

BUILDING WEALTH IN CHANGING TIMES



The Solari Report

DECEMBER 18, 2014



Unpacking Divide & Conquer
with Junious Ricardo Stanton



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C. AUSTIN FITTS: Ladies and Gentlemen, it is my pleasure to The Solari Report a fellow, an independent media producer, Junious Ricardo Stanton, the host of *The Digital Underground* and *The Cyberspace Sanctuary*.

In fact, this Solari Report is going to be a joint production of *The Cyberspace Sanctuary* and The Solari Report, so we're going to run it both ways.

I got very frustrated with the really venal 'divide and conquer' tactics going on over the last two months, so I sat down and said, "We just have to address this." So we're calling this 'Unpacking Divide and Conquer'. I thought, "There's only one other person I really trust to dive in and tee this up and pull it apart and talk about what we can do about it, and that's Junious."

Junious, thank you so much for doing this, and welcome to The Solari Report.

JUNIOUS RICARDO STANTON: Well thank you, Catherine. It's a pleasure to be here. It's good to hear from you. We haven't spoken in a couple of years, so it's good to hear from you.

C. AUSTIN FITTS: I know. I think the last time was when I did your show.

JUNIOUS RICARDO STANTON: Yes. You and I were supposed to meet in Philly, but you had something and your plans fell through.

C. AUSTIN FITTS: Yes, I was hoping to see you. Anyway, you and I have a lot of interests in common. Maybe if you could describe your background a little, particularly how it is you came to be a producer of your own radio



show. I'm sure 20 years ago you never thought you'd do that!

JUNIOUS RICARDO STANTON: Believe it or not, I always wanted to be in radio. I wanted to be a disc jockey. I guess as I matured I saw that simply playing records wasn't enough. Even back then in the 90's I recognized that the African-American community was being depicted very negatively, so I wanted to present everyday ordinary people who were doing extraordinary things in a quiet way to the African-American radio audience.

I started brokering time on a local black-owned station. That's how I got started. I started writing to promote the radio program.

A friend of mine showed me how to syndicate it to several small community newspapers in the Philadelphia area, and I found out that more people were reading the column than were listening to the radio station because it was a small, low-wattage station. With the AM-ers, the power goes down after the sun goes down, so that made it even less attractive competing with FM radio and all that.

Then I branched out and I was able to become syndicated with the National Newspaper Publishers Association which is a trade association for a lot of black newspapers. When the internet jumped off, I was able to get on a site because it was early on and it was one of the few black sites that was out there, *The Black World Today*. Because I had some name recognition from the newspapers and one of the producers lived in Philly, he was using my columns. His brother-in-law told me and I contacted them.

I think they thought I was going to sue them or something, but I said, "Put it out there if you want, but if you want me to contribute directly, I'll do that." That's how that started.

They were already streaming about 20 genres of music – blues, rhythm & blues, gospel, you name it. They wanted to start a talk channel, and I got on the ground floor of that.



We helped them start the talk channel. As I say, the rest is history.

C. AUSTIN FITTS: Wow! It's amazing how the internet gave us a way of evolving into all sorts of things.

It's funny what you say about brand because one of the greatest frustrations was I grew up at 48th and Larchwood in West Philadelphia. I'll never forget in the late 50's when the drugs really started to come in, and then the war on drugs came in. So you had the drugs coming in from outside, then you had the war on drugs coming in, and then when TV first came in it took a couple of years of TV being out there, and suddenly the picture presented in all the images was that the homeowners and the small business people in our communities were to blame for everything that was happening.

The drugs and the gangs and the war on drugs was all our fault, and the guys who made the money were coming back in with grants and not-for-profit do-gooders and doing photo ops. They were the good guys and we were the bad guys.

It was what later everybody started referring to as the 'beat down'. Somehow the whole photo op game and us taking the blame in the media was the last punch that really knocked you down.

I really appreciate what you're saying about that, because it took me a long time to get my perspective on dealing with that part of the game. It was very frustrating.

JUNIOUS RICARDO STANTON: Yes, because most of us don't have access to the media. We're not in the room when they're making their decisions. We really don't know other than just anecdotally looking at it or listening to the radio or watching television or going to the movies.

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Intuitively you know that something's not right. It's not meshing with our realities.

C. AUSTIN FITTS: Right. Well, what happened – and I don't know if I ever told you this, but I'm sure you've read it in some of the things I've written – is the basic fraud in the housing bubble in the last go-round where you do ten mortgages on one house and you keep turning that house. It's a combination of narcotics trafficking and mortgage fraud, but that was the pattern that basically destroyed the value on my parents' house – or most of the equity value in my parents' house.

It's the game I saw in our neighborhood, although it wasn't as vicious as it has been in a lot of others. It's kind of an old game, and it got me very interested in how the money worked on destroying neighborhoods, but part of it was how the money worked on racism.

I've kind of spent a lifetime trying to figure out what's going on. The way I say it is that they prototyped the model on black neighborhoods. Black neighborhoods took it first, but now it's spreading out into every part of the world and community. I don't know if you agree with that, but I kind of feel like the African-American community took the punch first, but now it's spreading out everywhere like a virus.

JUNIOUS RICARDO STANTON: Well, we're the canaries in the minds here in the country, sort-of. I agree with what you're saying, but if you go back historically before the importation of a lot of Africans, the people who took the punch were what they called the 'indentured servants' who were brought here.

