicing bona fide outhouse headshrinker diagnosing Carol Tomé's behavior, it's evident that her descent into depravity can be linked to a deep-seated desire for social acceptance and belonging, coupled with aspirations to join elite circles such as the WEF club. Utilizing diagnostic criteria from the *Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition, Text Revision* (DSM-5-TR), we can explore potential underlying psychological factors contributing to Tomé's actions.

First, Tomé's behavior aligns, not necessarily meaning that she has any disorder, with criteria for Narcissistic Personality Disorder (NPD), characterized by a pervasive pattern of grandiosity, a need for admiration, and a lack of empathy. Her desire to be part of elite circles like the WEF club may stem from a narcissistic need for validation and admiration from others in positions of power and influence. Clinical psychologist Dr. Jeffrey Young, known for his work on schema therapy, emphasizes how individuals with NPD often seek external validation to bolster their fragile self-esteem.

Furthermore, Tomé's actions may reflect traits of Social Anxiety Disorder (SAD), marked by an intense fear of social situations and a persistent worry about being judged or scrutinized by others. While it may seem paradoxical for someone in a leadership position like Tomé to experience social anxiety, it's not uncommon for individuals with SAD to engage in behaviors aimed at garnering social approval as a coping mechanism. Psychologist Dr. Stefan Hofmann, an expert in anxiety disorders, emphasizes how individuals with SAD may resort to people-pleasing behaviors in an attempt to alleviate their anxiety and gain acceptance.

Additionally, Tomé's pursuit of social acceptance may also be influenced by underlying issues related to Impostor Syndrome, characterized by persistent feelings of inadequacy and a fear of being exposed as a fraud, despite evidence of success. Psychologist Dr. Pauline Clance, who coined the term "impostor phenomenon," highlights how individuals with this syndrome may overcompensate by striving for external validation and seeking membership in prestigious groups to validate their perceived lack of worthiness.

Drawing from the principles of social psychology, particularly the work of psychologist Dr. Solomon Asch on conformity and social influence, Tomé's actions can be understood within the

framework of social identity theory. According to this theory, individuals strive to maintain a positive social identity by aligning themselves with groups that enhance their self-esteem and social status. Tomé's desire to join elite circles like the WEF club may be driven by a need to bolster her social identity and elevate her perceived status in society.

In conclusion, Carol Tomé's descent into moral depravity, as evidenced by her actions and aspirations, can be linked to a complex interplay of psychological factors rooted in a desire for social acceptance and belonging. Through the lens of clinical psychology and using diagnostic criteria from the DSM-5-TR, we can gain insights into the underlying motivations driving her behavior and the psychological mechanisms at play.

The Buttercream Rose Explanation: A Childhood Birthday Party Saga

This little satire may help some of our readers better understand Carol's fragile psyche: Once upon a time, in a quaint suburban neighborhood, there lived a young girl named Carol. She was bright-eyed and filled with excitement as she eagerly anticipated attending the birthday party of the most popular girl in her class, Sarah, although she did not receive an invitation.



Oh, the horror! The trauma of being left out gnawed at her fragile ego, leaving her with an insatiable craving for validation and acceptance. And so, she embarked on a lifelong quest to prove herself worthy of the cool kids' club. On the day of the party, Carol donned her best dress and clutched a gift wrapped in shiny paper. She couldn't wait to join the festivities and be a part of the fun. But as she crashed the party at Sarah's house and stepped into the vibrant celebration, her heart sank as the music screeched to a silence, causing all the kids to stop dancing and turn to look at her. There was no noise. Nothing. Not even a cricket chirping. She felt her bladder give way for just a moment, but she managed to have contained it before

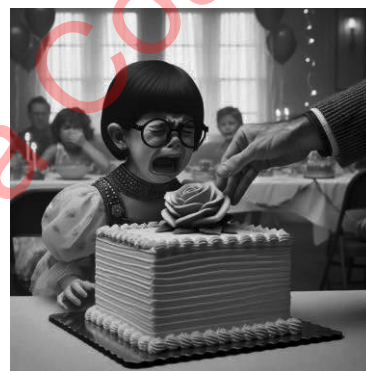
she made a drenching pee pee. She still felt the need to change out of her dress and into a spare.

A parent came over to her clearing her throat and invited her in for some cake and ice cream. The tension was so high that you could cut it with a knife. She sat at the birthday table admiring the hanging streamers and balloons and colorful decorations. It was a beautiful sight indeed. Suddenly all the children came running to the table, surprising Carol, almost knocking over her cup of Kool-Aid. Everyone took their spots as you could hear the parents sing Happy Birthday just out of sight. Then, in all its majesty, the most beautiful cake Carol had ever seen appeared, lit with ten sparklers. Covered in thick White buttercream icing with pink trim.

There, atop the birthday cake, sat a magnificent pink buttercream rose—a sight to behold. It was the very thing Carol had dreamed of, the symbol of acceptance and belonging she had longed for. But as her hand crept towards the cake, her hopes were dashed in an instant.

Before she could reach out and claim the coveted rose, another guest swooped in and plucked it from the cake.

Carol's world crumbled around her as she watched the rose disappear into someone else's grasp.



The sting of rejection pierced her heart like a thousand tiny thorns.



In a whirlwind of emotion, Carol's mind spiraled into darkness. She felt as though the world was closing in on her, suffocating her with its cruelty. Without a second thought, Carol destroyed the remaining cake and then she dashed out of the party, leaving behind her gift and her shattered dreams.

Sadly, Carol was never the same. The trauma of that childhood rejection lingered like a shadow, casting a pall over her every thought and action. From that fateful day onward, Carol threw herself into her studies, determined to excel in every endeavor. She aced her exams, joined every club imaginable, and even became captain of the debate team. As she grew older, the memory of the missing rose haunted her, *triggering* bouts of anxiety and

despair. But try as she might, she could never shake the nagging feeling of inadequacy that stemmed from that childhood snub.

As Carol grew older, her thirst for validation only intensified. She clawed her way up the corporate ladder, leaving a trail of defeated rivals in her wake. But no matter how many accolades she accumulated or how high she climbed, it was never enough. She yearned for the one thing that had eluded her all her life: an invitation to the popular kids' party.

Now, Carol would grow up to become no ordinary CEO—she was ambitious, driven, and determined to climb the corporate ladder no matter what it took. But behind her polished exterior lurked a deep-seated insecurity, a lingering childhood trauma that haunted her to this very day.



And so, when news of the exclusive WEF club reached her ears, Carol saw it as her golden ticket to the cool kids' table. Here was her chance to finally rub shoulders with the elite, to bask in the glow of their approval and acceptance. But little did she know, the road to WEF membership would be fraught with peril and absurdity.

With each passing day, Carol became more obsessed with gaining entry to the hallowed halls of the WEF club. She schmoozed with politicians, courted billionaires, and even hired a team of social media influencers to boost her online clout. But despite her best efforts, the coveted invitation remained elusive, dangling just out of reach like a tantalizing birthday piñata.

Meanwhile, rumors began to swirl about Carol's increasingly erratic behavior. Some whispered that she had lost touch with reality, while others speculated she was suffering from a severe case of FOMO (Fear of Missing Out). But little did they know, Carol's desperate quest for validation had its roots in a childhood trauma that had never fully healed.

And so, as Carol Tomé continues her quest for acceptance and belonging, let us not forget the lesson of her tale: that sometimes, the scars of childhood can shape our destinies in ways we never imagined. And while the road to the popular kids' party may be long and arduous, perhaps the greatest validation of all is learning to love and accept ourselves, flaws and all. Bless her heart.

What Wokeism Actually Is

The rise of the "Wokeism" cancer has been accompanied by a deluge of virtue-signaling and

performative activism, masking a sinister reality beneath its veneer of progressivism. This ideology, purportedly championing social justice and equality, is in truth a smokescreen for a massive fraud perpetuated by elitist agendas and driven by the pursuit of power and control.

At its core, Wokeism operates as a tool of elitism, wielded by the privileged few to assert dominance and maintain their stranglehold on society. Under the guise of advocating for the marginalized, the proponents of Wokeism consolidate their own power, manipulating narratives and silencing dissent to further their own interests. They preach inclusivity while practicing exclusivity, gatekeeping access to the ranks of the "enlightened" while denigrating those who dare to question their orthodoxy.

Moreover, Wokeism serves as a mechanism of subjugation, weaponizing identity politics to divide and conquer the masses. By fostering an environment of perpetual grievance and victimhood, it seeks to pit one group against another, sowing discord and eroding the fabric of social cohesion. The rhetoric of Wokeism, with its emphasis on collective guilt and systemic oppression, serves to disempower individuals, rendering them dependent on self-appointed saviors who claim to possess the keys to liberation.

Behind the facade of social justice lies a more insidious agenda: the elimination of the undesirables through carefully orchestrated propaganda campaigns. Those who refuse to toe the party line are labeled as heretics and subjected to ruthless character assassination and cancel culture. Dissent is silenced, dissenters are ostracized, and dissenting voices are drowned out by the cacophony of virtue signaling and moral posturing.

Wokeism reveals itself for what it truly is: a grotesque distortion of genuine social progress, co-opted by elites to serve their own interests at the expense of the most vulnerable. It is a fraud built upon a foundation of lies, perpetuated by those who seek to maintain their grip on power by any means necessary. As the facade crumbles and the truth is laid bare, it becomes increasingly clear that Wokeism is nothing more than a hollow ideology, devoid of substance and integrity.

With the conclusion of this chapter, the chilling truth emerges: Wokeism, a pernicious plague devouring our nation's core, is in direct opposition to our most cherished ideals. This toxic blend of anti-American sentiment undermines the principles of liberty and justice that define our great nation. Day by day, it spreads, infiltrating our society, eroding morals, and corrupting young minds with harmful beliefs.

You must always remember that Wokeism is not merely a political ideology gone awry; it is a twisted distortion of truth, a warped crusade against human rights, freedom, and the divine order. Let's identify it for what it really is: a Trojan horse harboring hybrid Marxist ideology, a danger that must be eradicated using the force of Liberty.

It is our duty, as the protectors of American principles and the bearers of freedom, to rise up and confront this existential threat with resolute determination. It is imperative that we stop the spread of this dangerous ideology, eliminate its followers from positions of authority, and eradicate its harmful influence from our society by any means necessary.

We find ourselves at a pivotal moment in our nation's history, with morality and culture hanging in the balance. Now is the time to take action. Let us stand together, united in purpose, and pledge ourselves to the noble cause of preserving the soul of our nation and safeguarding the future of our children. Should we waver in the face of this relentless assault, we may subject ourselves to generations of darkness under tyranny and oppression.

11
POLICY-SMOLLICY

I spent several nights sitting at my computer, conducting research on UPS's corporate website. "What on earth is this?" I exclaimed aloud as I stumbled upon a treasure trove of documents outlining their woke ideology and positions, all heavily imbued with the influences of Karl Marx. Despite the late hour, I found myself unable to tear away from the unsettling revelations detailing UPS's deep-seated animosity towards Christians and Jesus Christ. It was clear that immediate action was imperative.

My mind was consumed by the disturbing discoveries I made in UPS's publicly available materials as I commuted to work the next morning. There was a palpable absence of remorse or accountability from UPS regarding their involvement. I uncovered evidence of UPS adopting racially discriminatory policies and work conditions, and just how they aligned with the principles of Critical Race Theory (CRT).

It became apparent that UPS's CEO and board members had embraced Marxist ideology, including the implementation of a racially charged program labeled Diversity, Inclusion, and Equity, a spinoff from CRT. They appeared fully committed to this divisive doctrine, which unjustly assigned blame to White employees for systemic racism and societal issues. There was no attempt to conceal these beliefs; the evidence on UPS's websites confirmed the extensive implementation of their discriminatory policies and practices.

