

# Re-Build!



A New Afrikan Independence Movement Periodical

## The Neo-confederates are on the March!



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# The New Afrikan Creed

1. i believe in the spirituality, humanity and genius of Black People, and in Our new pursuit of these values.
  2. i believe in the family and the community, and in the community as a family, and i will work to make this concept live.
  3. i believe in the community as more important than the individual.
  4. i believe in constant struggle for freedom, to end oppression and build a better world. i believe in collective struggle; in fashioning victory in concert with my brothers and sisters.
  5. i believe that the fundamental reason Our oppression continues is that We, as a people, lack the power to control Our lives.
  6. i believe that the fundamental way to gain that power, and end oppression, is to build a sovereign Black Nation.
  7. i believe that all the land in America, upon which We have lived for a long time, which We have worked and built upon, and which We have fought to stay on, is land that belongs to us as a people.
  8. i believe in the Malcolm X Doctrine: that We must organize upon this land, and hold a plebiscite, to tell the world by a vote that We are free and Our land independent, and that after the vote, We must stand ready to defend Ourselves, establishing the nation beyond contradiction.
  9. Therefore, i pledge to struggle without cease until We have won sovereignty. i pledge to struggle without fail until We have built a better condition than the world has yet known.
  10. i will give my life, if that is necessary. i will give my time, my mind, my strength and my wealth because this is necessary.
  11. i will follow my chosen leaders and help them.
  12. i will love my brothers and sisters as myself.
  13. i will steal nothing from a brother or sister, cheat no brother or sister, misuse no brother or sister, inform on no brother or sister, and spread no gossip.
  14. i will keep myself clean in body, dress and speech, knowing that i am a light set on a hill, a true representative of what We are building.
  15. i will be patient and uplifting with my brothers and sisters\* and i will seek by word and by deed to heal the black family; to bring into the movement and into the community, mothers and fathers, brothers and sisters left by the wayside.
- Now, freely and of my own will, i pledge this creed, for the sake of freedom for my people and a better world, on pain of disgrace and banishment if i prove false. For i am, by the inspiration of Our ancestors and the Grace of Our Creator—a New Afrikan.

## Re-Build Collective Points of Unity

1. We, the descendants of enslaved Afrikans under american rule, upon the mainland and in the Caribbean, are NOT americans but members of the New Afrikan Nation.
2. We recognize the ABSOLUTE EQUALITY of EVERY New Afrikan National, and OPPOSE ABSOLUTELY all forms of discrimination or oppression based upon sex, gender identity, sexual preference, or religion
3. We assert that the ONLY state that can claim, by right, the allegiance of ANY New Afrikan, is an Independent Republic of New Afrika
4. We are committed to building an Independent, Democratic, Socialist Republic of New Afrika upon our National Territory.
5. We recognize that the right of EVERY New Afrikan to live under the protection of a sovereign, independent New Afrikan government is ABSOLUTE, and cannot be extinguished by ANY duration of foreign rule, nor voted away by any majority of the moment.
6. We recognize, support and defend the RIGHT of New Afrikans to fight for the liberation of the National Territory BY ANY MEANS NECESSARY
7. We recognize that the american settler colonial project is illegitimate in its essence; and as such, the u.s. government has NO legitimate sovereign authority over any portion of OUR national territory nor ANYWHERE ELSE!
8. We recognize, support and defend the right of EVERY OPPRESSED NATION living under u.s. colonial rule to fight for self-determination and independence BY ANY MEANS NECESSARY.
9. We stand in Solidarity with ALL Nations fighting to throw off the yoke of colonial and neocolonial oppression.
10. We demand the release of ALL Political Prisoners and Prisoners of War currently held captive in u.s. prisons and jails.
11. We demand that the u.s. government cease and desist in its efforts to capture all New Afrikan exiles, and WE recognize the right of ANY New Afrikan to resist enemy capture BY ANY MEANS NECESSARY.
12. We consider “Free the Land!” to be not merely a slogan of the Independence Movement, but a COMMAND to which We ALL are subject.

\*“deaf, dumb and blind” has been replaced by “my brothers and sisters” in point 15 and removed from the last paragraph. This reflects proposed amendments to the Creed made by members of the Rebuild Collective. These proposed amendments have also been forwarded to, but not voted on by the PCC-PGRNA.

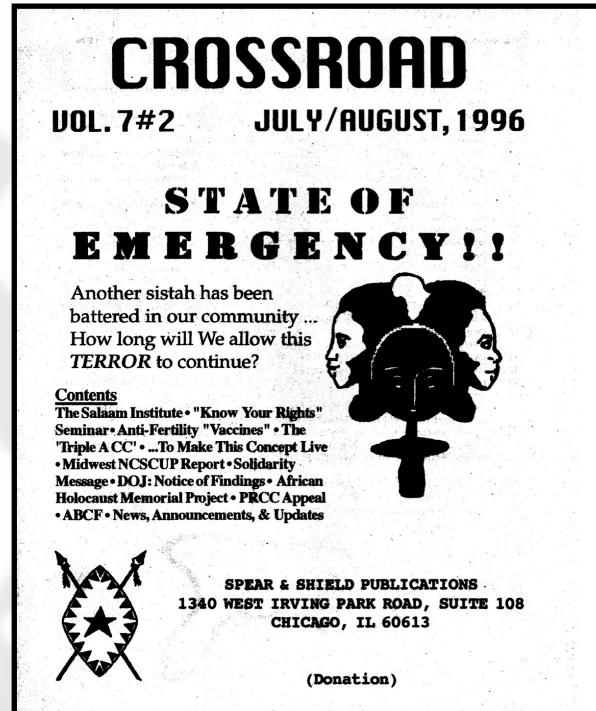
# TO MAKE THIS CONCEPT LIVE

Yaki (Atiba Shanna)  
Spear & Shield Collective

*The following statement originally appeared in Crossroad Vol. 7 no.2. We have decided to reprint it here as a reminder to ALL New Afrikan Nationalists of the need to strengthen the bonds of community among movement activists. A little something to reflect upon in advance of New Afrikan Nation Day 2021.*

As a member of the Spear & Shield Collective, i am motivated “to establish and strengthen principled relations with other Conscious New Afrikan individuals and organizations, and to extend the influence and leadership of the New Afrikan Independence Movement among the New Afrikan people...”