C. AUSTIN FITTS: Right.

JUNIOUS RICARDO STANTON: They were serfs and they were the ones who were dogged out in England, particularly when England invaded Ireland and what they were doing to the Welch and the Scots. When they brought them here, they were on the bottom.

C. AUSTIN FITTS: Right, and they were slaves.



JUNIOUS RICARDO STANTON: Right.

C. AUSTIN FITTS: They were literally slaves, yes.

JUNIOUS RICARDO STANTON: So when they brought in the Africans, because they could not enslave the indigenous inhabitants because they knew the land better than the colonists did and they could run away or fight, they soon found that the white and black slaves were mingling together and working together because the conditions were the same – they were horrible – and they started wising up in ways that were either formal or informal.

They had to come up with a way to stop that, so that's when they began to eliminate the importation of what they called the 'indentures' and import more Africans. They had to break up that potential coalition against them because there are several historical instances where they came together and confronted the colonial regimes – whether it was Virginia or wherever.

In the 1800's there was a rumor of a riot in New York and, of course, they went crazy. Of course, the blacks took the brunt of it, but they arrested and punished whites also.

That pattern of 'divide and conquer' goes way back to the 1600's here in the United States.

C. AUSTIN FITTS: Right. I will say this: The toughest beat downs I see are when you start to unpack the 'divide and conquer', so when I get the most hassle it's when I'm doing something that kind of builds bridges or into effective action like I did in the 1990's, or I think back to the 1960's. Malcolm X and Martin Luther King didn't get shot until they started doing crossover stuff.

JUNIOUS RICARDO STANTON: Right.

C. AUSTIN FITTS: As long as they stayed with black issues, they were untouched. As soon as they started to do major crossover, that was it.



JUNIOUS RICARDO STANTON: Right.

C. AUSTIN FITTS: I forget who said, “If you’re a politician, it’s safe to talk about hate. It’s not safe to talk about love.”

JUNIOUS RICARDO STANTON: It’s even less safe to talk about common ground and the things that we have in common, particularly with relationship to the middle class because they are paranoid about being exposed. That’s why I was so happy to see the occupy movement, number one because they were younger people. They were telling folks what was going on. They were doing education. There was a pulse.

C. AUSTIN FITTS: Right.

JUNIOUS RICARDO STANTON: In Philly, they were predominantly white, but they were very accommodating to the blacks who came. I was encouraged by it, but then I saw what they were doing to them and I was alarmed when they shut them down and the way they shut them down nationwide. That was really a precursor to what we’re seeing now.

C. AUSTIN FITTS: Let me step back to the 1990’s. I won’t go all the way back to the beginning of the drugs because the drugs really came in after World War II.

It’s interesting. I just wrote a commentary for the blog on the US. I read a book this weekend that included a very detailed description of the Bretton Woods system that went into effect in 1944 where the US just opened their consumer market to countries all around the world and guaranteed a global trading model.

One of the things that happened with that is they opened our consumer markets up to narcotics trafficking. That was the real beginning of a major shift-up in the global trade. Of course, you know one of my theories is that that cash flow was instrumental in financing the black budget.

There was a huge business that got levered with mortgage fraud and



financial fraud but became very profitable bringing narcotics trafficking and, of course, in the 1960's it hit the black neighborhoods first.

But in the 1990's one of the things I was doing was I had discovered when we realized what was going to happen with the world-wide web I realized that there is no reason that we can't teleport jobs into low income communities. If you look at the economics of most communities, a lot of it revolves around the real estate, and the real estate pricing revolves around the income flows within the community. If incomes are rising, the real estate rises because you can leverage it as a huge potential for investment capital gains.

I said, "This is great! We can just buy real estate cheap and we'll teleport the jobs in, and the value of the real estate will go up. This makes great economy, and there are all sorts of opportunities with the internet."

One of the first things I did was I drove around the country to talk to people about potential data servicing sites in all sorts of communities. One of the things I discovered was that \$10 an hour plus healthcare buys almost everybody out of dealing drugs.

Part of the problem of what we were doing was we were competing with the narcotics business. Now it turns out also that what they wanted to do was play the subprime mortgage game, and the reality was if everybody in the community is looking at how the financial flows work, it's not going to take them long to figure out there are more mortgages outstanding than there are houses in the community, which was part of the problem.

It was during a period when we saw the private prisons grow and the mandatory sentencing grow. What came up, which I've described in my article and in my book, *Dillon Read and the Aristocracy of Stock Profits*, was a model where ten Americans were working their whole life to pay

"If you look at the economics of most communities, a lot of it revolves around the real estate, and the real estate pricing revolves around the income flows within the community."



for one person to be put in jail, so you had a model that was both a prison for 2,000,000+ Americans. Now we're the leading country in the world for prisons, but we're also putting all the taxpayers in financial prison because it's basically a slavery system.

Anyway, let me just say one other thing. I was in Washington, and when this was happening they were dropping SWAT teams into low income communities – mostly black communities – and just rounding up kids. They cut the money on the public defenders' office so that the kids essentially couldn't get representation and had to cut pleas. That was part of what they used to stuff prisons and it was part of what they used to gentrify some of these communities.

Basically what we were watching, Junious, was nothing other than what the Nazis were doing – slave labor camps. Those kids were going into prisons where they were then subbed out by the Department of Justice UNICOR company which markets prison labor to the agencies, particularly the DOD.

So you had a whole lot of financial engineering and legal engineering that made it look all complex, but the reality is there is no difference between what we were doing and what the Nazis were doing. It was part of why I left Washington, and I think it's pretty fair to say that the black community saw what was going on but the whiter society really didn't. Is that fair to say?