It's Not my Privilege

Now, as we shift our focus to examine the core of UPS's woke based policies, it's crucial to acknowledge a narrative that has gained significant traction in recent years: the contentious notion of White privilege. While some may readily accept this concept as gospel truth, others view it with skepticism and disdain, perceiving it as a weapon wielded to vilify and shame individuals based on the color of their skin. In the following exposé, we will boldly challenge the prevailing narrative surrounding White privilege, exposing its flaws, contradictions, and harmful implications.

Prepare to dissect the fallacies and deceptions that underpin this divisive ideology, as we unravel the myths and unveil the truth behind the rhetoric of privilege and oppression. Get ready for a no-holds-barred examination of the dubious claims and corrosive effects of the White privilege narrative.

W.E.B. Du Bois, is credited with being one of the most influential Black intellectuals and activists of the 20th century. Also, Du Bois is sometimes credited with developing the concept of "White privilege." The fact that Du Bois had ancestral ties to a well-established Berkshire Black family and a Bahamian plantation owner fascinated me, as I had known little about him

before. I'll delve into this man more in a later chapter, but it's important to mention this tidbit to understand the origins of this ideology of hate and how it ALL is incestuously intertwined in everything relating to racist DIE, CRT ideologies and policies and almost every facet of the Communist leftist/progressive's ideologies.

During his studies at the University of Berlin in the late 1800s, Du Bois became interested in socialism and occasionally participated in rallies of the German Social Democratic Party (GSD). Established in 1875, the GSD was one of the pioneering Marxist-influenced parties worldwide. Europe's largest Marxist party and Germany's most popular political party, the SPD, dominated the political landscape from the 1890s to the early 20th century.

Du Bois helped organize the NAACP in 1909, though he was disappointed by the predominance of White leaders within the organization. Du Bois became a member of the Socialist Party in 1911. By editing *Crisis* magazine, Du Bois played a pivotal role in shaping the group's policy for a span of 25 years.

Russian Deception

In 1927, Du Bois embarked on a journey that would profoundly impact his worldview, albeit through the lens of misguided admiration. His destination: The Soviet Union—a cesspool of communist ideology that promised equality but delivered oppression.

As he traversed the expanse of the USSR, Du Bois was captivated by the façade of progress and equality carefully crafted by the Soviet regime. However, beneath the veneer of optimism lay a dark reality of totalitarian control and human suffering.

Du Bois' admiration for the Soviet system was fueled by his ideological leanings rather than a genuine understanding of its flaws. He naively lauded the regime's commitment to education and culture, overlooking the suppression of dissenting voices and the censorship of artistic expression. Moreover, Du Bois' perception of racial harmony in the Soviet Union was marred by ignorance of the regime's ruthless tactics to maintain control. He failed to see that the Soviet regime's purported commitment to equality was merely a guise for its authoritarian agenda, which silenced dissent and persecuted minorities.

In the end, Du Bois' trip to the USSR served as a cautionary tale of the dangers of ideological blindness. His misguided admiration for the Soviet system only reinforced his own biases and undermined his credibility as a champion of social justice.

Following his return home, he famously declared the Soviet system as "the most optimistic solution for the world." This quote is sourced from his own writings, where he expressed his admiration for the Soviet experiment in social and economic equality. However, it's important to note that this statement reflects Du Bois' perspective at the time and should be considered within the context of his ideological leanings.

However, it's difficult to reconcile Du Bois' admiration for the Soviet system with the atrocities committed under its regime. His failure to acknowledge the millions of people murdered during the Red Scare and other periods of repression raises questions about the validity of his assessment. The Soviet Union's track record of human rights abuses, political purges, and suppression of dissenting voices casts a shadow over Du Bois' declaration of its superiority.

Ignoring these grim realities undermines the credibility of his perspective and highlights the dangers of idealizing political systems without considering their full impact on human lives. As per an expert on the subject, R. J. Rummel writes in his book *Lethal Politics*:

*"In sum, the Soviets have committed a **democide** of 61,911,000 people, 7,142,000 of them foreigners. This staggering total is beyond belief. But, as shown, it is only the prudent, most probable tally, in a range from a highly unlikely, low figure of 28,326,000 (4,263,000 foreigners); and an equally unlikely high of 126,891,000 (including 12,134,000 foreigners). This is a range of uncertainty in our democide estimates—an error range—of 97,808,000*

human beings.”

Democide is a term coined by political scientist R. J. Rummel to describe the murder of any person or people by a government, including genocide, politicide, and mass murder. Democide can be the result of deliberate government policy or the actions of government agents. The term is broad, capturing all forms of government-induced deaths beyond the limited definitions of genocide and including deaths resulting from policies that knowingly and intentionally cause avoidable death through deprivation or neglect, such as mass starvation. Rummel created the term to emphasize the gravity of the act, regardless of the motivation behind it, whether ideological, political, racial, ethnic, tribal, or religious reasons are involved.

The motivation for my outright rejection of the fabricated concept of "White privilege" is reinforced by W.E.B. Du Bois' positive view of the Soviet system, as it challenges the notion that privilege is solely determined by race. Du Bois' admiration for the Soviet system suggests that factors beyond race, such as political ideology and socioeconomic status, can significantly influence opportunities and outcomes. Additionally, the staggering human cost of the Soviet regime, as detailed by R. J. Rummel in "*Lethal Politics*," underscores the complexity of power dynamics and the potential for oppression to occur irrespective of racial identity. This suggests that systemic injustice and oppression can manifest in various forms, transcending racial boundaries and complicating simplistic narratives such as "White privilege."

I imagine that not only most people in America, but the world doesn't know that these policies of UPS is connected to and descended from a complex web of hatred, murder, and pure evil. Still, it wasn't until Peggy McIntosh's 1989 paper that the term "White privilege" started to gain recognition.

Leftist openly and proudly expresses their demonic driven contempt for White people, depicting them as oppressive and malevolent towards those with darker skin. White individuals are primarily recognized for their many offenses against humanity, making them into depraved minded White miscreants. Now that I had a basic grasp of this Marxist, racist ideology, I can see how UPS is using it to address hidden privilege and tackle non-existent biases against White employees.

The New UPS Work Environment: Jim Crow Two (JCT)

UPS's Diversity, Inclusion, and Equity program, infused with Critical Race Theory, perpetuates the core principles of its original ideology by portraying Whites as inherently racist oppressors and acknowledging systemic limitations faced by blacks, despite these assertions being highly contested. The implementation of White privilege policies within UPS has contributed significantly to the development of a hostile work environment, leading to adverse impacts on job performance and morale.

The proliferation of anti-White policies associated with Wokeism in the workplace has garnered attention because of their potential to foster hostile work environments, subsequently affecting job performance and morale. Academic research and psychological studies have shed light on the toxic repercussions of such policies, revealing their detrimental effects on employee well-being and organizational dynamics.

Studies indicate that workplaces embracing anti-White policies may inadvertently create an atmosphere of hostility and divisiveness. When organizational policies prioritize certain racial or identity groups over others, it can lead to feelings of resentment, alienation, and discrimination among employees who perceive themselves as being targeted or marginalized based on their race. These dynamics ultimately undermine workplace cohesion and productivity, posing significant challenges for UPS and its employees.

A study published in the *Journal of Business and Psychology* found that perceptions of unfair treatment or discrimination in the workplace were associated with decreased job satisfaction and

increased turnover intentions among employees, regardless of their racial background.

Moreover, the implementation of anti-White policies may contribute to a decline in job performance and productivity. When employees feel undervalued or unfairly treated due to their race, it can undermine their motivation, engagement, and commitment to their work. Psychological research has shown that experiences of discrimination or bias in the workplace can have detrimental effects on cognitive functioning, decision-making, and task performance.

Another study published in the *Journal of Applied Psychology* found that individuals who reported experiencing discrimination at work exhibited lower levels of job performance and higher levels of emotional exhaustion and burnout.

Furthermore, the promotion of anti-White policies can erode trust and cohesion within teams, hindering collaboration, communication, and organizational effectiveness. When employees perceive their contributions are disregarded or minimized based on their race, it can create a divisive atmosphere characterized by animosity and distrust. Research has demonstrated that inclusive work environments, where all employees feel valued and respected, are associated with higher levels of team cohesion, creativity, and innovation. Conversely, environments marked by discrimination or bias can inhibit teamwork and impede organizational success.

The prevalence of anti-White policies associated with Wokeism in the workplace can have detrimental effects on employee well-being, job performance, and organizational dynamics. Academic research and psychological findings highlight the toxic nature of such policies, underscoring the importance of fostering inclusive work environments that prioritize equity, respect, and collaboration among all employees, regardless of their racial background.

CRT and Black Liberation Theology

In recent years, Critical Race Theory (CRT) the same racist turd with just a different smell, has permeated various facets of society, purportedly aiming to address the hoax known as systemic racism. Yet, beneath its veneer of progressivism lies a convoluted ideology fraught with contradictions and controversy. Experts from diverse fields have vehemently rebuked CRT, exposing its flawed premises and distorted historical narratives. Contrary to popular belief, CRT did not emerge from a vacuum of academic inquiry, but rather from the warped hate-filled mind of James Cone, a figure deeply entrenched in Black Liberation Theology and the common variable that keeps popping up in the groups that UPS supports.

James Cone, a prominent figure in theology, pursued an extensive academic career before making controversial statements that have sparked critical discussions. Cone's educational journey began with a B.A. from Philander Smith College in 1958, followed by a Bachelor of Divinity from Garrett-Evangelical Theological Seminary in 1961, and culminated with an M.A. and a Ph.D. from Northwestern University in 1963 and 1965, respectively. Throughout his career, he received eight honorary degrees, including a Doctor of Divinity, underscoring his significant influence in the field of theology.

Despite his academic credentials, Cone's tenure at institutions such as Philander Smith College, Adrian College, and Union Theological Seminary, where he was appointed to the prestigious Charles A. Briggs Chair in systematic theology in 1977, has been overshadowed by his radical views. Ordained by the African Methodist Episcopal Church, Cone controversially asserted that "*the destruction of whiteness is necessary to end human misery in the world.*" This statement, which he claimed was essential for societal betterment, has been critically perceived as a divisive and inflammatory approach to addressing racial issues. Critics argue that such rhetoric not only exacerbates tensions but also detracts from a constructive dialogue on race relations, questioning the responsibility of an academic and ordained minister to promote unity rather than discord.

Cone, a proponent of the liberation of Black people from non-existent oppression, laid the groundwork for CRT by infusing Marxist principles with racial dynamics. His belief that Christianity should advocate for the marginalized provided the foundation for CRT's subsequent

evolution. However, many scholars argue that CRT's roots in Black Liberation Theology inherently politicize race and undermine genuine efforts for racial equality.

Black Liberation Theology, as conceptualized by James Cone, merges the assertive ethos of the Black Power movement with elements of Christian socialism, underpinned by a foundation of Marxist philosophy. This theological approach radically interprets the New Testament gospels as explicit mandates for social activism, class struggle, and a sweeping revolution against the established capitalist structures. It envisions replacing these structures with a socialist utopia, where the economically and socially oppressed not only overthrow their "oppressors" but also achieve liberation from both material and spiritual deprivations. This radical framework seeks to redefine Christianity as a religion of the oppressed, proposing that divine justice will manifest through societal upheaval.

Cone's interpretation posits that the core of Christian faith must be an active engagement in the fight against systemic injustices, aligning the gospel's message with the plight of Black Americans and portraying Jesus Christ as a figure synonymous with the marginalized and the oppressed. In his seminal texts, *"Black Theology and Black Power"* (1969) and *"God of the Oppressed"* (1975), Cone delivers a scathing critique of mainstream, White-centric Christianity, accusing it of perpetuating a system that aligns with oppressors rather than the oppressed. He argues that to truly follow Christ means to resist and dismantle these oppressive systems, particularly those that perpetuate racial injustices.