As a Conscious New Afrikan, i am also bound and inspired by the New Afrikan Creed, to: believe in the family and the Community, and to believe in the Community as a family, and to make these concepts live. i am also bound to believe in



the community as more important than the individual.

Sitting inside a prison cell as i have for twenty-five years, i find that my efforts to make these concepts live are not as easily realized as i would like them to be. Recent discussions with Conscious Citizens who live outside the walls have made it clear that the difficulty is not caused by one's location, but by something more likened to lack of will.

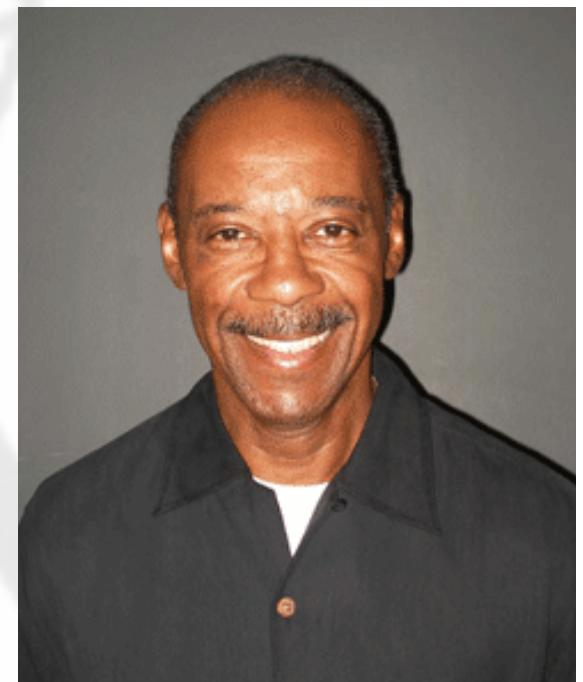
My location in a prison cell means that i will find it difficult to “socialize” with other Conscious New Afrikans outside the walls. But, why do Conscious Citizens residing in Chicago find it so difficult to socialize with each other? Why do New Afrikans in D.C., who happen to work with the MXGM, find it hard to socialize with other New Afrikans in D.C. who happen to work with the PG or

with NANPP/POW? Why do New Afrikans in Birmingham find it difficult to socialize with the families of imprisoned Conscious Citizens? i wonder if i'm being clear. Is there a need to list more particular examples? Who, out there, has examples of your own?

i suggest that, in this respect, We all (all Conscious Citizens) begin to regard the entire NAIM as the “community” that We must regard as more important than our individual organizations. Believing in the NAIM as our family is a concept that each of us should work to make live.

If the Movement is a chain, its weak link is represented by the lack of simple association between Conscious Citizens.

Re-Build!  
Yaki

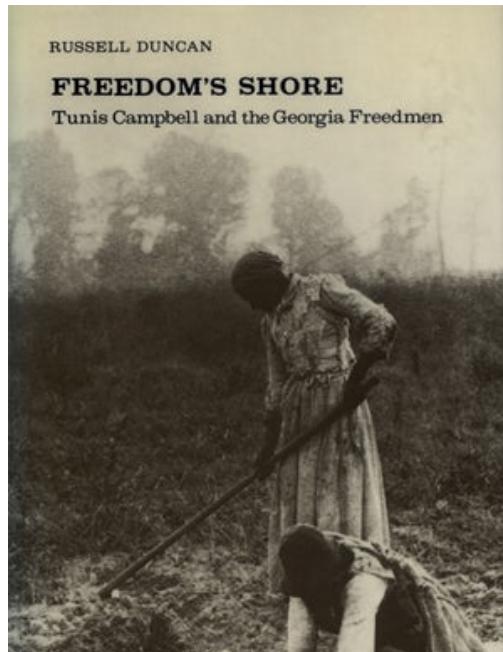


# As We Move Forward

Kwasi Akwamu  
Re-Build Collective

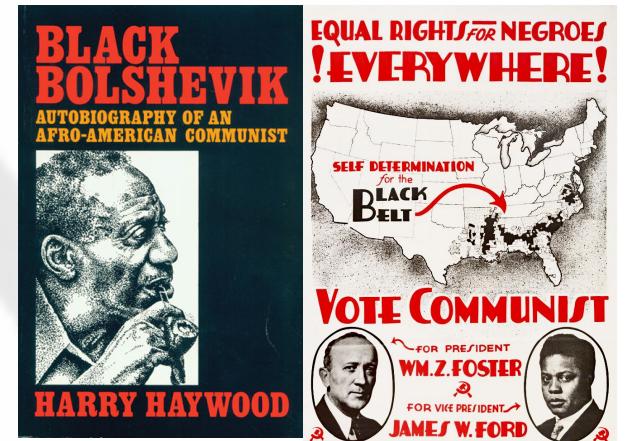
As the New Afrikan Independence Movement pushes forward to Free the Land!, it is critical that We undergo what New Afrikan theoretician Owusu Yaki Yakubu referred to as a period of “rectification and reorientation” We must diligently and self-critically reevaluate Our most recent past and extract the lessons. COINTELPRO happened, but Our internal weaknesses enabled its success. Our weaknesses must be transformed into strengths.