JUNIOUS RICARDO STANTON: Yes, and that created problems and that spurred the importation of weapons – the guns and the drugs. Just to amplify what you said, in the late 1960's and the 1970's some young black servicemen came back from Vietnam when they got out of the service. They saw what was happening in one housing project, the Richard Allen housing project.

They rose up to try to stop it, just to be like guys taking responsibility for their community. The druggies beat them down. They bombed some of their homes, they shot at them, and drove them out.



What you saw was an escalation of the violence. So in addition to the financial infrastructure that you're talking about, you also had the escalation of the violence which helped fuel the war on crime. That became a self-fulfilling prophecy.

As you well know, parts of Philadelphia look worse than Beirut, Lebanon as a result of the violence and the infighting among the various drug groups. The community was under siege and there was no help anywhere.

C. AUSTIN FITTS: Right. "You're on your own."

JUNIOUS RICARDO STANTON: Yes. "You're on your own," and it was interesting. I was thinking of ways to give examples of commonality where blacks and whites have worked together. It just came to me.

Do you remember Frank Rizzo?

C. AUSTIN FITTS: Yes, I do.

JUNIOUS RICARDO STANTON: Okay. Do you remember the type of reputation he had early on in his career and when he first ran for mayor? Then when he tried to run again the second time, he lost. Then the third time was in the early 1990's when crack cocaine was devastating the African-American community.

Do you remember Novella Williams? She didn't live too far from where you guys were. She was a community activist in West Philly.

C. AUSTIN FITTS: No. I didn't know her.

JUNIOUS RICARDO STANTON: They begged Frank Rizzo to do something about the crack cocaine epidemic at a community rally. He went to solicit the support of some black clergy, and he was confronted by Novella Williams who he knew. She implored him to do something about the crack cocaine.



He agreed to it, then he left and went back downtown and had a heart attack. I don't know if that is coincidental or not. It was a fatal heart attack. He was the type of guy who if he said he was going to do something, he did it.

C. AUSTIN FITTS: He would get it done.

JUNIOUS RICARDO STANTON: Yes.

C. AUSTIN FITTS: That may not have been coincidental. If you look at who engineered the crack cocaine epidemic – if you look at how it worked – I spent a lot of time since the 1990's when the effort we made failed really trying to understand how the networks worked down into a community. It's very tricky because, as you know, it's bipartisan and it's one place where there is a lot of racial cooperation.

If you look at one of the guys who was dropping the SWAT teams in Washington in the 1990's, it was Eric Holder.

JUNIOUS RICARDO STANTON: That's why he is where he is now.

C. AUSTIN FITTS: Yes. He's where he is now because he did a great job of fronting the whole model. He fronted the 'war on drugs' game, and I'm always having people try to tell me what he was up to on 'Fast and Furious'.

He's done a great job of fronting the whole model, which is why watching Eric Holder in Ferguson try to bring justice to the people makes you want to tear your hair out.

What I see is around here, most of the drug gangs are African-American. I just assume now as a matter of practice that I'm looking at the local distributors for the CIA and the Department of Justice. That's why if you look at why the places where I live, gun ownership is such a huge a huge issue because we have one protection against that group and that is our guns.



It has nothing to do with the fact that we're white and they're African-American. It has to do with the fact that we're independent landowners trying to survive here on very low incomes, and they're working for the guys who are bringing the drugs and the guns into this neighborhood who go all the way back to the top.

JUNIOUS RICARDO STANTON: It depends on the police who protect you, so what else are you going to do?

C. AUSTIN FITTS: Well, we have a great sheriff, but as a practical matter from the time that you call it's 45 minutes because it's a big county and it's sparsely populated.

JUNIOUS RICARDO STANTON: Right.

C. AUSTIN FITTS: It's funny because I can just see the media coming into this place and making it out to be a racial issue. It's got nothing to do with race. It's got to do with who is working for the matrix and who's not on any given situation.

JUNIOUS RICARDO STANTON: But you know what? The one element, and of course, this goes back to historic times – and I was looking at some of that – what they did to the Irish. Even in Ireland the British prevented them from owning weapons. They prevented them if they were Catholics from participating in the legislature and all of that.

They replicated that here in America with the black people, even up until the 1960's. That's one reason they went after Robert Williams is because as the head of the NAACP he advocated gun ownership, he advocated gun clubs, self-defense clubs, and they couldn't have that. That's why they went after them.

Believe it or not, information has been revealed that Martin Luther King

“Even in Ireland the British prevented them from owning weapons. They prevented them if they were Catholics from participating in the legislature and all of that.”



employed when he went to certain places the Deacons for Justice and Defense, which was African-Americans who had been in the military who believe in self-defense just like your community does. They had guns, and they were there as peacekeepers.

The myth that he was a total pacifist is not true.

C. AUSTIN FITTS: Right.

JUNIOUS RICARDO STANTON: When he went into those areas, they offered a form of protection that even the Ku Klux Klan had to respect because they knew that they weren't joking.

C. AUSTIN FITTS: Williams was the Solari hero because of all of his work on that. He was an incredible man.

My perception is a lot of the early state efforts over the last five years to really prevent gun ownership is to make sure the African-American communities can't have it because they're targeting some of the heavily urban areas where people really do need to own guns and really do need protection.