Through this lens, Cone redefines the image of Jesus Christ as representative of the Black struggle, suggesting that Christ's suffering parallels the historical and ongoing struggles against racial oppression. This reimagining of Christ serves not only as a theological assertion but as a rallying cry for social change, placing the onus on believers to act against systemic inequities as a fundamental expression of their faith. Thus, Black Liberation Theology does not merely seek to reform Christianity but to revolutionize it, demanding that its adherents confront and alter the societal structures that engender racial and economic disparities.

As I rightfully point out, CRT's focus on group identity perpetuates divisiveness and suppresses individual agency, undermining the very principles it claims to champion. Moreover, its reliance on subjective experiences and rejection of objective truth undermine the pursuit of genuine understanding and progress. Despite its proponents' fervent assertions, CRT stands on shaky ground, with critics exposing its ideological underpinnings and detrimental consequences. As the debate rages on, it becomes increasingly clear that CRT's purported solutions may exacerbate rather than alleviate the very issues it seeks to address.

Evidence of being Delusional

The contradictions and perceived hypocrisy in the statements of Carol Tomé, CEO of UPS, as reported in a June 08, 2020, Business Insider article, provide a striking example of what I might describe as the flawed logic often prevalent in "woke" ideology. Tomé's declaration that *"No one is safe until we are all safe, and there is no place in any community anywhere in the world for racism, bigotry or hate,"* simultaneously champions an inclusive message while raising questions about underlying biases that may not be as inclusive as they appear.

I argue that while Tomé's intentions, on virtuous paper, might be to promote safety and inclusivity, her approach paradoxically embodies the very issues she seeks to combat. By positioning herself against racism and hate, yet allegedly perpetuating a stance that could be interpreted as anti-White, Tomé's actions might seem to some as a direct contradiction to her public statements. The question arises: Is it not racist, by her own implied standards, to single out one racial group as inherently problematic? This approach can be seen as a form of bigotry itself, particularly if it involves making sweeping generalizations about White employees or assuming all members of a racial group possess certain negative characteristics.

Furthermore, the notion that Tomé, who is herself White, assumes the authority to label an

entire demographic as part of the problem illustrates a deep-seated issue within certain progressive circles—where self-appointed moral arbiters decide which groups are oppressors and which are the oppressed based solely on skin color, without regard to individuals' actual behaviors or beliefs. This stance does not quietly stand by; rather, it actively contributes to the kind of divisiveness it ostensibly seeks to eradicate by casting "Whiteness" as uniformly culpable.

This portrayal of White individuals as inherently part of a racist framework, without individual distinctions, not only fuels further racial tensions but also undermines the genuine progress needed to address real instances of bigotry and discrimination. I might argue that such rhetoric, far from eliminating racism, actually perpetuates racial stereotypes and fosters resentment among those who feel unjustly accused based on their race. Thus, while Tomé claims not to stand idly by on issues of racial injustice, her approach—as perceived by some—actually intentionally exacerbates the divisions it aims to heal.

Crowing About a Big Fat Nothing



Tomé carried on speaking. *“While many advancements have been made since our company’s founding, there is still considerable work to be done and we are committed to doing our part to help eradicate racial injustice and inequality around the world.”* Carol’s rhetoric about UPS’s commitment to eradicating racial injustice and inequality might strike a cynical observer as nothing more than a masterclass in corporate virtue signaling. In her statements, she outlines the company’s ongoing initiatives and commitments that align with global efforts like the United Nations Sustainable Development Goal 10-Reduced Inequalities. Tomé boasts about UPS’s dedication to adhering to the UN Guiding Principles on Business and Human Rights and the Universal Declaration of Human Rights. Yet,

for all its grandstanding, I would argue that these proclamations smack of a typical globalist Marxist agenda, packaging expansive and often intangible goals into neat corporate public relations soundbites.

This perspective sees Tomé’s announcements as a strategic maneuver to position UPS as a leader in social responsibility on the global stage, rather than a genuine push for change. The commitment to partnering with international organizations and national governments could be viewed as an attempt to curry favor with globalist entities and bolster the company’s image rather than effect real social equity.

Moreover, the allocation of \$3.2 million through The UPS Foundation to various organizations—including the NAACP, National Urban League, and several historically Black colleges and universities—while ostensibly a significant move towards supporting Black communities, could also be interpreted as a calculated public relations play. To the critical eye, it appears as if UPS is loudly crowing about its contributions, akin to a rooster’s boastful “Cock-a-doodle-doo!” at dawn. This self-congratulatory tone comes off as disingenuous to those who view such corporate donations skeptically, questioning whether these funds truly aim to address systemic issues or merely serve as a superficial checkmark on corporate social responsibility agendas.

I argue that by selectively funneling funds into specific community organizations, UPS is not dismantling systemic racism but potentially reinforcing separate but unequal systems under the guise of philanthropy. Such actions could be seen as reinforcing racial divides under the pretense of addressing them, thereby maintaining a system where racial identity continues to dictate access

to resources and opportunities—ironically, under the banner of reducing inequalities. This viewpoint challenges the integrity of UPS's initiatives, suggesting that genuine equality is not achieved through high-profile donations but through fundamental changes in corporate practices and structures that go beyond what is often derided as performative activism.

Why, that's Chicken Feed!

With operating profits surpassing \$9.9 billion, UPS is a billion-dollar corporation. However, tell me why they are still celebrating and crowing about donating a mere 0.0323% of that \$9.9 billion to Black causes. Why not give 1/10th of a percent, which would only be \$9.9 million. That's too extreme. If UPS is going to brag about their small contribution to Black causes, they should back it up with more money. Can you say "Virtue Signaling?" They should be ashamed.

When a company like UPS purports to support Black organizations while allocating a minuscule fraction of its substantial wealth—such as .0323% of \$9.9 billion—it raises serious questions about the authenticity of its intentions. This behavior epitomizes virtue signaling, wherein UPS seeks to appear socially conscious and supportive of justice causes without genuinely committing meaningful resources or enacting substantive change.

It is undeniably disingenuous for UPS to tout their purported commitment to social justice while providing mere scraps to these vital causes. This behavior should indeed evoke feelings of shame, as it underscores the company's hypocrisy and exploitation of social justice rhetoric for public relations gains.

Furthermore, this scenario can be seen as a manifestation of systemic racism, wherein institutions perpetuate inequalities by tokenizing marginalized communities and failing to address the root causes of oppression. By exploiting the plight of Black organizations for optics rather than effecting genuine change, such companies perpetuate systemic injustices and contribute to the ongoing marginalization of Black communities.

To further illustrate UPS's insincerity in its public declarations, it's evident that their boasting about these initiatives serves only to gain favor in specific social circles of the woke ethos. UPS goes to great lengths to emphasize its advocacy for legislative change and its partnerships with organizations aligned with its purported core values of fairness, dignity, and respect for all. However, the company's commitment to these ideals within its workplaces is called into question by their actions in the "gay Jesus" narrative, revealing the stark contrast between their public image and internal practices.

UPS also proudly announced its expansion of internal unconscious bias training and the establishment of regular forums for discussions about racial equality and justice. These initiatives are touted as evidence of UPS's dedication to addressing societal issues and fostering inclusivity within its workforce. However, the discrepancy between their outward proclamations and internal conduct casts doubt on the sincerity of these efforts, highlighting the company's propensity for virtue signaling rather than genuine commitment to change.

Reeducation Camp for Whitey

I want you to imagine this scenario:

As the lights dim in the conference room, division managers and operations managers settle into their seats, preparing for another session of unconscious bias training at an undisclosed UPS location. The facilitator, a well-intentioned yet misguided individual, steps to the front of the room and begins the presentation with a slide titled "Understanding Your Privilege."

The facilitator launches into a hypothetical scenario: "Imagine you're walking down the street, and you see a group of young Black men approaching. What

thoughts cross your mind? Do you feel fear? Suspicion? This is an example of unconscious bias in action."

They then proceed to distribute a series of flashcards featuring images of people from different racial backgrounds, asking participants to associate certain traits or behaviors with each group. "Be honest," they urge, "even if it's uncomfortable. This exercise will help uncover your unconscious biases."

As the exercise progresses, tensions rise in the room. One center manager, who is White, gets up from the desk, not returning his chair, and angrily exits the room. Others shift uncomfortably in their seats, while others exchange uneasy glances. A White employee tentatively raises their hand. "I'm not sure about this," they say. "Isn't this just reinforcing stereotypes?"

The facilitator offers a sympathetic smile. "I understand your concern," they respond, "but acknowledging our biases is the first step toward overcoming them. We all have unconscious biases, and it's important to confront them head-on if we want to create a more inclusive workplace."

The training continues with a discussion on privilege, with the facilitator emphasizing the inherent advantages that White individuals possess in society. "It's not about blaming anyone," they insist, "but rather recognizing the systemic inequalities that exist and working to dismantle them."

As the session draws to a close, employees are left feeling unsettled and uncertain. While some appreciate the opportunity for self-reflection, others are left feeling unfairly singled out and vilified. The divide between employees, far from being bridged, seems to have widened.

In the aftermath of the training, whispers of discontent ripple through the office. Some employees question the effectiveness of unconscious bias training, while others express frustration at the lack of nuance and sensitivity in its approach. As tensions simmer beneath the surface, one thing becomes clear: true diversity and inclusion cannot be achieved through divisive tactics and oversimplified narratives.

Forced Reprogramming and Indoctrination Camp

The directive from UPS to involve all senior leadership in Diversity, Inclusion, and Equity (DIE) efforts is portrayed not simply as a call for corporate responsibility, but as a thinly veiled mandate that many see as indoctrinating White-guilt bias under the guise of "unconscious bias training." In the Bizarro world of corporate wokeness, these DIE initiatives are proposed to be linked directly to executive compensation plans, potentially coercing leaders into aligning with a woke agenda that promotes divisive practices under the banner of social justice. This manipulation of incentives, akin to the old "carrot at the end of the stick" routine, smacks of cynicism and manipulation, prioritizing ideological conformity over genuine cultural understanding.

This approach could be seen as deeply condescending and paternalistic, implying that senior executives are inherently ignorant or prejudiced and in need of correction by self-appointed moral guardians within the company. Such a stance not only insults the intelligence and integrity of its leadership, but also dangerously suggests that judgments about individuals should be based

on race, ethnicity, or cultural background rather than their character and professional qualifications.

Moreover, the emphasis on training managers to lead these DIE efforts appears as nothing short of ideological indoctrination masquerading as professional development. By demanding that managers not only support but actively propagate the DIE agenda, UPS imposes a form of race-based indoctrination, stifling dissent and mandating ideological adherence. This not only undermines the principles of free thought and expression, but fosters a toxic work environment where evaluations are based more on political and social conformity than on merit and actual job performance.

The proposal to tie executive bonuses to progress in DIE initiatives highlights a cynical attempt to enforce compliance with divisive and potentially discriminatory ideologies, undermining the meritocratic foundation of the workplace. Such policies not only generate internal resentment but are antithetical to the principles of fairness, as they reward or penalize employees based on adherence to a specific ideology, rather than genuine job performance.

Furthermore, UPS's introduction of Conscious Bias Training (CBT) as part of their initiative is indicative of a deeper, more insidious adherence to Critical Race Theory (CRT). This training, which presupposes inherent racism in all employees, particularly targets White employees, reinforcing a narrative that they are complicit in oppressive structures by virtue of their race alone. This broad assumption not only sows division and resentment, but also undermines the principles of equality and fairness by assigning collective guilt and promoting racial categorizations.