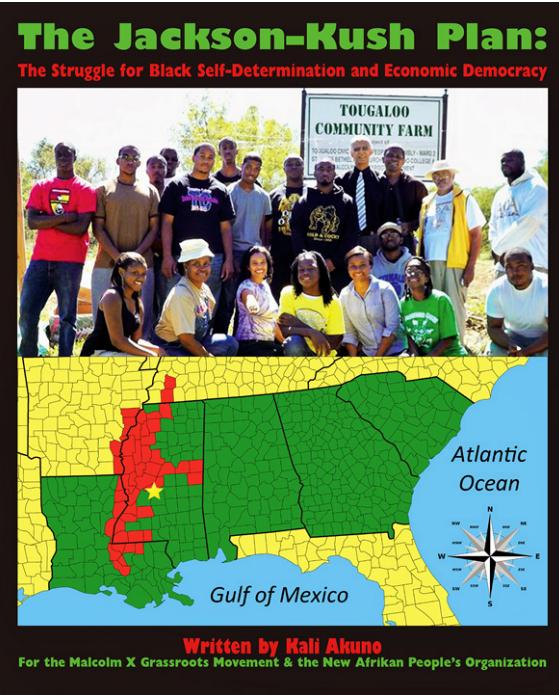
We must deepen Our knowledge and understanding of the rich legacy of land-based struggles that preceded the founding of the Republic of New Afrika: the Exoduster movement; Black Town movement in the early Oklahoma Territory;



Tunis Campbell and self-determination in the St. Catherine Sea Coast isles; black belt land-oriented organizing by the Afrikan Blood Brotherhood in the 1920s; Harry Haywood's successful lobbying of the newly formed Soviet Union to support proposals of an independent Black Nation in black belt south; the Nation of Islam's advocacy for separation and self-government; and the Black Panther Party's early platform which advocated for “land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate for the purpose of determining the will of black people as to their national destiny.”

We must organize using clearly-defined discourse that cannot be so easily co-opted by reactionary forces. Our primary struggle is not against racism but against colonialism, that is, national subjugation. We seek national independence (self-determination) not merely due to bad treatment from Amerika — as bad as it is — but because it is our internationally-recognized human right as a distinct nation. In Our political education work, We must help New Afrikans residing outside the national territory understand that We are refugees not migrants, that We fled to the north and southwest to escape brutal forms of social degradation, economic exploitation and political terrorism. Returning to our national homeland in the black belt south in larger numbers, building model communities, helping advance the Jackson-Kush Plan, is critical to the struggle to Free the Land!





We must never tire of pointing out that freedom was our human right before the Emancipation Proclamation and the passing of the 13th Amendment to the settler constitution. Nor of exposing and rejecting the paper-citizenship described in the 14th Amendment which dismisses the “freedom” allegedly granted by the 13th Amendment and oversteps its “legal” jurisdiction in imposing a law upon a people who are not allegedly its subjects. Even more, the 14th Amendment ignores the 52 years of “illegal” slave trade in determining which Afrikans were born here and those who — such as teenager Cudjo Lewis, who arrived with 110 other Afrikans on the slave vessel *Clotilde* in 1860 as the u.s. civil war was starting — arrived “off the record” after 1808. Important to fortifying Our position of paper-citizenship, Our historians and scholars must tackle the issue of exactly how many of the 4.4 million Afrikans recorded on the 1860 u.s. census arrived between 1808 and 1860? That is, how many Afrikans arrived “illegally” in those 52

years that do not apply to the force of the ‘14th amendment in terms of being “born” in the United States?

Even as We reference u.s. law and identify loopholes and inconsistencies, We must ultimately de-legitimize the authority of u.s. law in the course of New Afrikan independence organizing. As New Afrikan feminist Audre Lorde once declared in a different context: “...the master’s tools will never dismantle the master’s house. They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change.”

We must challenge and reject all arguments that insist that national liberation can be strategically achieved through lobbying and legislation within the settler colonial state apparatus. National liberation revolution is not a legal enterprise. And there is no such thing as innocent struggle that question the status quo; even when one is merely participating in a demonstration, as grassroots Dallas organizer Rakem Balogun discovered after his involvement in anti-police terrorism. Tracked by the FBI since 2015, Balogun was captured at home in late 2017 in a pre-dawn raid. In two years of FBI surveillance — tracking his daily travels and social media, even following him to a training event in Detroit prior to arrest — the settler agents couldn’t find Balogun involved in any conspiratorial activity, nor anything illegal. Instead, they reached back in his government files to find a domestic abuse charge from 2007 in Tennessee, which the state argues prohibits him from legally owning firearms in Texas. Like Robert F. Williams before him,

Balogun’s real “crime” was organizing and training New Afrikans for self-defense through the Huey P. Newton Gun Club. Likely due to the leak of the “black identity extremist” memo from the FBI and public backlash to such tactics, Balogun was vindicated of the trumped up charges.

Critical to our “rectification and reorientation” is acknowledging and organizing to minimize the success of settler government track and destroy campaigns against revolutionary nationalist forces. We must seriously prepare to elude their surveillance and develop lines of secure communications. We must keep it foremost in Our minds that it is during the start of organizing that disrupting campaigns are launched. Grandstanding and empty rhetoric must be abandoned in exchange for long-term organizing that is deeply rooted among the New Afrikan masses, without whom We will never FREE THE LAND!

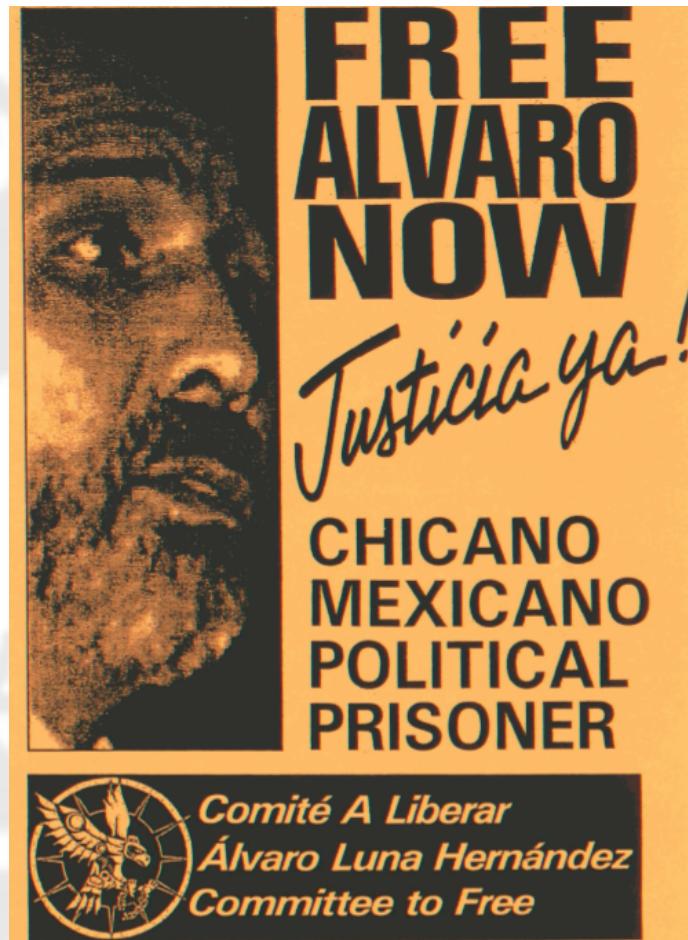
### ReBuild to Win!