JUNIOUS RICARDO STANTON: You're absolutely right. Not only that but we're on the bottom and they have always used us as a threat. We weren't part of the ideological assault. We weren't, for the most part, communists. We just tried to make it, but it was just that mindset, "We've pretty much defeated the indigenous population. We have them all in concentration camps. We haven't been able to do that to black people," particularly when we started migrating out from the south around World War II.

C. AUSTIN FITTS: Right.

JUNIOUS RICARDO STANTON: You're right. As you know from tracking real estate ownership, a lot of times the properties were redlined with restrictive covenants. We were compacted into tight spaces. As a result, they were heavily policed and there became a distrust between the police



and oftentimes the community, and that has gotten worse as time has gone on because of the fluctuations with the economy and us being on the bottom.

C. AUSTIN FITTS: Frankly, the police are on a squeeze because there is the official reality of what they are supposed to be doing and then the pressures on them to do something else like Rizzo. Didn't Rizzo come up through the cops, or is he just really close to the cops?

JUNIOUS RICARDO STANTON: He made his way all the way up. He was a commissioner. He was very popular, and he made his rep at knocking heads and law and order. "We'll keep the darkies in their place." It's just that near the end of his life I think he mellowed a little bit, and being a police officer he saw what the crack epidemic was doing to the city.

C. AUSTIN FITTS: Right. Well, let's bring it up to now because it's really interesting. When I left Washington in 1998, a lot of what I did between 1994 and 1998 was I really felt that there was a genocide plan underway. I had one of the deputy assistant secretaries at HUD say to me, "Black people are hopeless. We're going to move them out and bring in the Hispanics." It was laid out as a plan.

The private prisons and mandatory sentencing, and everybody had it set up where they were going to make money on the real estate or they were going to make money on the housing bubble. I remember trying to sort-of enlist people to come up with a different model, which is part of what we were proposing.

I was adamant that, one, the model was not going to work economically. Second, if you were going to downsize the population, my attitude was not to downsize people who are critical to your success. You know, if we're going to downsize, we're downsizing the wrong people here.

But I was adamant that if this was allowed to happen to anybody, there was no way you were going to keep it in one community; it was going to spread out. It would corrupt the whole thing.



I really couldn't get much help and support. People were terrified. What you could tell is that the white people who didn't wish the black people ill were terrified of other white people.

Remember the march in 1999? When was the march of the Promise Keepers?

JUNIOUS RICARDO STANTON: That was probably around 1998 or 1999.

C. AUSTIN FITTS: It was really interesting because everybody who wasn't marching stayed home. They stayed back in the suburbs. I have to tell you that I've never been in Washington where the feeling of the place was so beautiful. I was flying home and I bumped into a guy in the airport who had been in the march, and he was just on cloud nine. He felt it was so positive.

JUNIOUS RICARDO STANTON: Oh, you're talking about the Million Man March or the Old People's March?

C. AUSTIN FITTS: It was the first one. It was the black men who came and said, "We're going to do better."

JUNIOUS RICARDO STANTON: That was 1996 I think.

C. AUSTIN FITTS: Okay, it was earlier. Then the backlash from that was kind of like it made everybody mad.

JUNIOUS RICARDO STANTON: It definitely made the people that you just talked about angry because what happened, just like the gentleman who was there, I was there. I was on cloud nine. It encouraged me to get involved in the community. I went and joined my fraternity's mentoring program and I got actively involved in that.

If you look at the numbers, there was a spike in voter registration. It wasn't radical; it wasn't revolutionary.

C. AUSTIN FITTS: It was more taking responsibility.



JUNIOUS RICARDO STANTON: Yes. I can't pinpoint it exactly, but that's when gangster rap music came out, or that's when they really started pushing it. That was to counter that on the ground level – the grassroots level – even though Minister Farrakhan had respect, they circumvented it by promoting that to the younger males. That's what we see, and that is another reason why white folks see that stuff on VH1 and MTV and BET – the images of the thugs – and it makes them fearful. That is one of the reasons why they had the march in the first place. They tried to say, "We're not like that. That's not who we are," but perception is reality.

C. AUSTIN FITTS: I think the march was a huge success in terms of perception in the white community, but you can't march every day, and the rap is hitting day after day after day.

JUNIOUS RICARDO STANTON: Right.

C. AUSTIN FITTS: Well let's talk about recent events. The escalation of this negative brand is off the charts. I've been amazed at the disconnect between understanding of the situation of the white community versus the black community. The divide is quite significant.

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We've had the Ebola. I kind of divide the Ebola between the game that's going on in Africa versus the game that's going on here, but coming into election, I believe the Republicans basically trumped up an effort to ensure they won the senate by turning Ebola into a subliminal attack on the president and the entire African-American community. It's kind of like, "All white people should vote for us."

I have to tell you that as a political strategy, it was phenomenally successful, which is even more disturbing. It's hard to get mad at the people who do this when it works, but it reflects a profound and frightening naiveté in the voting population.



Then we rolled after that into Ferguson, which is about one of the most ridiculous media hypes there is, but frightening. Then, of course, now we have the crucifixion of Bill Cosby. I think there are many reasons for that, but one of them is to say to all African-American celebrities, “Stand down or else.”

JUNIOUS RICARDO STANTON: Right. Keep in mind Ferguson happened a little before the media latched onto Ebola – at least the ground level of it.

C. AUSTIN FITTS: Right. It started way back then.

JUNIOUS RICARDO STANTON: But you’ve got to understand everything that you’ve said about the housing and everything you’ve said about the economics was happening in Ferguson. It was a bedroom community, a suburb of St. Louis. It was white flight. The blacks moved out there. With the decline in the economy their tax base shrank.