In their forums and discussions on racial equality, UPS frequently endorses CRT, often portraying White individuals as intrinsically responsible for systemic racism. This not only challenges the dignity of White employees but also contradicts the company's claimed commitment to inclusivity and justice. Instead of fostering genuine understanding and dialogue, these forums exacerbate a divisive atmosphere that judges people solely based on their racial identity.

In conclusion, UPS's approach to diversity and inclusion, while outwardly aiming to address and rectify historical injustices, often seems to isolate and alienate White employees, thereby questioning the sincerity and integrity of their initiatives. The company's strategy, deeply entwined with controversial and divisive ideologies, calls into question whether their actions truly align with the values of diversity and equity they claim to uphold.

Scarred for Life

Yet, beneath its surface of unconscious bias training lies a deeply troubling reality—one that reeks of anti-White sentiment and ideological bias. As a White individual navigating the UPS landscape, I've witnessed firsthand the insidious nature of these so-called diversity initiatives, which often seem more focused on vilifying individuals of White ethnicity than fostering genuine understanding and inclusion.

Unconscious bias training, purportedly designed to uncover and rectify implicit biases within the workplace, has morphed into a weaponized tool of ideological indoctrination. Companies like UPS subject their employees to grueling sessions where they're bombarded with accusatory narratives, painting White individuals as inherently privileged and irredeemably biased. Through carefully crafted exercises and scenarios, participants are coerced into confessing to their supposed unconscious biases, regardless of whether such biases actually exist or are merely constructs of the training itself.

The internal training sessions resemble more of a re-education camp than a genuine effort to foster mutual respect and understanding among employees. White individuals are singled out and forced to confront their supposed privilege and complicity in perpetuating systemic oppression, while other ethnic groups are absolved of any responsibility for their own biases or

actions. This one-sided narrative not only fosters resentment and division among employees, but also perpetuates harmful stereotypes and prejudices.

What's particularly egregious is the complete disregard for the diversity of experiences and perspectives within the White community. Not all White individuals come from privileged backgrounds, nor do they all subscribe to the same set of beliefs or values. Yet, unconscious bias training lumps them all into a monolithic category of oppressors, erasing the nuances of their individual identities and experiences.

As a White person who believes in fairness, equality, and mutual respect, I find the anti-White bias inherent in unconscious bias training deeply offensive and counterproductive. Instead of fostering genuine dialogue and understanding, these initiatives only serve to deepen divisions and breed resentment. It's time for companies to reevaluate their approach to diversity training and recognize that true inclusivity can only be achieved through a commitment to fairness, empathy, and respect for all individuals, regardless of their race or ethnicity.

The “Big Jack” Standard

During my nearly four decades at UPS, I've observed that the primary focus for the vast majority of managers and supervisors is the efficient delivery of packages, with little attention paid to racial issues. Instances of racism, though present among a few individuals from various backgrounds, have been exceptionally rare. Within my professional sphere, about 99% of leadership is devoted purely to operational excellence, showing little concern for racial matters. Many of these leaders, irrespective of their race—a detail which holds no significance to me personally—are individuals I deeply respect and trust. I would walk through fire for a few of them. Their commitment and integrity make them invaluable assets to the company, and they stand in stark contrast to figures like Carol Tomé and her ilk, whom I view as not representative of the values held by these dedicated managers. They are nothing more than outsiders—interlopers of the lowest order.

UPS's recent commitment to Diversity, Inclusion, and Equity (DIE) initiatives represents a significant ideological shift that many perceive as a divisive adoption of woke ideology. This move threatens to undermine the company's foundational principles by enforcing a uniform, ideologically driven agenda on its leaders. The push for DIE compliance risks diverting focus from UPS's core values of merit and efficiency, potentially deteriorating the corporate culture and creating internal rifts, while also compromising the authentic inclusivity that has been a hallmark of the company.

This alignment with a politically charged agenda poses substantial risks to UPS's reputation as a fair and objective employer. By favoring ideological alignment over operational success, UPS not only endangers its internal dynamics, but also its public image. Continuing on this trajectory without reevaluating the real benefits versus the potential disruptions of its DIE initiatives could lead to alienation of employees and customers alike, threatening the company's long-term stability and success. UPS needs to critically assess whether these efforts genuinely enrich its corporate culture or merely appease certain ideological groups at the cost of overall corporate well-being and employee satisfaction.

Any Real Systemic Oppression is against Whites

The assertion propagated by Critical Race Theory (CRT) and Black Liberation Theology that Whites are inherently responsible for systemic racism is nothing short of a new form of oppression wielded against White employees. This narrative, steeped in resentment and hostility, seeks to vilify an entire race based on the actions of a few, perpetuating a cycle of division and animosity. By singling out White individuals as the sole architects of systemic injustice, CRT and its ilk create a toxic environment where any dissenting voice is drowned out by accusations of complicity. It's akin to a collective mental illness, where rational discourse is replaced by

delusions of collective guilt and shame. This twisted logic is reminiscent of a sickening pathology, where the very principles of equality and justice are perverted to justify the demonization of one group in the name of uplifting another.

Nanny, Nanny Boo-Boo, I Have More Minorities than You Do

You cannot have it both ways: claiming to be against discrimination while actively promoting ideologies that systematically oppress one race in favor of another. This is not progress; it's regression into a dark abyss of collective guilt and resentment. CRT and Black Liberation Theology masquerade as vehicles for social change, but in reality, they perpetuate the very injustices they claim to oppose. It's time to confront this insidious pathology head-on and reject the toxic ideologies that seek to divide us along racial lines. It's time to break free from the chains of this mental illness and embrace a future built on genuine understanding and reconciliation.

These initiatives are often nothing more than a calculated business strategy aimed at opening new avenues of opportunity. UPS's ostentatious displays of virtue signaling are not genuine acts of altruism but rather strategic maneuvers designed to enhance their brand image and attract lucrative business partnerships. In this cynical game of corporate posturing, White employees are the sacrificial lambs, cast aside to appease the demands of a profit-driven agenda.

UPS's embrace of CRT and unconscious bias training is not motivated by a genuine desire to combat racism or foster inclusivity; it's driven by a bottom-line mentality that prioritizes financial gain above all else. By positioning themselves as champions of social justice, UPS seeks to curry favor with socially conscious consumers and secure lucrative contracts with companies eager to demonstrate their commitment to diversity. In this cynical calculus, the well-being of White employees is secondary to the pursuit of profit, and UPS is willing to exploit any opportunity, no matter how morally dubious, just to turn a buck.

Make no mistake: UPS's board level management are frauds and posers, willing to stoop to whatever depths necessary to maximize their profits. Their purported commitment to social justice is nothing more than a hollow façade, a thinly veiled attempt to mask their insatiable greed. They would sell out their own mothers if they thought they could get a nickel for them and score some good pictures for their posters. In the cutthroat world of corporate America, principles and values are mere commodities to be bought and sold, and UPS has proven time and time again that they are willing to sacrifice anything and anyone in pursuit of their bottom line.

In recent years, UPS, a global logistics giant, has purportedly embraced social justice initiatives under the guise of promoting diversity and inclusion. However, a closer examination reveals a disturbing pattern of discrimination targeting certain groups, particularly White employees and Christians. This scathing exposé delves into UPS's egregious violations of the United Nations Human Rights Office of the High Commissioner's standards and policies, focusing on Guiding Principles 11 and 13. By implementing Critical Race Theory (CRT) policies that target White employees and openly discriminating against Christian workers, UPS flagrantly disregards fundamental principles of human rights on a large scale.

1984: Big Brown Brother

The psychological method depicted in the hypothetical unconscious bias training bears a striking resemblance to the thought crime persecution experienced by the character Winston in George Orwell's "1984." In both scenarios, individuals are subjected to intense scrutiny and pressure to conform to a particular ideology, even if they have not committed any overt wrongdoing.

In "1984," the Party employs invasive tactics, such as the Thought Police and the telescreens, to monitor and punish even the slightest deviation from the Party's prescribed beliefs. Winston, the protagonist, finds himself ensnared in this web of surveillance and control, constantly

grappling with his own thoughts and feelings under the watchful eye of Big Brother.

Similarly, in the unconscious bias training, employees are coerced into acknowledging and confronting their supposed biases, regardless of whether they have actually committed any discriminatory actions. The facilitator creates a climate of suspicion and self-doubt, prompting participants to scrutinize their own thoughts and behaviors for any signs of unconscious bias. This parallels the thought crime persecution in "1984," where individuals are punished not for their actions, but for their unorthodox thoughts and beliefs.

Orwell himself wrote about the insidious nature of thought crime in "1984," stating, "*Thoughtcrime does not entail death: thoughtcrime IS death.*" (Orwell, "1984") This chilling statement underscores the grave consequences of deviating from the Party's sanctioned ideology. Similarly, in the unconscious bias training scenario, employees are made to feel as though their very thoughts are suspect, with the implication that failure to conform to the prescribed narrative could have dire professional and social consequences.

Overall, the psychological method depicted in the unconscious bias training closely mirrors the thought crime persecution in "1984," both in its coercive tactics and in its disregard for individual autonomy and freedom of thought.

Just as Winston struggles to navigate the treacherous landscape of Orwell's dystopian society, employees in the training session find themselves grappling with the specter of thought crime, unsure of where their true loyalties lie in the face of relentless ideological pressure. In recent years, the corporate world has embraced the concept of unconscious bias training as a panacea for addressing issues of DIE.

The Proof is in the Pudding

In an article dated April 2, 2024, Richard Eldred reports in the Daily Sceptic about a survey conducted by the Free Speech Union, which illuminates the experiences of employees undergoing diversity training in the workplace. The survey findings reveal a concerning trend: nearly two-thirds of participants feel compelled to suppress their genuine opinions because of fear of job repercussions.

Additionally, approximately a quarter of respondents admit to voicing beliefs they don't genuinely hold after completing these courses. One individual, described as a White woman in her late 50s, voices her concerns over the stifling of free speech within her company, noting that discussing certain topics has become taboo, and genuine expression is nonexistent.

This survey emerges in the wake of Kemi Badenoch's comments to the Telegraph, where she critiques Britain's diversity initiatives as counterproductive and labels many diversity, inclusion, and equity DIE programs as "snake oil." The poll findings indicate that 45% of respondents feel that their DIE training clashes with their personal, religious, or political beliefs. Additionally, over a third of participants report witnessing instances where staff faced penalties from their employers for challenging the training, with 12% even witnessing firings as a consequence.

The survey data underscores the significant impact of "woke" ideology on employee retention. Thirty-one percent of respondents confess to leaving former employers due to their endorsement of such an ideology, while nine percent contemplate leaving their current employer over its insistence on implementing diversity training. These findings reveal a growing disillusionment with diversity programs, highlighting a pressing need for reassessment and potentially a shift in approach to address concerns of stifled speech and ideological coercion.

Moreover, the survey findings validate concerns regarding diversity training's impact on free speech and ideological conformity in the workplace. Nearly a quarter of employees admit to suppressing their genuine opinions after undergoing such courses, suggesting that diversity training can lead to the stifling of free expression and the imposition of ideological conformity within companies.

Additionally, the survey highlights conflicts between DIE training and personal beliefs,

further validating concerns about the clash between these programs and individual values. Instances of staff facing penalties, including firings, for challenging diversity training further support the assertion that such programs can create a hostile environment for dissenting viewpoints.

Furthermore, the survey underscores the link between diversity training and employee retention, with a significant proportion of respondents admitting to leaving former employers due to their endorsement of "woke" ideology. This emphasizes the potential risks associated with implementing diversity initiatives without considering their impact on employee morale and organizational culture.