# Statement of Solidarity

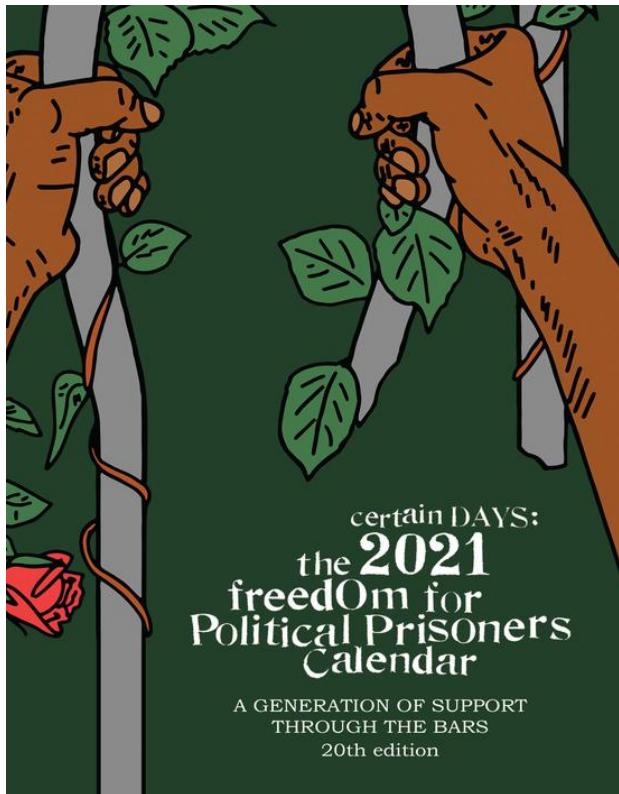
Xinachtli (Alvaro Luna Hernandez)  
Chicano Mexicano Political Prisoner

COMRADES, the viciousness and criminal nature of Yankee colonialism, capitalism, imperialism and zionism, is as FRANTZ FANON so eloquently put it in his THE WRETCHED OF THE EARTH, is to “empty the native’s brain of all form and content” by turning “to the past of an oppressed people” and “distorting, disfiguring and destroying” it and to internalize our own oppression under colonial rule. Although U.S. Yankee colonialism and imperialism, not only stole and colonized Northern Mexico in white settler colonial wars of annexation, by its “perverse logic,” it turned Mexicans, Chicanos, into “illegal aliens” and “foreigners” in our own indigenous homeland and erased our history and created their “myths” to enforce their white supremacy and colonial rule in the occupied territories, based on their racist ideology, that is the DNA of this genocidal murderous modern-day plantation neo-colonial, capitalist, and imperialist system of wage-theft slavery. The rise of white supremacy is upon us, emanating from the White House. The sell-out



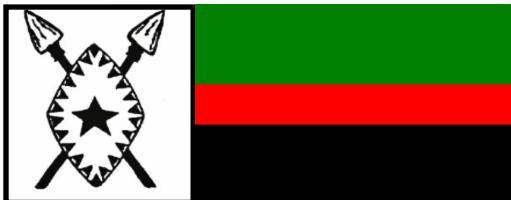
Republican and Democrat capitalist parties are not the solution to our freedom, for they eat from the same swine trough and represent the interests of the corporate oligarchy. We will never allow these racist fascists to erase our glorious history nor the historical revolutionary bonds that exist between the CHICANO MEXICANO NATION AND THE NEW AFRIKAN

INDEPENDENCE MOVEMENT, for land, independence and socialism, a solidarity that will never be forgotten. For example, in 1915 the REVOLUTIONARY PLAN OF SAN DIEGO, TEXAS, proclaimed an armed uprising to free the occupied territories of the U.S. Southwest, annexed after several colonial wars of conquest and plunder, that resulted in the signing of the treacherous, false promises of the 1848 TREATY OF GUADALUPE HIDALGO, and culminating in the 1852 GADSDEN PURCHASE that sealed the robbery of the U.S. Southwest by colonial war criminals, at the point of a gun. The REVOLUTIONARY PLAN called on AFRIKAN AMERICANS to join the armed struggle for their own liberation from the evils of plantation slavery of the Confederacy Southern States, and for the creation of our own homeland base. Our movement was violently repressed, and over 25,000 died as a result of these colonial wars in the State of Texas. These war criminals have always eluded true justice for their war crimes, and should be prosecuted by a



## PEOPLE'S INTERNATIONAL TRIBUNAL UNDER NUREMBERG PRINCIPLES OF INTERNATIONAL LAWS.

Let the world know that our revolutionary solidarity between the CHICANO MEXICANO MOVEMENT FOR NATIONAL LIBERATION AND THE NEW AFRIKAN INDEPENDENCE MOVEMENT REBUILD will always exist, until our internal colonies are free from neo-colonialism, capitalism and imperialism, UNTIL VICTORY OR DEATH! May



[www.rebuildcollective.org](http://www.rebuildcollective.org)



this paper written with my blood and vow, from within this Texas prison dungeon cage of its “control unit” prison, be a living testament of our historical, revolutionary bonds.

Thank you for highlighting the heroic and courageous history of liberation struggles of our beloved BROTHER AND COMRADE ROBERT ‘SETH’ HAYES, in your SUMMER 2020 periodical, as produced by the PRISON BRANCH AND POPULAR FRONT FOR THE LIBERATION OF PALESTINE 28 FEBRUARY 2020, (pages 10-11, Re-Build! Vol. 2 #1 Summer 2020). Please know that I was selected as INSIDE COLLECTIVE COORDINATOR OF CERTAIN DAYS CALENDAR, a political prisoners support group, to take the place of COMRADE SETH after his passing. (See [www.certaindays.org](http://www.certaindays.org)).