To make ends meet, the police issue a lot of tickets, a lot of public safety and ordinance citations, and that’s how they generate the money. Because Ferguson is a predominantly black town now, they get the bulk of the tickets, they get the bulk of the citations.

What they’re doing there is they’ll say, “The court opens at 9:00,” but they’ll open at 8:30 and then they’ll close the door at 9:00. Now you come at nine and you’re late, you can’t get in, so now you have a citation but you also get a ‘failure to appear’. Now you have a warrant. That jumpstarts a fine and it allows the police to come out and arrest you. That’s what the tension is about.

Michael Brown’s murder was just one of the proverbial straws that broke the camel’s back. The people are reacting to all of this because they see the police and then they do the Gestapo thing and they bring out the National Guard and they bring out the militarized police, and that makes it worse and it escalates the tension.

C. AUSTIN FITTS: But how much of the tension, if you look at the rioting,



how much of that rioting is actually people from Ferguson, and how much is it people paid to come in from outside? That's where I'm mighty suspicious.

JUNIOUS RICARDO STANTON: I would say the vast majority are provocateurs. There is a level of frustration, but if you look at what happened early on, one of the disagreements they had with the governor and the police chief and the mayor, they were responsible men who said, "We know these people. We can engage them and we can control the situation. Just let us be out on the streets."

They wouldn't comply and they said, "No. We're just going to deal with the curfew." So they shut that down. An effort to control the community by the community people – the people who had influence in the community – was thwarted. That set up more tension and it made it easier for the provocateurs to come in and agitate. I think that's what we're seeing now, in addition to the fact that this has been an ongoing situation for years. It wasn't just because of Michael Brown. That was just the trigger – the tipping point.

C. AUSTIN FITTS: Right. At this point, Junious, I have deep suspicions that it's always been going on, but it's reached a whole new level where you literally have media companies who have reality TV production companies whose business is to create reality TV in these ways. It's used in a variety of ways.

If you look at the hit on Bill Cosby and the way the different women are staged and give their testimony, I literally believe there is a reality TV production company whose job is to produce a particular kind of show and organize and orchestrate it. There are scripts and so forth. We're literally watching movies.

JUNIOUS RICARDO STANTON: That's the growing phenomenon because they are cheaper to produce – at least initially they were cheaper to produce – and because you have the proliferation of cable channels, they could fill programming.



C. AUSTIN FITTS: Right.

JUNIOUS RICARDO STANTON: But if you look at the so-called ‘black programming’ even in the franchises – because *The Real Housewives* is a franchise – there is New York, New Jersey, Miami, Oklahoma, and Atlanta. Atlanta – because they’re using black people – they are not ‘hood rats’ or ghetto. They are glamorous and all that. There is a fascination with that, but the content is the same. It’s just that it’s ramped up.

You have the civil discord, you have the making mountains out of molehills, you have this sensationalism of everything, and that runs across the board if you look at what’s going on on MTV, VH1, and those types of presentations. It’s worse than D.W. Griffith, but it’s the same MO. It’s just a variation on that theme.

You’re absolutely right, and the test is in this rush to demonize Bill Cosby, how many times have you seen him depicted clean shaven, looking sane, and something that would give you cause to say, “Wait a minute. There may be something else going on here.”

Every picture I’ve seen of him – with the exception of two, and one was a local piece here in Philly and they showed him when he spoke at Temple, so he was garbed with his regalia on – he looks like a mad man. Every picture I’ve seen of him, he looks deranged, disheveled, and his facial expressions are such that if you just pick it up you say, “Something is wrong with this guy.” It’s obviously a hit piece.

C. AUSTIN FITTS: One of the things I know from having lived through a very minor version of this – or watching it done to other people or dealing with the media when I was in Washington – is it is absolutely possible that there is not a shred of evidence. You know the old saying, “Where there’s smoke, there’s fire.” No. There doesn’t have to be any fire. They can make this up out of whole cloth and do this when, “there is no there there.” Or there may be a little bit of there there, but they can turn a little bit of there there into something amazing.



The fact is: He could be 100% clean as a whistle and they could be doing this. I know that is more than possible, but you have to kind of live through it and see how it's done before you can fathom that that is really the case.

Most people believe where there's smoke, there's fire. They just can't imagine something like this being completely concocted out of whole cloth.

JUNIOUS RICARDO STANTON: What they don't realize is they can't connect the dots because they're not media literate. They don't know how, say when the United States turns on somebody they demonize them to make it palatable to do what they're going to do to them.

“What they don't realize is they can't connect the dots because they're not media literate. They don't know how...”

In the case of Bill Cosby, I find it interesting that all this stuff supposedly happened 20 or 30 years ago. So the statute of limitations are over. He can't defend himself in court, and they don't have to go and swear on a bible and do any of that.

Now I'm not saying some of this may or did not happen; I don't know. But I do know I saw him at an event. He supported a scholarship event during Labor Day weekend. I saw him in person, and he was funny. He came out and he worked with the musicians. He did not look anything like he's being depicted in these still pictures in the media.

You're absolutely right. If they decide to do a hit piece on you, you have no recourse because nobody is defending him. Nobody.

C. AUSTIN FITTS: One of the triggers that inspired my calling you was I saw an article saying that it was being suggested that he put up \$100 million fund to settle all the allegations. Now, you're right. There is nobody who can take him to court, so he can't address them.