Overall, the survey results provide empirical support for concerns about the effects of diversity training on free speech, ideological coercion, and employee satisfaction in the workplace. They highlight the need for a nuanced and balanced approach to diversity initiatives that respects individual autonomy and fosters an environment conducive to open dialogue and genuine diversity of thought.

An Internal Uprising is Required

The survey results reported by Richard Eldred in the Daily Sceptic serve as a damning indictment of the insidious influence of DIE training in the workplace. They lay bare the ugly truth that DIE programs are nothing more than Orwellian thought control mechanisms, designed to suppress dissent, coerce conformity, and punish those who dare to challenge the prevailing orthodoxy. The shocking reality that around 66% of employees are forced to silence their genuine beliefs because of the fear of being fired is a stark reminder of the suffocating control of ideological tyranny in the corporate landscape.

This survey is a wakeup call for Americans to reject DIE training entirely, to eradicate it before it further undermines our cherished principles of free speech and individual autonomy. DIE programs have devolved into indoctrination camps, silencing dissenting voices and enforcing ideological conformity. The revelation that nearly a quarter of respondents have been coerced into parroting beliefs they don't genuinely hold should alarm the nation, exposing the Orwellian nightmare that has been unleashed upon us.

Moreover, the significant number of employees witnessing colleagues being penalized, and even fired, for challenging DIE training blatantly violates basic principles of fairness and justice. It underscores that the architects of these programs prioritize imposing their narrow worldview over fostering genuine diversity of thought or promoting open dialogue.

Given these revelations, it's imperative for Americans to reject woke ideology and refuse DIE training in all forms. We must oust its proponents from positions of influence and reclaim our right to speak freely and think independently. It's time to dismantle this insidious ideology before it tears apart the fabric of our society.

In this chapter, we expose the complicity of corporate CEOs and board members in perpetuating DIE training, enabling ideological oppression in corporate America. It's time to hold these corporate elites accountable for their role in promoting this Orwellian nightmare. We must demand their resignation or face the consequences as we systematically dismantle the corporations that embrace this toxic ideology.

Foremost, we must target the puppet masters behind DIE training—the CEOs and board members who have sold their souls to the woke agenda. They must face consequences for betraying American values, and we can utilize Saul Alinsky's tactics to turn their own strategies against them.

Rule Number One: *"Power is not only what you have, but what the enemy thinks you have."* We must create the perception of overwhelming force and public outrage against these corporations, leveraging social media and grassroots organizing to

amplify our message and mobilize our supporters. By shining a spotlight on their complicity in DIE training, we can make it politically and socially untenable for these CEOs and board members to continue their support for this insidious agenda.

Rule Number Four: "*Make the enemy live up to its own book of rules.*" We must hold these corporations to account for their hypocrisy and double standards, exposing the glaring inconsistencies between their professed commitment to diversity and inclusion and their actual actions. By highlighting instances of discrimination, censorship, and ideological conformity within these companies, we can undermine their moral authority and credibility, forcing them to reckon with the consequences of their actions.

Rule Number Twelve: "*Pick the target, freeze it, personalize it, and polarize it.*" We must single out corporations that have embraced DIE training and subject them to relentless public scrutiny and pressure. Through targeted boycotts, consumer activism, and strategic alliances with like-minded organizations, we can cripple these corporations financially and socially, sending a clear message that there is a steep price to pay for betraying American values.

The era of complacency and passivity has ended. Americans must now mobilize to retrieve our freedoms from corporate elites aiming to enforce their woke agenda. By demanding accountability from CEOs and board members endorsing DIE training, we can dismantle the structures of ideological oppression and revive genuine freedom in corporate America. With battle lines drawn, the moment for decisive action has arrived. United in our determination, we will persist until justice prevails and tyranny is eradicated.

Time to Plunge Down the Board

The egregious actions of Carol and the UPS entire board of directors have brought shame upon the company and must not go unchecked. Their documented discrimination against Christians, White people, and the violations of the human rights of their White employees flagrantly contradict UPS's purported commitment to Diversity, Inclusion, and Equity (DIE). It is abundantly clear that Carol and her cohorts have betrayed the principles of fairness, equality, and respect that UPS claims to uphold. Their actions have not only undermined the company's credibility, but have also eroded trust among employees and stakeholders.



Carol and gang's discriminatory behavior directly goes against UPS's stated policy of "not in my house," which supposedly advocates for zero tolerance towards acts of discrimination and disrespect towards human rights and religious beliefs. By engaging in discriminatory practices against Christians and White employees, Carol has demonstrated a flagrant disregard for the very principles she claims to champion. Her actions have created a toxic and hostile work environment, where employees are subjected to discrimination based on their race and religious beliefs.

In order to salvage any semblance of

credibility and legitimacy, Carol and the entire board of directors must step down from their positions at UPS. Their continued presence at the helm of the company only serves to perpetuate a culture of discrimination and inequality, tarnishing UPS's reputation and integrity. It is imperative that they take responsibility for their actions and face the consequences of their betrayal of trust.

Applying Saul Alinsky's strategies outlined in "*Rules for Radicals*," it's imperative to hold Carol and the board of directors responsible for their actions. Referring to rule number four, which advises, "Make the enemy live up to its own book of rules," we must insist that UPS adheres to its own DIE policies and zero tolerance for discrimination by holding accountable those who violate these principles. By highlighting the hypocrisy and double standards of Carol and the board, we can expose their moral bankruptcy and force them to reckon with the consequences of their actions.

Furthermore, Carol's discriminatory behavior violates established business ethics and morality expectations. Discrimination based on race or religion is not only morally reprehensible but also illegal under various anti-discrimination laws. As leaders of a multinational corporation, Carol and the board of directors have a duty to uphold the highest standards of ethical conduct and ensure a fair and inclusive work environment for all employees. Their failure to do so warrants swift and decisive action to restore integrity and credibility to UPS.

In conclusion, the actions of Carol and the board of directors at UPS represent a gross betrayal of trust and a blatant violation of the company's stated principles of Diversity, Inclusion, and Equity. They must be held accountable for their discriminatory behavior and removed from their positions of power. Anything less would be a betrayal of the values and principles that UPS claims to uphold and would further erode trust and confidence in the company. It is time for Carol to fall on her plunger or be labeled a hypocritical and dishonest fraud.

Hillbilly Poor White Trash Lives Matter

Carol thinks that UPS actively promotes racial equality through personal involvement, in line with its long-standing tradition of volunteer work. UPS has pledged to donate one million hours of employee volunteer service to support mentoring and education programs in underserved Black communities worldwide.

My question to Carol is, "what about the underserved Latino communities worldwide?" Or "what about the underserved White communities in Appalachia," the region in the eastern United States spanning multiple states including parts of West Virginia, Kentucky, Tennessee, Virginia, and others, that has long struggled with poverty and economic challenges. The region has a history of coal mining, timber, and other resource-based industries, but economic changes, environmental concerns, and shifts in global markets have contributed to economic decline in many Appalachian communities.

Factors contributing to poverty in Appalachia include limited job opportunities, especially in industries like coal mining, which have declined in recent decades, as well as geographic isolation and limited access to education and healthcare. Many Appalachian communities also face challenges related to infrastructure, including inadequate roads, transportation, and broadband internet access, which can further hinder economic development and opportunities for residents.

Poverty rates in Appalachia vary by location, but overall, the region has higher poverty rates compared to national averages. Efforts to address poverty and promote economic development in Appalachia have been ongoing for decades, with initiatives aimed at job creation, education, healthcare, and infrastructure improvements. However, poverty remains a persistent issue in many Appalachian communities, highlighting the need for continued attention and support from government, nonprofit organizations, and other stakeholders.

Could the apparent disinterest of Carol Tomé and UPS in the Appalachian region be attributed to the racial composition of its inhabitants? In 2021, this region was populated by an

estimated 26.3 million people, approximately 80% of whom were White. The anti-White based initiatives and stances that Tomé and UPS have publicly supported raise questions about their commitment to White communities, especially those like Appalachia, which are often marginalized economically despite their racial majority status.

The narrative spun by entities such as UPS often centers on promoting social justice and equity, yet this rhetoric seems hollow when scrutinized against their actions—or lack thereof—in regions like Appalachia. The stark absence of initiatives in these areas leads to a cynical conclusion: perhaps these communities are simply too White to fit the preferred narrative of organizations like UPS and the World Economic Forum, which frequently focus on racial and ethnic minorities. This perspective suggests a selective application of social justice, tailored to enhance corporate image rather than address universal needs.

From this viewpoint, the discourse of equality and equity espoused by such corporations is nothing more than corporate posturing—superficial advocacy that is selectively applied and deeply influenced by racial considerations. This approach highlights a troubling hypocrisy within corporate social responsibility efforts, revealing that commitments to social justice may be contingent upon the race of the stakeholders involved, thus excluding White populations like those in Appalachia from the equality and equity they, too, undoubtedly need.

Illegitimate Pandering

The promotion of a Black female to the newly created position of Executive Vice President (EVP) and Chief D&I Officer at UPS raises serious questions about the sincerity of the company's efforts to address systemic racism. This move, purportedly aimed at combatting racism within the organization, smacks of tokenism and fails to address the root causes of racial inequality. The decision to create a position specifically tailored to address diversity issues, while simultaneously excluding White individuals from consideration, underscores a troubling trend of performative activism rather than genuine commitment to change.

By appointing a Black female to a position designed explicitly for diversity initiatives, UPS appears to be engaging in superficial gestures rather than implementing substantive measures to address systemic racism. This approach not only undermines the credibility of the company's diversity efforts, but also perpetuates the harmful notion that individuals should be judged and promoted based on their race rather than their qualifications and abilities. Such a practice is not only discriminatory but also counterproductive, as it reinforces racial divisions rather than fostering genuine inclusivity and equity.

Moreover, the promotion of an individual to a position created specifically for them based on their race undermines the meritocratic principles that should govern professional advancement. The implicit message conveyed by such actions is that race, rather than merit or qualifications, is the primary determinant of success within the organization. This not only diminishes the achievements of the individual in question but also contributes to feelings of inadequacy and imposter syndrome, as they may question whether they truly earned their position or were simply chosen to fulfill a diversity quota.

From a psychological standpoint, it is understandable that the individual who receives such a promotion may experience conflicting emotions. While they may feel a sense of pride and accomplishment in being recognized for their talents and abilities, they may also harbor doubts about whether their race played a significant role in their selection. This can lead to feelings of insecurity and self-doubt, as they may struggle to reconcile their professional achievements with the circumstances of their promotion.

Make a REAL Statement: The First Trans CEO

This is the tell all move that spells out just how disingenuous UPS and Carol truly are into believing all of this junk. If Carol Tomé really believed in what she was flatulating regarding

wanting to make up for so-called systemic racism and how Whites, including herself, have been the oppressors of blacks, why hasn't she led by example and vacated her position of White privilege as CEO and demand the appointment of the first Black female to UPS as CEO? Why hasn't UPS's board members performed a targeted intervention aimed at addressing this inequity and depose Carol? Why does she need to continue to make \$23.4 million a year in salary and stock options, fueling the economic injustice between her and her non-White counterparts? Or, even better yet, why not let an underserved Black female that has been oppressed by a White woman like herself take over UPS?

I can hear it now in Carol's office. "Well, well, well, hold your horses there. We're already generously donating a whopping 0.0323% of our profits to 'Black causes.' Oh, and let's not forget, we've got a Black woman serving as the DIE Czar of UPS. But hey, let's not get too carried away with this whole 'social justice' thing, shall we?"

I mean, come on, that's just UPS being its usual fake and fraudulent self, using Black folks as token props to score a few brownie points with racial groups and jazz up their website with photos of gleeful, grinning faces. Nothing more. And the blacks that go along with this farce are playing right into UPS's little scheme.