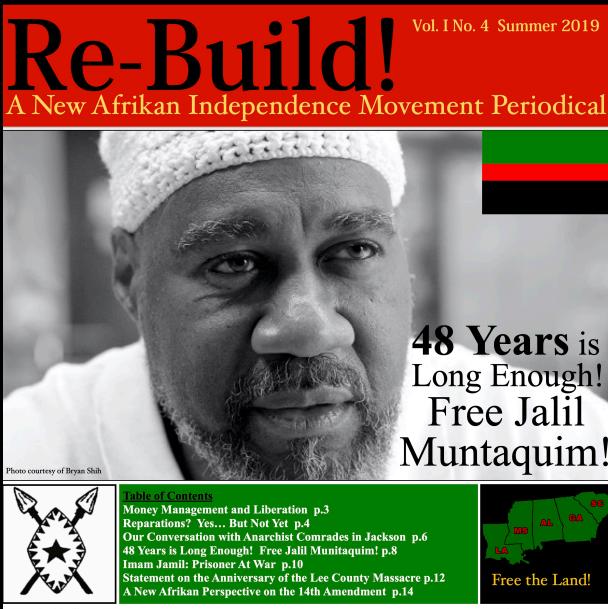
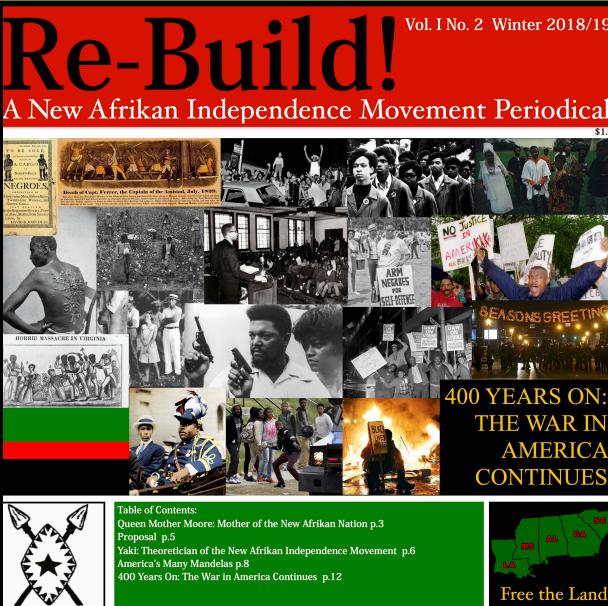
Of course, no one can fill the shoes of this revolutionary giant for Black Liberation, and his martyrdom in sacrificing his life, and 45 years behind the gulag cages of racist, carceral state of mass incarceration, but as a soldier in the

CHICANO LIBERATION ARMY I have stepped up to fill the gap of the terrible loss of our COMRADE SETH, as a testament of our solidarity, the prison will never be able to jail. THE STRUGGLE CONTINUES! LA LUCHA CONTINUA! VITA WA WATU!



Xinachtli (Alvaro Luna Hernandez) is a political prisoner of the State of Texas and the U.S. government. He is currently serving a 50 year prison sentence for an "aggravated assault" conviction stemming from a July 1996 incident in which he disarmed a Brewster County Sheriff attempting to shoot him.

# Re-Build Call for Submissions



## We want to hear from you!

As We embark on Our second year of publication of Re-Build: A New Afrikan Independence Periodical, We of the Re-Build Collective would like to extend a call for submissions to New Afrikan Independence Movement organizations and participants.

We especially extend this call to New Afrikan Political Prisoners and Prisoners of War.

Article submissions should be between 500 and 2,500 words. Poems and artwork are being accepted for use in print and online.

We also welcome any questions, comments or criticisms that Our readers may have.

Please send yOur submissions or other communications to:  
[info@rebuildcollective.org](mailto:info@rebuildcollective.org).

Submissions or letters by mail should be sent to:

Re-Build! c/o Spear and Shield Publications,  
1321 N. Milwaukee Ave. Suite 441.Chicago,  
IL 60642

## *The struggle is Still for Land and Independence!*



# The Neo-confederates are on the March

N.A. Freeman  
Re-Build Collective

On January 6, 2021, approximately 6,000 Neo-confederate supporters of Donald J. Trump, marched through Washington, D.C. and stormed the U.S. Capitol. Their purpose in so doing was to prevent the certification of the results of the 2020 election, asserting that Joe Biden and the Democrats had prevailed through fraud.

The boldness of the action shocked many establishment liberals and their counterparts in the media.

Many of us too were surprised by the events of that day; surprised that it took so long for the Neo-confederates to take such action. Indeed surprised that the action that they did take was so *peaceful*, and led to so few deaths.

However atypical the events of January 6th were, they were not unprecedented.

On September 14, 1874, 5,000 members of a Reconstruction era militia called the White League (also known as the White Man's League), mobilized in New Orleans to overthrow the Republican government installed after the election of 1872. After a battle that resulted in over 100 casualties, the White League seized control of the Louisiana State House and the New Orleans City Hall. They held New Orleans, then the capital of Louisiana, for three days; withdrawing when faced with the prospect



of a confrontation with a Union Army detachment.

The White League had intended to overthrow the Republican Party-led government of Louisiana, and most importantly, to reduce the New Afrikans population of the state once again to a condition of slavery, or as near slavery as could be achieved.

Settler violence in response to New Afrikan political and economic gains during the reconstruction period (1865-1877) was more the rule than the exception. As a consequence of the 15th Amendment to the U.S. Constitution (allowing New Afrikan men to vote), New Afrikans were being elected to hold local, state and federal offices throughout the South. The prospect of New Afrikans exercising state power was unconscionable to the sons and daughters of the confederacy, and they rose in armed opposition to it.