The idea that this guy should now pay \$100 million to finance the hit on



him. In other words, that \$100 million is basically what the reality TV production show – all the attorneys and all the different ‘witnesses’. In other words, their hit on Cosby caused \$100 million, so they figured out a way to get Cosby to put up the money to pay for it. This, of course, is the ultimate hit because I told you he had had a show of his art at the Smithsonian. Nothing gets the bureaucrats in Washington more jealous than something like that.

Now they’ve come up with a way of suggesting that Cosby should finance the hit on Cosby.

JUNIOUS RICARDO STANTON: It’s extortion.

C. AUSTIN FITTS: Right. They’re basically saying, “We’ve had our fun. Now you pay for the fun that we’ve had.” Of course, you get that model working, and it just makes it easier to do it to the next guy.

JUNIOUS RICARDO STANTON: Keep in mind that was a model, and I keep going back in history because to quote Santayana, “Those who failed to learn the lessons from history are doomed to relive them.” That’s what they did when COINTELPRO. They would destroy people’s reputations by leaking false information. They would set people up. On the extreme, with the people of color, they killed them. That’s what they did with Fred Hampton, Martin Luther King, Malcolm, Peltier who is still in jail, you name it.

It was almost like an all-in. It was the CIA. They called it ‘Operation Chaos’. It was COINTELPRO with the FBI, and they probably had other names for other agencies. So you’re absolutely right.

The thing is, they were under siege. I mean, we had them on the run, whether it be the peace movement, whether it was King with his march on his poor people’s campaign, whether it was labor. Some of them were provocateur kinds of things just to cause disruption. Nonetheless, they were on the defensive and they couldn’t defend themselves so they resorted to that.



C. AUSTIN FITTS: One of the things I've always wondered is if there is a way to do this which reduces the risk for the top guys instead of increasing it, in other words, what we all need is a way to reengineer things that reduces everybody's risk – not increase them.

One of the things I was going to say was I don't know if I ever sent you the article I wrote, but I believe my mother was assassinated by the same folks. During the litigation I kept hoping it wasn't about old family business, but whenever they whacked me I'd kind of publish something to whack them back.

Finally they did one really big dirty. I said, "That's okay. Now I'm going to tell the story about my mother's death." Whoomp that went!

I think one of the things that black folks don't appreciate is how many white folks have been assassinated. They can be pretty subtle about how they do it, aka Frank Rizzo. Somehow a lot of white folks won't admit to it because it's very damning for your social prestige to admit that that is really going on in your family.

I think somehow everybody knows to be afraid, and I think the terror in the white community is far greater than is understood in either the white or the black communities. That's one of my theories.

JUNIOUS RICARDO STANTON: Yes, but think about that. All white people were not members of the Ku Klux Klan.

C. AUSTIN FITTS: Right.

JUNIOUS RICARDO STANTON: Even though there were social benefits for membership, all of them didn't join.

C. AUSTIN FITTS: Right.

JUNIOUS RICARDO STANTON: Lots of them were intimidated by Klan's people from doing just common decent things because the oppression was horrible. If you were walking down the street as a black person and



you came up upon approaching a white person, you had to step off the sidewalk and get into the mud or the dirt – any type of disrespect – but there were white people who did not want to go along with that. They were intimidated into going along with it.

C. AUSTIN FITTS: Right.

JUNIOUS RICARDO STANTON: They were run out of town, they were ostracized, or whatever. Again, fear is their number one tactic. That's what they use to keep everybody afraid.

C. AUSTIN FITTS: It's really funny because I was right in the thick of the worst form of the harassment in 1998 when they were still trying to frame us. I said to somebody, "Do you know anybody that this has happened to?" because I realized I wasn't doing very well. My theory was, "I'm going to go back and study everybody that this has happened to, figure out who succeeded, why, and steal their tactics."

I thought, "I need some historical help here." I started researching who else this had happened to. I kept asking people, "Do you know anybody this has happened to?"

They said, "Yes, a lot of people, but you're the only white one."

JUNIOUS RICARDO STANTON: They called it something else. See, there were probably other white people but they said it was something else.

C. AUSTIN FITTS: Yes, they called it something else. One of the things I knew because of where I'd grown up and some of my personal relationships was I knew that a lot of the knowledge I needed to succeed at what was happening was in the black community. I ended up going to a church that had a bible school that taught spiritual warfare.

It was, in fact, if it hadn't been for that church support and that education in spiritual warfare – which was a couple of years of classes and training – Junious, I would never have made it. I had to do two things. I had to come at the whole thing spiritually, and I needed the training and



education to do that and to understand how to do that, and then I needed support emotionally to do it.

What I had known was that that community had hundreds of years of technology and understanding about how to build a culture outside of the majority culture. I had to go outside. I had to leave everybody and everything and go out into the wilderness.

The hardest challenge for me was: How do you maintain your ability to love? It was going back into that culture that really supported me and helped me figure out how to do that. Without that, you lose your love and that's it; you're dead. They've got you.

JUNIOUS RICARDO STANTON: Part of it was that was in you already. That's what prompted you and lead you to that place, even if you weren't in DC it would have led you somewhere because that was what you needed to survive at that point. It was your higher self telling you to do that because at heart you recognized the power of love when you recognize the power of spirituality. That gave you an edge on a lot of the other people.

They do it deliberately so that some folks will commit suicide. A lot of them do.

C. AUSTIN FITTS: Oh, yes. That is the goal. It's very important that the target fails. It's so much easier if they kill themselves so that you don't have to. You know, you can only kill so many people. It's very expensive to kill a person. The herd gets their back up. You're much better off isolating the target from the herd in getting them to kill themselves.