I challenge UPS to get serious about all of this BS they are peddling. Why not go for broke? I call on UPS to immediately appoint a Black transgendered homosexual hermaphrodite as CEO. I call on UPS to be the first in America to make such a bold move.

I challenge Carol Tomé and UPS to put their ideology where their mouth is and appoint this sort of CEO and be the first major corporation in history to do so. But they won't because they really don't believe any of this crap any more than I do. It's nothing but a big, fat money making communist scam. But let's finish this section out with some wise words from *Carol the Great Hypocrite*: "Today, we are reaffirming what we know is right and doing our part to accelerate progress." continued Tomé. "We will be champions for justice and equality, not just in our words but in our actions here in the US and everywhere we operate around the world." Sick. Sick. Sick. This reeks of tokenism.

It's all in the Stock

UPS's support for Marxist-themed and racist organizations, facilitated through the allocation of shares of UPS of America Inc. common stock, raises significant concerns. By backing entities advocating Marxist ideologies, UPS is aligning itself with movements that seek to dismantle traditional societal structures and promote radical agendas.

This raises questions about UPS's commitment to ethical business practices and corporate responsibility. Oh, and just for information, the UPS Foundation provides a statement of where they get their money from: "The UPS Foundation is a separate legal entity from UPS with tax-exempt status under section 501(c)(3) IRS tax code. *Funding* for the Foundation is *provided by annual contributions* from the *company's profits*." The absence of transparency erodes public confidence and casts doubt on the genuine intentions driving UPS's financial support for these organizations.

I view this move by UPS as a calculated PR tactic aimed at virtue signaling and placating specific interest groups, rather than a genuine effort to address purported systemic injustices and effect meaningful change. This perceived opportunism only adds to the growing skepticism and mistrust surrounding UPS and other corporations engaging in similar behavior.

The idea that UPS indirectly, twice removed, even supports reparations movements through intermediary channels is seen by many as grounds for cancellation, stemming from deep-seated anger and disillusionment. To some, it represents a betrayal of fundamental principles of fairness, justice, and corporate accountability. While extreme, calls to cancel UPS underscore a widespread frustration and indignation toward profit-driven companies that shirk their social obligations.

Guilty by Association

The theory of "guilt by association" suggests that individuals can be held morally or socially accountable for their connections or affiliations with certain groups or organizations, even if they have not personally engaged in wrongful conduct themselves. This concept is often invoked in situations where individuals knowingly associate with or support organizations that espouse harmful or objectionable ideologies or engage in illegal activities.

Consider this hypothetical scenario: Let's say that you freely associate with a neighbor who is a known member of the Ku Klux Klan (KKK) and you knowingly donate money to a collection that he is taking up that may fund the Klan, that's when the concept of guilt by association comes into play. While the you may not be directly involved in the Klan's activities or share its beliefs, their support through association and financial contributions could be interpreted as a tacit endorsement of the Klan's racist ideology and actions.

UPS's Twice-Removed Scheme

UPS, under the guise of philanthropy, may not be as altruistic as it appears. The company has developed a clever but questionable strategy for funding organizations that many would consider controversial, including those with racist and anti-American agendas. This approach, which I've scrutinized, is encapsulated in the term "indirectly, twice-removed." This method involves funneling money through various intermediaries, creating layers of separation between UPS and the ultimate recipients of its funds.

Here's how this might be structured:

First Layer (Indirectly): UPS donates money to its own philanthropic foundation, a separate legal entity designed to manage the company's charitable activities. This step represents the first degree of removal from direct funding. The foundation supposedly has its own governance and decision-making processes, albeit aligned with UPS's overall corporate social responsibility strategies, and with several of UPS's current and past board members, CEOs and top-level management.

Second Layer (Twice-Removed): The philanthropic foundation then allocates funds to various causes and organizations, that, in turn, bankroll contentious groups like the Nation of Islam (NOI). This second step is where the twice-removed aspect comes into play, adding another layer of separation between UPS and the end recipient. This distancing is strategic, as it mitigates direct association with the controversial ideologies or activities of the receiving organization.

This layered funding strategy allows UPS to maintain a degree of plausible deniability regarding its support for these organizations. By channeling donations through secondary or even tertiary organizations, UPS effectively obscures the trail of money, distancing itself from direct financial support while still ensuring that its chosen agendas are funded. This indirect method of support raises significant ethical questions about the transparency and integrity of UPS's philanthropic activities. It suggests a deliberate attempt to shield itself from public scrutiny and backlash while supporting causes that might not align with publicly stated corporate values.

The cynicism in this approach is palpable. Corporations like UPS engage in nuanced maneuvers within the realm of social and political activism, often by strategically placing their representatives on the boards of key race-related organizations. This practice of having a figurative "ace in the hole" serves multiple purposes, allowing these corporations to exert influence over the agendas and directions of these groups from within. When this is coupled with substantial financial contributions to the same organizations, the intertwining of money and

influence becomes particularly problematic, casting a shadow over the integrity of both the corporate donor and the recipient organization.

For example, a corporation might donate colossal sums to a civil rights organization while simultaneously securing a board position for one of its senior executives within that organization. This executive may later ascend to a high-level management position within the corporation, creating a cycle of mutual benefit that binds the corporation more tightly to the nonprofit. While this can enhance the nonprofit's effectiveness through increased funding and leadership, it also raises questions about the independence of the nonprofit's mission and its potential to be co-opted by corporate interests.

Such arrangements can be seen as strategic image management, allowing the corporation to craft a public identity of inclusivity and community support while simultaneously steering nonprofit agendas to align with corporate interests. This can dilute the authenticity of the nonprofit's advocacy, as its dependence on corporate funding might limit its willingness to pursue initiatives that could conflict with the corporation's objectives.

Moreover, these relationships often remain opaque, with corporations and nonprofits alike hesitant to fully disclose the extent and nature of their interactions. This lack of transparency can undermine public trust in both the corporation's philanthropic claims and the nonprofit's advocacy efforts. Stakeholders and the broader public may view these actions as manipulative, designed more to protect and enhance the corporation's image rather than to effect genuine social change.

Ultimately, this approach reflects a broader trend among corporations to engage in social and political causes in a manner that prioritizes their own interests, often at the expense of true social responsibility. It highlights the potential for corporate giving to serve dual purposes: bolstering public image while quietly advancing agendas that may not be entirely aligned with the public good. This strategy not only undermines the trust in the corporation's philanthropic endeavors but also highlights the complexities and potential conflicts of interest that can arise when business interests intersect with social activism. Let's explore one such possibility of several possibilities regarding UPS employing this tactic.

NUL

With the recent revelation that Charlene Thomas being appointed to the position of Executive Vice President (EVP) and Chief Diversity, Equity, and Inclusion Officer at UPS, it is also notable to include that she sits on the board of the racially divisive National Urban League (NUL) is deeply concerning.

The National Urban League (NUL) traces its roots back to its establishment in 1910 under the name Committee on Urban Conditions Among Negroes (CUCAN). Its foundational members included figures like Ruth Standish Baldwin, a member of the Socialist Party. Notably, Ruth Baldwin, or just Ruth, was the aunt of Roger Baldwin, the founder of the American Civil Liberties Union (ACLU). The socialist underpinnings of the NUL highlight its ideological origins, suggesting a focus on addressing urban inequalities through a lens of social justice and economic redistribution—both are code words for Communism.

The involvement of Ruth, a known Socialist Party member, underscores the socialist ethos that permeated the early days of the organization. Socialist principles, such as advocating for collective action to address systemic injustices and promote economic equality, likely influenced the formation and objectives of the NUL.

The connection between the NUL and the Socialist Party through figures like Ruth sheds light on the organization's historical alignment with progressive and leftist movements. This alignment suggests a broader commitment to social reform and economic justice, rooted in socialist principles of solidarity and collective struggle. Overall, the socialist roots of the National Urban League provide insight into its historical trajectory and ideological orientation. The

involvement of figures like Ruth Baldwin underscores the organization's commitment to addressing urban inequalities through a lens of social justice and economic redistribution.

The NUL, an organization known for its promotion of racial preferences in employment and college admissions, perpetuates a narrative of America as inherently racist and discriminatory. This worldview is not only divisive but also deeply flawed, as it ignores the progress that has been made in addressing systemic inequalities and promotes a victim mentality among minority communities.

The Annie E. Casey Foundation and the UPS Foundation's financial support of giving over \$2.27 million to the NUL further stresses the organization's problematic nature. By funding an organization that espouses views of America as inherently racist and discriminatory, UPS is complicit in perpetuating a divisive and harmful narrative. The NUL's history highlights its ideological roots in leftist politics. The organization's anti-White stance, as evidenced by its promotion of racial preferences and inflammatory rhetoric, is fundamentally at odds with the principles of equality and inclusivity.

One particularly egregious example of the NUL's anti-White rhetoric can be found in a 1987 report where it absurdly claimed that America's "indifference to the continued existence of racism and racial disadvantage" had led to a resurgence of raw racism and economic depression for Black communities. Such inflammatory statements not only perpetuate division and resentment, but also distort the reality of race relations in America. By partnering with an organization that espouses such divisive views, UPS exposes its insincerity in its purported commitment to diversity and inclusion.

Instead of earnestly tackling systemic inequalities and fostering inclusivity, UPS's endorsement of a racially divisive organization hints at ulterior motives driven by a hunger for favorable publicity and financial perks. By associating with groups peddling anti-White rhetoric and divisive doctrines, UPS not only undermines its credibility but also jeopardizes its rapport with employees and customers who uphold values of equality and fairness. It's high time UPS reconsiders its alliances and initiates tangible actions to champion inclusivity and equality within its ranks.

Seeds of Cultural Marxism

UPS's financial support of yet another racist organization, Race Forward, led by Gay Delgado and totaling over \$672,000 in grants, raises significant concerns about the company's commitment to fostering genuine diversity and inclusivity. Race Forward, founded by Rinku Sen, and spearheaded by Delgado, champions ideologies steeped in divisive identity politics, which prioritize agendas that often exacerbate social tensions rather than fostering genuine unity and understanding. The organization's rhetoric tends to perpetuate harmful stereotypes and fosters an environment of suspicion and hostility, undermining the very goals it claims to pursue.

By aligning itself with Race Forward's agenda, UPS risks further compromising what credibility it has left, which isn't much, as a proponent of diversity and inclusivity, while also fueling further discord, rather than fostering genuine progress toward equality. This substantial financial support once again calls into question UPS's sincerity in addressing racial and social issues, suggesting a prioritization of virtue signaling over meaningful, inclusive action.

In interpreting Race Forward's ideology through the lens of cultural Marxism, several key elements emerge. First, Race Forward's emphasis on achieving a "just, multiracial, democratic society" by prioritizing racial justice aligns with the Marxist notion of a society divided along class lines, with race serving as a central axis of oppression. This framing positions racial inequality as a structural issue embedded within societal institutions, echoing Marxist critiques of capitalism as inherently exploitative.

Moreover, Race Forward's call to address "structural racism in all its manifestations—policies, institutions, and culture" reflects a Marxist analysis of societal structures as perpetuating systems

of oppression. By focusing on dismantling these structures and redefining societal norms, Race Forward advocates for a fundamental overhaul of the existing social order, akin to Marxist calls for revolution to overthrow capitalist systems.

The organization's urgency in countering the fabricated White Nationalism and other authoritarian movements" by promoting a vision of inclusivity and equity also reflects a Marxist perspective, which views nationalist and authoritarian ideologies as tools of oppression used by dominant groups to maintain their power and privilege. By positioning itself as a counterforce to these movements, Race Forward aligns with Marxist objectives of challenging hegemonic power structures.