Though the Ku Klux Klan emerged as the most prominent and enduring terrorist organization birthed during this period, innumerable Klan-like organizations were formed throughout the South. The purpose of each was the same; the violent overthrow

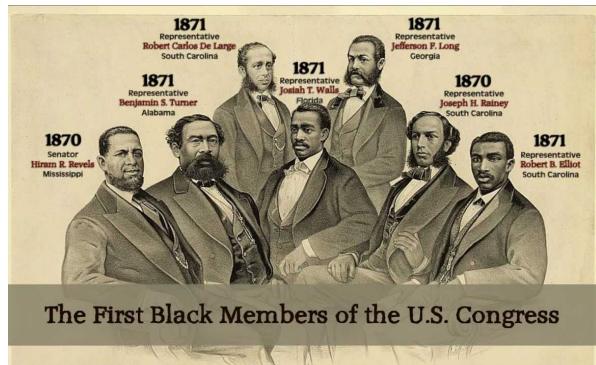
of reconstruction, and the putting of the *nigger* back in his place.

This goal was achieved in 1877, when the dispute over the contested presidential election of 1876 between Rutherford B. Hayes (Republican) and Samuel J. Tilden (Democrat) was settled through a "compromise."

The compromise entailed the Democrats ceding the presidency to the Republicans, in return for the Republicans removing the Union Army from the South, and allowing the former confederates to restore the social order that existed before the Civil War.

It was clear to the Republicans that the removal of the Union Army from the South would unleash a reign of terror upon New Afrikans that would be even more savage than the one they were already facing. Nevertheless, the Republicans agreed to allow their most "loyal" constituency to be murdered, raped, beaten and pillaged into submission.

Then, as now, what the liberal settler political class prized, above all else, was the unity and stability of the settler state. Now, as then, when forced to choose between the rights and even the lives of New Afrikans and the other oppressed nations under their rule, and unity with their fellow Americans





they choose the latter, every time.

The defeat of Trump in the 2020 election was clearly a setback for the Neo-confederates. He was also defeated in Georgia; a long-time Neo-confederate stronghold. This defeat was compounded by the defeat in the Georgia runoff election of both Republican candidates for U.S. Senate, and the election of the first New Afrikan Senator in the history of the state.

For the first time since the overthrow of Reconstruction, the Neo-confederate iron grip on state power within the National Territory is weakening. The era of their unchallenged hegemony over *the Land* has come to an end and We have entered into a period of contested power, a period of democratic reconstruction.

Neither the Neo-confederate establishment, its supporters in the military and police

forces, nor the myriad of ultra-right militia type organizations that serve as its reserve army, are any more willing to accept the democratic reconstruction of the South than their forefathers were willing to accept the military reconstruction imposed on the region at the point of Union Army bayonets.

What happened on January 6th in Washington D.C. was but the opening salvo of the coming campaign of violent reaction in defense of Neo-Confederate power.

It would be a major, and indeed, unforgivable mistake to believe that as a consequence of electoral setbacks, the threat constituted by the militant defenders of Neo-confederate power has been diminished. Though weakened, these elements are not less, but more dangerous.

Trump himself was not the cause of the resurgence of the militant right. This rise predicated Trump's presidential campaign, and though bolstered by the election of Trump, would have come to pass even if he had lost the 2016 election.

While many New Afrikans, are caught up in Biden-Harris mania, and nonsensical thoughts of "unity" and "hope," the right is preparing for war. The Neo-confederates are on the march.

Well, as they begin to sharpen their swords against us, We must also sharpen ours.

We must begin the preparations necessary to respond to the reactionary violence of the settler right with the only means capable of defeating it: vigorous, organized, and sufficiently equipped mass resistance.

We face a physical threat and We must

grow our capacity to confront it physically. However, it is precisely because of the perilousness of the situation that We find ourselves in, that We must use every means at our disposal, including—but not limited to—those *within* the system, to defend ourselves and the New Afrikan people.

This is why We of the Re-Build Collective continue to advocate for New Afrikan Nationalists to engage in and struggle for leadership of the fight to smash Neo-confederate power in the New Afrikan National Territory.

There is a mass struggle for democratic rights emerging in the South. This is a fact. And this struggle is once again drawing the attention of New Afrikans throughout the empire to the National Territory.

Unfortunately, New Afrikan Nationalists are rarely at the fore of these struggles. Practically everywhere these struggles are being led by the settler bourgeoisie, and their New Afrikan loyalist petit-bourgeois counterparts.

It is essential that We begin to challenge the New Afrikan loyalist political class for hegemony of the struggle for democratic rights, and for leadership of the New Afrikan community more broadly.

It is mere phrase mongering for us to talk about mass struggle, let alone People's War, without a mass base among the people. It is in the struggle for democratic rights that We can build that base, and demonstrate the inadequacy of the New Afrikan loyalists to lead our people through the period ahead.

Our very survival is being threatened. Only by organizing on mass level for political power will We be able to resist the advance of our enemies, and advance the cause of National Liberation.

Now, more than ever, We must come together as a movement and prepare in earnest for the defense of our people and ultimately, for self-government.

The clock is ticking. We must put an end to Neo-confederate AND American rule over New Afrika; before they put an end to us.



# 25 Years to Meet a Man I Already Knew

Kofi Taharka  
National Black United Front

I woke up at 5:00am on a summer morning July 2019 in Washington, D.C. preparing for a trip which was 25 years in the making. I stepped outside in the dark to cool and refreshing air, especially compared to the heat and humidity I just left in Texas. During the 2 hour drive up to the Allegheny Mountains of western Maryland, many thoughts and considerations raced through my mind. My life-long confidant and driver was the perfect person to share this trip with because throughout our lives we have experienced many important milestones together. About a week earlier I told him, "I need you for some soldier work," he immediately agreed. Our ride through this beautiful area was filled with discussion, mainly me explaining the importance of the person that I was going to see and the overall context of why it was so meaningful. One road sign read "Be aware of Bear and Deer". Coming from a primarily flat part of Texas, the lush green rolling hills and picturesque valleys were inviting, I even joked to my brother to leave me out there so I could take in what nature had to offer.