JUNIOUS RICARDO STANTON: But, see, inside you there was something that led you to what you needed not only at that time, but I maintain that life is a school so we go through certain things to prepare us for the future. Even though I know the only moment we have is now, the presumption is that we're going to be somewhere sometime in other now's.

“They do it deliberately so that some folks will commit suicide. A lot of them do.”



C. AUSTIN FITTS: Right.

JUNIOUS RICARDO STANTON: That prepared you for what you're doing now so you would have the insight and, as the old folks would say, the 'testimony' to not only have the foundation to stand on but to demonstrate to other people because the sad reality is that we've been betrayed in both communities so often that the biggest challenge is to trust each other, and that's the way they've set it up because they know that if we ever come together they are in trouble.

C. AUSTIN FITTS: Is there a way we can come together? Ultimately spiritual warfare is about helping people come back into the light. So it's not about beating them; it's about helping them come back into the light, too.

JUNIOUS RICARDO STANTON: The thing is, you are doing it. You are doing it, I'm doing it, and we're up against what you just talked about as this reality thing. It's funny because it's a subliminal message. They're telling people, "This is real. All this phoniness, all this debasement, all this decadence is real." We have to bring people to the light and say, "No, it's not real. It's an illusion."

Those folks are getting rewarded for that and we aren't – in monetary terms anyway.

C. AUSTIN FITTS: Right, but I have to tell you, I've been rich and I've been poor on more than a couple of occasions. I never thought I would say that righteousness is sexy, but I think I've told you the story about a wonderful guy who was the chairman of Sallie Mae when I was on the board. He pulled me aside and said, "The time has come. You have to join the Council on Foreign Relations." He pulled out this big, glossy brochure.

I just said, "Harry, I don't want to do that."

He looked at me and he said, "If you don't do this, you're out forever."



I had this flash of losing my locker in the underground bunker and I thought, “I don’t want to be caught underground with those folks.” I know a lot of great people who belong to the Council on Foreign Relations.

JUNIOUS RICARDO STANTON: A lot of them don’t know.

C. AUSTIN FITTS: They have no idea. They have no clue. One of the benefits of going into the wilderness is I had the time and the access to the information that I needed to begin to start to understand what was really going on. What was amazing was how many of those folks who I interacted with, who I really liked, have not a clue.

It’s hard for people to believe that they are remarkably naïve about the bigger picture, but it’s true.

Anyway, have you ever seen the movie *The Neverending Story*?

JUNIOUS RICARDO STANTON: No.

C. AUSTIN FITTS: There is a scene where the evildoer is constantly torturing the hero, and the hero has five wishes to implement before they lose their ability to go back and leave the fantasia, back to their regular life. They are down to one wish. If they don’t use it to get back to their regular life they will be stuck in fantasia forever.

The evildoer looks at them and forces them to make their last wish. The hero says, “I wish you had a heart.” Suddenly the evil collapses and it turns out that was the right wish.

I continue to wish that there is a way to understand enough about what is going on – both at the spiritual and material level – to make it possible to win enough people back from the dark side because so many of us, Junious, particularly in the white community, have been trying to play the middle of the road. We’ve been trying to have one foot in the light and get along with one foot in the dark.



I'll never forget my uncle saying to me, "God is for Sunday. You don't bring God to the workplace."

We've all been trying to navigate the middle of the road, and I think we're going through a process where you've got to pick one side or the other.

JUNIOUS RICARDO STANTON: What I'm seeing is that at one point black folks were the moral compass for this country, primarily because we were treated so poorly. But now they have convinced us to drink the kool-aid so that you get rewarded for debauchery, you get rewarded for decadence, you get rewarded for just taking people down a road that there is no escape from if you continue down that road.

Your evolution has the potential to help your community wake up. What I'm seeing in my community is just this just this horrible belief in this created reality where greed and hedonism and exploitation and 'get it at all costs' is fracturing what is left of our community.

C. AUSTIN FITTS: Right. Well, I think to a certain extent we are all going to have to find each other. In other words, where are the people who truly will – as one of Dr. Farrell who is often on The Solari Report says – commit to the survival of the enlightenment and the best of Western culture? In other words, what we need is a culture dedicated to excellence and cultural excellence.

I think we're going to have to find each other and we're going to come from all the different pathways. It's not going to be white or black or male or female. It's sort of people committed to excellence. It's hard to look across the room and see which person that is.

JUNIOUS RICARDO STANTON: We're out here. The community is larger than we think, it's just that we don't know each other.

C. AUSTIN FITTS: Right.

JUNIOUS RICARDO STANTON: We haven't developed a plan. I think, in a



way, that's a good thing because I looked at the success – if you want to call it that – of the occupy movement. One of the things, because they had asymmetrical leadership with no hierarchy, or at least it wasn't visible to the naked eye. There was no spokesperson, so they were able to accomplish quite a bit. I think that is the only way. Otherwise, you end up like King, Malcolm, and Robert Kennedy, and even George Wallace. Do you remember him?

C. AUSTIN FITTS: Yes.

JUNIOUS RICARDO STANTON: He was trying to tell folks what was coming down the pipe. It's just that he had a hard time shaking his past, and the media didn't let him forget it.

C. AUSTIN FITTS: Right.

JUNIOUS RICARDO STANTON: I think the intent was to kill him, but they didn't. They crippled him for life, but they still accomplished what they wanted which was to get him out of the picture.