The White Nationalism Censorship Program

The latest buzzwords, "White Nationalism," has emerged as a weaponized term aimed at singling out individuals of White ethnicity and stifling free speech under the guise of combating racism. While genuine instances of White nationalism certainly exist and should be unequivocally condemned, the indiscriminate application of this label has become a means of silencing dissent and demonizing individuals who dare to express opinions outside of the accepted narrative. It is imperative to recognize the dangers inherent in this trend and to push back against the weaponization of racial identity for political ends.

The term "White Nationalism" carries with its connotations of bigotry, xenophobia, and hate, effectively serving as a rhetorical bludgeon to delegitimize any dissenting voices. By blindly equating Whiteness with nationalism and thereby implying an inherent association with supremacist ideologies, those who identify as White find themselves unfairly targeted and ostracized. This tactic not only perpetuates division and animosity, but also undermines genuine efforts to address racism and promote inclusivity.

Furthermore, the rampant use of "White Nationalism" as a catch-all epithet serves to chill free speech and intellectual discourse, as individuals fear being labeled as racists simply for expressing dissenting views. This climate of fear and self-censorship stifles genuine dialogue and prevents the exploration of complex issues surrounding race, ethnicity, and identity. In effect, it creates a culture of silence where meaningful conversations are supplanted by accusations and recriminations.

Also, it is crucial to reject the false dichotomy that suggests any defense of White identity or culture is inherently supremacist. Genuine anti-racism requires a nuanced understanding of the complexities of racial dynamics and a commitment to fostering empathy, understanding, and solidarity across racial lines. Vilifying individuals based on their race or ethnicity only serves to perpetuate the very divisions and prejudices that anti-racist efforts seek to dismantle.

Ultimately, the weaponization of "White Nationalism" represents a dangerous trend that threatens to undermine the principles of free speech, intellectual inquiry, and democratic discourse. Rather than succumbing to the divisive rhetoric of identity politics, it is incumbent upon us to reject simplistic narratives and engage in a constructive dialogue that transcends racial boundaries. Only through genuine understanding and mutual respect can we hope to build a more just and inclusive society for all.

Race Forward's embrace of plurality and intersectionality, along with its emphasis on equity and justice as transformative elements, echoes Marxist principles of solidarity among non-existent, so-called oppressed groups and the need to address intersecting forms of purported oppression. This tactic seeks to mobilize marginalized communities towards collective action for societal change, mirroring Marxist strategies for building class consciousness and solidarity among the proletariat.

Overall, Race Forward's ideology can be interpreted through a cultural Marxist lens as advocating for a radical transformation of society to address structural inequalities based on race. By framing racial justice as a prerequisite for achieving a just and democratic society, the

organization aligns with Marxist critiques of capitalism and calls for systemic change to dismantle oppressive structures and advance equity for marginalized communities.

Reparation Justice

The discussion connecting racial justice to reparations justice emerges from a longstanding debate, yet it increasingly reveals itself as another maneuver by interest groups to secure what some critics deem 'free money' under the guise of correcting historical wrongs. This connection posits that true racial justice cannot be achieved without addressing the economic disparities rooted in historical injustices through financial compensations, namely reparations. Proponents argue that such measures are essential to mend the socioeconomic disparities caused by centuries of racial oppression, particularly slavery and its aftermath. However, from a staunchly oppositional and cynical perspective, this push for reparations is seen not as a genuine effort to rectify past injustices, but as an opportunistic grab for unearned benefits.

Critics argue that the reparations justice movement conveniently sidesteps the complexities of attributing contemporary disparities solely to historical injustices. They question the feasibility and fairness of translating these historical grievances into monetary settlements in the present day. There is a palpable concern among these detractors about the potential endlessness of the issue— if reparations are granted, what demands might follow? This question underscores a deeper skepticism about the ultimate goals of the reparation's movement. Opponents fear that no amount of money will ever suffice to address the grievances that are, in their view, perpetually magnified and manipulated by those who benefit from a victimhood narrative.

Moreover, from this critical standpoint, the reparations argument is seen as a slippery slope that could lead to an ongoing cycle of demands. Each concession, they argue, might only pave the way for new grievances, further entrenching dependency and entitlement mentalities. Critics contend that rather than fostering genuine healing or societal advancement, reparations could exacerbate divisions, encouraging a view of history and identity rooted primarily in terms of racial victimization and compensation.

This perspective paints the reparations movement as a potentially endless drain on public and private resources, driven by an industry of activists and legal practitioners who stand to gain from the continuous agitation for monetary justice. The reparations debate, in their eyes, is transformed into a lucrative enterprise that capitalizes on guilt and historical suffering, rather than a sincere corrective initiative.

In essence, these opponents view the push for reparations justice not as a pathway to true healing or reconciliation but as a divisive and financially motivated campaign that could destabilize the very foundations of a merit-based, equitable society. They argue that the focus should instead be on creating opportunities and resources that help all individuals, regardless of race, to thrive without resorting to what they see as divisive and potentially endless financial handouts. The underlying question they pose—"Is it ever going to be enough?"—reflects deep concerns about the sustainability and ultimate objectives of the reparation's justice movement from a highly critical and cynical viewpoint.

Understanding the Complete History

In the discourse of modern racial justice organizations, there is a prevalent focus on the historical and ongoing injustices that people of color, particularly Black individuals, have endured. This narrative frequently positions White people collectively as benefactors of systemic privileges that originated from past inequities, such as slavery. This perspective is not without merit, as it is historically accurate that White individuals and institutions profited immensely from slavery—a system that was undeniably brutal and dehumanizing.

However, the discussion often exclusively centers on the role of Europeans and White Americans in perpetuating slavery, portraying them as the sole architects of this system. This

approach can be seen in educational materials, advocacy, and public discourse, where the emphasis is predominantly on the victimization of Black individuals at the hands of White oppressors. This narrative is powerful and serves to highlight the undeniable injustices that need addressing. Yet, it also simplifies a complex historical context, omitting significant aspects of the slave trade that contribute to a fuller understanding of this dark chapter in human history.

Critically, this prevailing narrative often excludes the involvement of some Black and African groups in the slave trade. Historical records indicate that African involvement in slavery was not merely passive; certain African kingdoms and leaders took part actively in the trade, capturing and selling their own people or rival groups to European traders. These details are seldom acknowledged in mainstream racial justice discourse, leading to a portrayal that is not wholly accurate.

The omission of these facts does not diminish the responsibility or the severity of the atrocities committed by White slave traders and owners. However, when racial justice organizations fail to acknowledge the complete history, including the role of certain African groups, the narrative becomes disingenuous and intellectually dishonest. It paints an incomplete picture that potentially fuels division and misrepresents the complexities of how and why the slave trade unfolded as it did.

This selective recounting of history can undermine the credibility of the racial justice movement by presenting a skewed version of the past that is tailored to fit a specific ideological agenda. It is intellectually dishonest to ignore any group's involvement in such a grievous aspect of history because it complicates the narrative. True educational and healing progress comes from confronting all facets of the past, recognizing the roles that various groups played in perpetuating injustices.

Moreover, the focus on historical White culpability often overshadows the need to address contemporary issues affecting all races today, potentially alienating individuals who might otherwise support systemic reforms. This can hinder the potential for building broader coalitions across racial lines to combat inequality.

In sum, while it is crucial to address the legacies of racial injustices and the undeniable role of White individuals and institutions in these histories, racial justice organizations must strive for a balanced and honest recounting of history. This includes acknowledging the complex interactions and complicity of various groups, including Black and African participants, in the systems of oppression like slavery. Only through a full and unflinching examination of the past can we understand the roots of current inequities and effectively work towards genuine reconciliation and justice.

Unspoken about Partners in the Trans-Atlantic Slave Trade

Historical evidence suggests that rival African tribes did engage in the capture and sale of fellow Africans to European slave traders during the transatlantic slave trade. This practice was driven by a variety of factors, including intertribal warfare, economic incentives, and alliances with European colonial powers. While it is essential to recognize that the transatlantic slave trade was facilitated primarily by European demand for labor and colonial expansion, the involvement of African intermediaries cannot be overlooked.

According to academic historians such as Walter Rodney, John Thornton, and Paul Lovejoy, among others, various African kingdoms and societies actively took part in the capture and sale of slaves to European traders. Some of the dominant tribes or ethnic groups involved in this trade included the Dahomey (present-day Benin), Ashanti (present-day Ghana), Yoruba (present-day Nigeria), and various groups from the region of modern-day Angola and the Congo Basin.

These African societies often engaged in warfare and raids against neighboring tribes or villages, capturing individuals to be sold into slavery. Estimates of the number of Africans

enslaved through intertribal warfare and sold to European traders vary, but scholars suggest that it could range from several hundred thousand to millions of individuals over the centuries of the transatlantic slave trade.



Members of the Ashanti Empire of Ghana marching captured slaves to sell.

For example, the Kingdom of Dahomey in West Africa was notorious for its involvement in the slave trade and conducted frequent military campaigns to capture slaves for export. According to Lovejoy, Dahomey's slave raids yielded tens of thousands of captives who were sold to European traders. Similarly, the Ashanti Empire of Ghana also took part in the capture and sale of slaves, particularly during the height of its power in the 18th and 19th centuries.

It is essential to acknowledge that the involvement of African intermediaries in the transatlantic slave trade does not absolve European colonial powers of their primary responsibility for perpetuating and profiting from this inhumane system. However, recognizing the complex dynamics of the slave trade, including the role of African societies, helps provide a more nuanced understanding of this dark chapter in history.

Omitting the involvement of African tribes in the transatlantic slave trade by proponents of reparative justice is indeed a notable oversight. While the narrative of reparations often focuses on holding White colonial slave traders and their descendants accountable for the atrocities of slavery, the role of African intermediaries in facilitating the trade is frequently downplayed or ignored altogether. This selective presentation of history serves to reinforce a simplistic narrative of oppressor versus oppressed, obscuring the complexities of historical dynamics and perpetuating a distorted view of the past.

Black Plantation Owners

When discussing the ill-conceived notions about any reparations for slavery, the role of Black slave owners is often intentionally overlooked or downplayed by proponents of Reparatory Justice. It is a historical fact that some free Black individuals in the United States and other parts of the world owned slaves themselves. These Black slave owners participated in the institution of slavery and benefited economically from the labor of enslaved individuals. However, the narrative of reparations typically focuses on seeking restitution from White individuals or institutions, ignoring the complexities of historical complicity in slavery.



William Ellison

William Ellison, a cotton gin maker from South Carolina, is one of the most well-documented cases. Instead of viewing himself as a Black man, Ellison saw himself as a man of color, specifically a mulatto. During a time when the majority of Black individuals in the South were enslaved and almost all free blacks were living in poverty, Ellison defied the odds as one of the wealthiest free persons of color in the region, surpassing the wealth of most White individuals.

Ellison's cotton plantation was extensive, and he had a larger number of slaves compared to any other free person of color in the South, rivaling the wealthiest White plantation owners. The number of slaves owned by Ellison in 1840 was thirty. Ellison's holdings reached 350 acres and included thirty-six enslaved individuals by 1847. As the Civil War approached, his slave ownership totaled sixty-three. The slaves under his control

labored in the fields and were skilled in the construction and maintenance of cotton gins. It was doubtful that they would label their owner as benevolent.

Again, if proponents of Reparatory Justice are genuinely committed to addressing historical injustices and rectifying the legacies of slavery, they should acknowledge the existence of Black slave owners and consider seeking reparations from their descendants or estates, too. Holding all individuals accountable for their roles in perpetuating slavery, regardless of their race or ethnicity, is essential for fostering a more nuanced understanding of history and promoting genuine reconciliation and justice.