After a brief stop for directions, we went down a winding road, nestled in a small valley with mountains jetting up in the rear we had arrived at our destination. I felt strong, confident, and determined. After emptying everything out of my pockets, leaving my belongings in the car I got out taking note of the large fences, razor wire, and the natural environment surrounding



this edifice. I walked in the doors of the Federal Correctional Institute in Cumberland, Maryland. Three guards were sitting behind a desk waiting for my arrival. They took my I.D., sent me through a metal detector, and stamped my hand with an invisible fluorescent substance. Then a guard walked me through a corridor outside to the interior of the prison up a sidewalk to another building, seating me in a room with two chairs, a table, and a television monitor. While walking the guard told me the prison was on lockdown because of some problems. Now inside I could see the well-manicured grass, fences, razor wire up close. The room was extremely cold, however my

focus on this meeting outweighed anything else in the environment.

After a few minutes, a man walked in by himself in a beige colored khaki prison uniform, no handcuffs or guards, carrying a large postal envelope with a handwritten inscription which read "Legal Correspondence." I was a little surprised because I didn't see where he came from, almost like he just appeared out of nowhere. I rose from my seat and grabbed his hand, we bumped shoulders in a brief embrace. I said "Brother Sundiata", the fairly small framed 82-year-old returned the greeting. He is Sundiata Acoli, government name Clark Squire a former member of the legendary Black Panther Party (BPP) and Black Liberation Army (BLA) of the 1960's and 1970's. We sat down and began to talk. He giggled a little and said, "Well Brother Kofi, it is good to finally meet you in person." He asked about some other anticipated visitors who were unable to make the trip. Going in I didn't know if he would have any forewarning of my visit or not, but he did have prior notification. Our voices seemed to bounce off the walls as if we were in a soundproof booth. The visit had come to fruition based on a request made to Congresswoman Sheila Jackson-Lee of the 18<sup>th</sup> Congressional District in Houston, Texas.

During our conversation I asked questions, he then gave extended answers. Sundiata articulated his upbringing in the small towns

of Decatur and Vernon, Texas, his family life and experiences, and his educational experience at Prairie View A&M University, graduating in 1956 with a degree in mathematics. He explained working at NASA, on some occasions interacting with astronauts. He told me about going to New York City exploring different activist circles. In 1964 after the murder of civil rights workers James Chaney, Andrew Goodman and Michael Schwerner in Neshoba County, Mississippi he said he felt the need to up his commitment to changing society. He stated the news media was reporting that the murders would scare people away from participating in the Freedom Summer and going to Mississippi to register African-Americans to vote. He wasn't afraid, so he paid for his own travel and went and worked on the project.

While we didn't discuss any of his work in the BPP or BLA, it is important to understand the context of the era that ultimately placed Sundiata in his current situation as a Political Prisoner. Sundiata increased his commitment to structural change in this society by joining the Black Panther Party Harlem New York Chapter in 1968. He spent 24 months incarcerated from 1969 to 1971 as a co-defendant in the Panther 21 case. All 21 Panthers were acquitted of the charges set against them. Due to intense harassment, surveillance, and provocation by the FBI he was driven underground.

In 1973, Sundiata Acoli, Assata Shakur and Zayd Malik Shakur of the BPP/BLA encountered the New Jersey State police during a traffic stop. A confrontation took place, when the smoke cleared Zayd Malik Shakur was dead, Assata Shakur was shot, a New Jersey State Trooper was dead, another



New Jersey State Trooper was wounded and Sundiata Acoli was captured a few days later. In 1974 Sundiata and in 1977 Assata were convicted of the murder of the State Trooper Werner Foerster. In 1979 Assata Shakur was liberated from prison and later received political asylum in Cuba. In the last few years the FBI has placed her on the 10 Most Wanted Terrorist List and a 2-million-dollar bounty is being offered for information leading to her capture. It may be hard for those who did not live through it or are unaware of history to fathom the political environment of repression that took place against Black activist/organizations across a wide spectrum of ideologies critical of the U.S. government treatment of Black, Brown and poor people. Targets of these efforts ranged from Dr. Martin Luther King Jr. of the Southern Christian Leadership Conference (SCLC) to the Black Panther Party and many others. The government program entitled Counter-Intelligence Program or COINTELPRO for short was designed to "expose, disrupt, misdirect, discredit or otherwise neutralize" ... "prevent the rise of a 'messiah' who could unify and electrify the militant black nationalist movement". Various methods were used to

accomplish the stated goals from assassination to marginalizing of organization leadership. Off-shoots of COINTELPRO such as "New Kill" and "Chesrob" were also initiated.

While political activist, organizers of the period were aware of government surveillance of their activities, it is generally accepted that most were not fully apprised of the depth of the actions being taken against them. It would be later that more information would be revealed about government efforts to silence its critics.

The BPP was identified by the FBI as a major threat. Subsequently, the organization across the country was attacked by local police forces in conjunction with federal agencies. This 1960's early 1970's era is often presented as a 1 second MLK sound bite of "I have a dream." In fact, its scope produced much more than a few single charismatic leaders. Put plainly the government of the United States sought to destroy any dissenting organization and its leadership by any means necessary. These facts are not up for debate, the records from the agencies themselves document the intent. I suggest we all study them to get a fuller understanding of what is happening in 2019. See the Church Committee Report 1975 for additional information on government intelligence programs against dissent. We can see potentially a COINTELPRO 2.0 version taking place with the FBI designation "Black Identity Extremist" label placed on some formations.

Back to my visit with Sundiata, he explained his multiple frustrations with the parole process over the years. His hopes having been dashed several times over these four plus decades. At 82 years old, with a good record over several decades, no other

reason could explain his denial of parole other than his political beliefs. With no clock in the room, we had to estimate whether we were closing in our allotted time for the visit. After two and a half hours of non-stop talking, we summarized our visit, I assured him I would continue to write and bring his greetings to those on the outside. We embraced shoulder to shoulder as we had in the beginning, he gave me that kinda half grin laugh as he walked away. The guard stationed outside of the visitation room walked me back through the process in reverse to exit. The place was as quiet as a church mouse. I stepped back outside in the parking lot area and waited for my ride to pick me up. During that forty-five-minute wait, I was standing out in the middle of nowhere, watching prison staff exit and enter. While I am no stranger to visiting prisons, this set up seemed a little different from my experiences. It appears that the prison was dropped down in the mountain depending on the angle which you are looking at it from. So, on the one hand it is beautiful scenery on the other hand it is a prison. My ride came, I felt like I had fulfilled a major unspoken life commitment to meet Sundiata in person. His profile walking away back into confinement was forever etched in my mind.