C. AUSTIN FITTS: Right.

JUNIOUS RICARDO STANTON: We're engaged, and I don't want to call it 'spiritual warfare' because I don't believe the other side is spiritual, although they do worship evil. I just have a hard time wrapping my mind around that.

“We're engaged, and I don't want to call it 'spiritual warfare' because I don't believe the other side is spiritual, although they do worship evil.”

If you're committed to righteousness, you won't be forsaken. You may not live in a mansion anymore though.

C. AUSTIN FITTS: No, you'll have to do with a cute country house. I don't know. I always believe that there's a way.

One of my favorite preachers says, “Don't you insult my God! My God can do anything.”



JUNIOUS RICARDO STANTON: Our tradition for black folks is to make a way out of no way. We've abandoned that. You can see to our detriment that that is the result. You can see the consequences of that.

C. AUSTIN FITTS: Well, things certainly seem to be coming to a head, and one of the things I wanted to mention before we close, Junious, is in the 1990's when I despaired on what was going on in Washington and I drove all over the country trying to figure out what was going on, one of the things I discovered was I thought the most dangerous divide and conquer was men versus women.

In fact, if men versus women could get healed, then all the others – including black versus white – could get healed because what I saw was men and women pulling the legs out from under the other. They were hurting each other's power instead of building each other up. They were competing with each other instead of building each other up. Part of it is the male and the female are pretty much the foundation of most families.

If there was anything that you could heal first, if I had to pick one, it would be male and female because then I think it's a lot easier to do the others.

We didn't get into that today, but it's a cross-cut. It's the divide between black and white as well.

JUNIOUS RICARDO STANTON: The young/old and the male/female. I totally agree with you, and I think it would mean a radical shift in how we view women and femininity going back even to the historical point where ancient people revered women because life comes through them. In fact, in many places, they were goddesses.

With male patriarchy that was been squashed and smashed. So we have to go back to balance.

C. AUSTIN FITTS: Right.

JUNIOUS RICARDO STANTON: We have to find a way to get that balance and



harmony.

C. AUSTIN FITTS: Well this has been a wonderful conversation. I think you and I have to have more conversations. We can't wait a couple of years until we have a next one.

JUNIOUS RICARDO STANTON: No, we'll do something where I'll just call you and we'll talk. I'll put it up on *The Cyberspace Sanctuary* and *The Digital Underground* because one of the problems that we have is people profit from the divide, even if they are being beaten down by it. They find some little corner that they can profit from because of this. Actually they are holding up progress.

C. AUSTIN FITTS: Right. There is a fortune to be made. There are fortunes spent on government money facilitating the divide and conquer, and I think the big play that I've seen in my lifetime is the government money and the government credit. I've rarely seen a situation where it couldn't pull people apart because they can print money. They can throw an almost infinite amount of money at it.

At the same time, the black budget depends on a lot of the games going on in the related government money to the divide and conquer.

JUNIOUS RICARDO STANTON: And it also was the prop-up for the major Wall Street banking system. Without the market dollars appointed out years and years ago, it would have collapsed a long time ago.

C. AUSTIN FITTS: Right. It's funny because I never understood when I was in Washington why the narcotics trafficking was so important. I didn't understand how it really leveraged the control in a community and that leveraged into controlling the financial fraud and a lot of the government budgets' bottom up. That little flow of money – which is not so little – gets levered in very powerful ways throughout the financial system and it becomes much more important than I ever dreamed.

Of course, in terms of destroying families, the drugs have been one of the most effective. If you want to get your enemy paying you to destroy their



strength, the drugs has really done the trick.

JUNIOUS RICARDO STANTON: And it's not just illicit drugs, it's the pharmaceuticals too. They're in on it now big time.

C. AUSTIN FITTS: Yes. Well, Junious, anything else before we close? This has been a really – not a 'heartwarming' conversation, but anything to me that gets down to what we have to do. One of my favorite preachers always used to say, "If we can face it, God can fix it." I really believe that. I believe if we can face it, we can start to find each other and start to make a pathway.

For me it is a 'heartwarming' conversation by those terms. Some of the people listening are going, "Ahhhh!"

JUNIOUS RICARDO STANTON: It's all something positive. Like you just said, it's what Jesus said, "If you see the mountain, you have to speak to the mountain." You have to address it. That is the first step. It's not about recriminations and pointing fingers because we've all been duked. It's about, "Let's look beyond that and let's find some common ground."

Once we do that, the foundations of the present system will begin to tremble and crumble because they're definitely afraid of us waking up. That's why they keep us, as Malcolm said, "bamboozled and discombobulated."

C. AUSTIN FITTS: Well, I'm always inspired by you, Junious, because I think the hardest thing for me has been to strive to be excellent in maintaining excellent habits and be disciplined in the face of the environment. Whenever I talk to you or whenever I see you I think, "God, he can do it. Surely there's a way."

JUNIOUS RICARDO STANTON: We're sending out energy in our thoughts and our words and our deeds, and they will come back. It's like the pebble in the pond. We may never know who we've impacted, but trust me, you're impacting a lot of people.



C. AUSTIN FITTS: Junious, you have a wonderful day, and we will send you our files as soon as we have them up.

JUNIOUS RICARDO STANTON: Okay. We'll contact and we'll hook up a time when you and I can do this where I'm asking the questions.

C. AUSTIN FITTS: Perfect! I would love it.

JUNIOUS RICARDO STANTON: Okay. Thank you very much.

C. AUSTIN FITTS: Okay. Bye.

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