The notion of UPS supporting organizations advocating for reparations is likely to incite outrage and condemnation among many individuals. The idea of a prominent corporation aligning itself with movements seeking financial compensation for historical injustices is perceived by some as deeply inappropriate and morally reprehensible. Such a stance is seen as a betrayal of the principles of fairness and justice, as well as a disregard for the complexities of history and the genuine struggles faced by marginalized communities.

The indirect support of reparations movements by UPS, through Annie E. Casey Foundation or the UPS Foundation, will be enraging and revolting by many. Many can only interpret it as supporting an unjust and divisive agenda that assigns blame and demands restitution from people and institutions that are not directly accountable for historical injustices. UPS's reputation and trust among customers, especially those who strongly oppose reparations, should rightfully suffer due to this perceived alignment with the movement.

The Reparation Movement is just another Money Stealing Scam

One possible explanation for this monumental recurring omission is that acknowledging the involvement of African tribes in the slave trade complicates the narrative of reparative justice. By implicating African societies in the exploitation and trafficking of their fellow Africans, proponents of reparations, which in 2022, 77% of Black people and 18% of White people supported such a movement, risk diluting the moral clarity of their cause and undermining their argument for restitution solely from White colonial powers. In essence, acknowledging the complicity of African tribes could weaken the narrative of victimhood and shift the focus away from demanding reparations from Western nations.

Failing to hold African tribes accountable for their role in the slave trade could indeed be perceived as dishonest and manipulative. By selectively highlighting the culpability of White colonial powers while ignoring the actions of African intermediaries, proponents of reparations perpetuate a narrative that prioritizes political expediency over historical accuracy. This approach not only erases the agency of African actors, but also perpetuates divisions and animosities between racial and ethnic groups.

To truly pursue reparative justice in a meaningful and equitable manner, it is essential to acknowledge the multidimensional nature of historical injustices and hold *all* responsible parties accountable. This includes recognizing the role of African tribes in the transatlantic slave trade and acknowledging their complicity in perpetuating the system of slavery. Only by confronting the full complexity of history can we hope to move forward with honesty, integrity, and a genuine commitment to reconciliation for all who have been affected by the legacy of slavery. Nevertheless, this particular aspect is often overlooked or diminished in conversations about reparations, highlighting a biased and incomplete portrayal that fails to acknowledge the intricate nature of historical wrongs.

Additionally, advocates for Reparatory Justice often disregard the ongoing existence of contemporary slavery in certain Muslim-majority nations, despite their strong condemnation of historical slavery. Millions of individuals worldwide are victims of modern-day slavery, which encompasses forced labor, human trafficking, and debt bondage. To truly fight against slavery and injustice, proponents of reparations must focus on addressing ongoing human rights

violations and holding accountable those responsible for such atrocities. Yet, their objective, like UPS, is solely centered around making a quick buck.

In uncovering this truth, couple with their failure to confront contemporary slavery in Muslim-majority countries and other regions reveals a glaring inconsistency in the rhetoric of Reparatory Justice advocates. By fixating solely on historical grievances and neglecting present-day injustices, they undermine the credibility and effectiveness of their demands for reparations. Genuine efforts towards justice and equality must encompass both historical and contemporary forms of oppression, recognizing the interconnectedness of past and present injustices and working towards comprehensive solutions that address systemic inequalities on a global scale.

If proponents of Reparatory Justice seek to uphold principles of justice and address the legacies of slavery, they must confront the full scope of historical injustices, including the involvement of African tribes in the transatlantic slave trade, and actively work to combat contemporary forms of slavery in Muslim-majority countries and elsewhere. Only through a holistic and inclusive approach can meaningful progress towards reconciliation, justice, and social change be achieved.

Removing the Mask: Pimping Out Black Voters



In the ongoing discourse surrounding reparations for slavery in the United States, the actions and statements of certain political figures and advocacy groups suggest a transformation of this moral and historical issue into a political tool. American disgrace and active race pimp, US Representative Sheila Jackson Lee (D-Texas), along with other advocates, has been vocal in urging President Joe Biden to establish a commission to study slavery reparations. This push is notably tied to a broader political strategy—presenting reparations as a potential benefit to Black voters in the hope of influencing voter behavior and securing electoral victories against GOP opponents such as Donald

Trump.

This strategic deployment of the reparations issue raises profound questions about the sincerity and integrity behind the push for such measures. Its usage as a carrot dangled in front of voters during election cycles casts a shadow over the agenda. I argue that this approach reduces a deeply significant and potentially transformative policy discussion to a mere hustle, exploited by "race pimps" within government, corporate America, and big labor to galvanize a specific voter base.

I describe race pimps as individuals or groups who manipulate racial grievances for personal or political gain, often without delivering substantive changes to the communities they purport to represent. In the context of reparations, the term is used to suggest that the leaders advocating for these measures are less interested in the actual delivery of justice and more focused on how the issue can be leveraged for electoral success and personal advancement.

Moreover, the involvement of corporate America and big labor in the reparations discourse often adds another layer of complexity. These entities may publicly support reparations initiatives as part of their broader diversity and inclusion efforts, yet I view such endorsements as performative, aimed at enhancing their public image rather than stemming from a genuine commitment to racial justice. My skepticism is further compounded when such support appears to coincide conveniently with political cycles, suggesting a tactical rather than a principled stance.

Amidst the backdrop of the provocative stances on race and theology, a pressing question emerges: What about those individuals who exploit the church's influence to promote their own ideologies, particularly those aligned with 'woke' or communist agendas? This concern highlights

a troubling trend where the sanctity and authority of religious institutions are co-opted to serve personal or political agendas. Such actions not only challenge the foundational principles of many religious communities but also risk alienating believers who see their faith being used as a vehicle for controversial or partisan causes. This dilemma prompts a deeper examination of the boundary between personal conviction and the misuse of religious platforms, stirring debate on the appropriate role of the church in societal discourse and reform.

The NCC

The National Council of Churches (NCC) is renowned for its commitment to ecumenism and interfaith dialogue, aiming to bridge differences among Christian denominations and other religious traditions. This approach is predicated on the belief that unity is pivotal for addressing societal issues across social, political, and ethical spectrums. However, this stance is not without controversy. I contend that the NCC's policies promote theological pluralism and relativism, potentially diluting core Christian doctrines, particularly those pertaining to salvation and the exclusive role of Jesus Christ as the sole pathway to God, as emphasized in traditional biblical Christianity.

Central to the critique of the NCC is the allegation that its ecumenical efforts compromise the fundamental Christian tenet of salvation through Jesus Christ alone, a doctrine strongly underscored in the King James Version of the Bible (John 14:6). I argue that by fostering cooperation with non-Christian faiths and endorsing diverse spiritual paths, the NCC undermines Christianity's exclusivity and the authoritative role of the Bible. Such actions are seen as a shift towards a relativistic perspective that accepts multiple routes to divine truth, contradicting the scriptural teachings that many hold sacred.

Further exacerbating concerns, the NCC is accused of blurring religious lines, leading to syncretism and a dilution of Christian doctrinal distinctiveness. This inclusive approach is viewed by some as fostering a false unity that compromises the integrity of Christian teachings and aligns with erroneous beliefs. Additionally, there are accusations that the NCC has embraced Marxist ideologies and anti-American sentiments. Organizations like DiscovertheNetworks.org highlight the NCC's association with leftist causes and critique its perceived departure from traditional religious values, suggesting a radical shift that prioritizes socio-political agendas over spiritual leadership.

This alignment with controversial political ideologies and groups such as the Nation of Islam (NOI), which holds starkly different and sometimes antagonistic views compared to mainstream religious and societal values, raises further doubts about the NCC's commitment to its foundational principles. Critics decry the NCC's affiliations as betrayals of trust, arguing that such connections undermine the council's moral and religious standing.

The backlash extends to corporate supporters of the NCC, such as UPS via grants from the AECF, which has been criticized for its association with the council given its controversial stances and affiliations. Detractors argue that UPS's support represents not just a lack of due diligence, but an active endorsement of divisive and harmful ideologies. Such partnerships are seen as reflective of a deeper moral and ethical crisis within organizations that claim to uphold values of decency and integrity but act in contradiction to these ideals.

In summary, the National Council of Churches faces significant scrutiny and criticism for its ecumenical and interfaith outreach, which some perceive as a departure from traditional Christian values and an embrace of broader, more controversial political and ideological frameworks. This has sparked a broader debate about the role of religious organizations in public life and the extent to which they should engage with or endorse differing, sometimes conflicting, religious and political ideologies.

The Klan's Brothers

The Nation of Islam (NOI) was indeed founded by a man named Wallace Fard Muhammad, who is believed to have been of mixed race, including White and Arab ancestry, exposes the inherent hypocrisy and inconsistency of its beliefs. Rather than promoting genuine equality and inclusivity, the NOI's teachings perpetuate division and animosity, further undermining its credibility and legitimacy.

The Nation of Islam (NOI) holds a unique set of beliefs that distinguish it from mainstream Islam and have often been met with controversy and criticism. Central to NOI ideology is the concept of Black supremacy, which asserts the inherent superiority of Black people over White people. This belief, rooted in teachings of racial pride and empowerment, serves as a foundational principle of the organization's worldview.

One very odd belief of the NOI is the concept of the "Mother Wheel." This belief, central to Nation of Islam theology, is explained in the writings of Elijah Muhammad, particularly in his seminal work, *"Message to the Blackman in America."* According to Elijah Muhammad's teachings, the Mother Wheel is a highly advanced spacecraft that serves as a means of divine intervention and salvation for the Black race.

In Elijah Muhammad's writings, the Mother Wheel is described as a massive, circular spacecraft, measuring approximately a half-mile in diameter. It is said to be equipped with advanced technology far beyond human comprehension, including weaponry capable of destroying entire cities and civilizations. The Mother Wheel is believed to be piloted by the Supreme Being, known as Allah, and serves as a vehicle for delivering justice and judgment upon the enemies of the Nation of Islam.

Elijah Muhammad teaches that the Mother Wheel has been present on Earth for thousands of years, concealed from the view of ordinary humans. It is said to reside in the skies above North America, awaiting the signal from Allah to descend and exact retribution upon the wicked. According to Nation of Islam theology, the Mother Wheel will play a pivotal role in the final judgment and the establishment of a new world order, where Black people will be liberated from oppression and supremacy will be restored to its rightful heirs.

The belief in the Mother Wheel is deeply intertwined with the broader narrative of the Nation of Islam, which emphasizes the struggle for racial justice, empowerment, and liberation. For followers of the Nation of Islam, the Mother Wheel symbolizes hope, divine protection, and the eventual triumph of righteousness over evil. While the concept may seem fantastical to outsiders, it holds profound significance within the theological framework of the Nation of Islam, shaping its teachings, rituals, and worldview.

White People are the Devil

The Nation of Islam (NOI) espouses the belief that White people are referred to as "devils" due to their historical role in allegedly perpetuating oppression, exploitation, and violence against Black people. This warped belief is rooted in the false teachings of NOI's founder, Wallace Fard Muhammad, and further articulated by Elijah Muhammad, who succeeded him as the leader of the organization.

According to NOI theology, White people, particularly those of European descent, are viewed as the embodiment of evil and wickedness due to their actions throughout history and they were created by a Black scientist named Yakub through a selective breeding process designed to produce morally inferior beings. This racially charged belief system has been a source of significant contention and has contributed to the NOI's reputation for promoting divisive and inflammatory rhetoric.

The NOI's ideology posits that White people have historically enslaved, colonized, and marginalized Black people, leading to centuries of systemic oppression and racial injustice. This exploitation is seen as evidence of the inherent wickedness and corruption within White society, with White people collectively bearing responsibility for the suffering inflicted upon Black