In the early 1990's being a part of the National Black United Front (NBUF), I became better educated on the existence of political prisoners (PP) and prisoners of war (POW's). Our chapter began to support efforts such as letter writing campaigns sponsored by groups whose sole purpose was freeing PP and POW's. We made a special connection and commitment to stay in contact with Sundiata Acoli. I remember once being at a national meeting and in the

room were representatives from various diverse movement formations were present. These people represented in total hundreds of years of dedication to liberation work and close to a hundred years of incarceration based on their political beliefs. As a young observer I thought "Damn, this is not a book, not a movie, not a documentary, these are real people, this is not a game or something to be romanticized, they really believe in the cause of liberation for African people." In twenty - five years of correspondence with Sundiata we have developed a friendship, a bond. Through the ups and downs of my life, I've done my best to honor our commitment of support to him. Often when faced with challenges I use him for comparative inspiration to help me push through. He has been a source of wise counsel on a host of situations. Even though I just met him in person, I've known him for a long time.

It is our obligation not to allow a historical disconnect to widen between younger generations and our political prisoners and prisoners of war. There are other PP's and POW's that need support. You can find them through organizations such as the Jericho Movement ([www.thejerichomovement.com](http://www.thejerichomovement.com)), the Malcolm X Commemoration Committee ([mxcc519.org](http://mxcc519.org)) and the Black August Organizing Committee. By looking into these groups, we can learn about the most up-to-date information. The groups can also give direction on how to best help PP's, POW's and their families. Organizations must make it a part of their program to teach on this most important area of our movement. The hour is late in this arena sisters and brothers. A friend of mine told me in discussing the 1960's and 1970's "It is

almost a by-gone era brother." Over these 25 plus years I have had the good fortune to see a few of our Political Prisoners and Prisoners of War released from prison. I went from seeing them on posters or websites to meeting them in person. Conversely, several of them have joined the realm of the ancestors while still locked down. Many are reaching their latter years; I am not aware of any successful movement that leaves its soldiers on the battlefield. This is an actionable item in the push for social justice and resurgence of the demand for reparations.



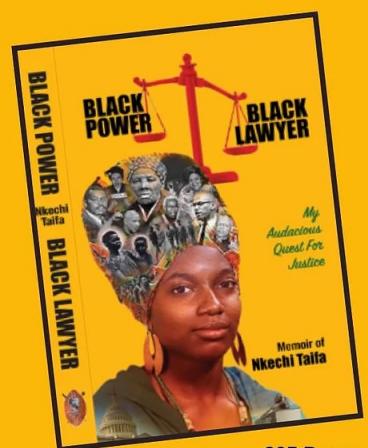
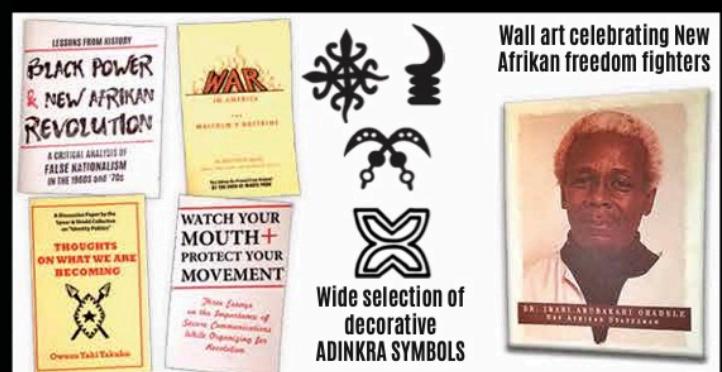
***Kofi Taharka has the privilege, honor and responsibility of being the National Chairman of the National Black United Front (NBUF). You can follow him and NBUF on Facebook, Instagram and Twitter @Kofitaharka or contact him at 832-422-7806 or nbufhouston@gmail.com***

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## UNITY IN THE NEW AFRIKAN COMMUNITY

## WHAT TIME IS IT? NATION TIME

# NATION DAY



NGUZO SABA  
365

NAND March 26th-28th 56 ADM (2021)  
<https://www.eventbrite.com/e/new-afrikan-nation-day-53-tickets-134600097515>  
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## Meditations on Frantz Fanon's Wretched of the Earth

New Afrikan Revolutionary Writings  
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# Welcome Home Jalil Muntaquim

Jihad Abdummummit  
Chair, National Jericho

The National Jericho Movement joins with family, comrades, friends, and the international community in the historic celebration of the release on parole of freedom fighter and political prisoner Jalil Muntaqim. Jalil's release comes after being confined for almost 5 decades. Jalil is the co-founder (along with deceased Comrade Sister Safiya Bukhari, d. 2003 and Baba Herman Ferguson, d. 2014) of the National Jericho Movement to Free All Political Prisoners. Founding Jericho in 1998 was just one of Jalil's many significant achievements. During his time in prison Jalil had also received many degrees and certifications. He mentored other prisoners and resolved numerous prison beefs. He stood by his principles and maintained the highest level of discipline, integrity and self-respect and respect for others. Jalil's activism never ceased and is unquestionable.



He has consistently provided movement leadership and guidance under the worst of conditions behind concrete and steel bars. The best way to honor Jalil now is for us all to continue our human rights activism and movement building, and to continue to fight for the release of the remaining national liberation and civil rights era Political Prisoners ([www.thejerichomovement.com](http://www.thejerichomovement.com)).

While in prison Jalil called for the establishment of the "In the Spirit of Mandela Coalition." ([spiritofmandela.org](http://spiritofmandela.org)) The major initiative on the table is the October 2021 International Tribunal. Jalil requests our solidarity, input, energy, and drive!

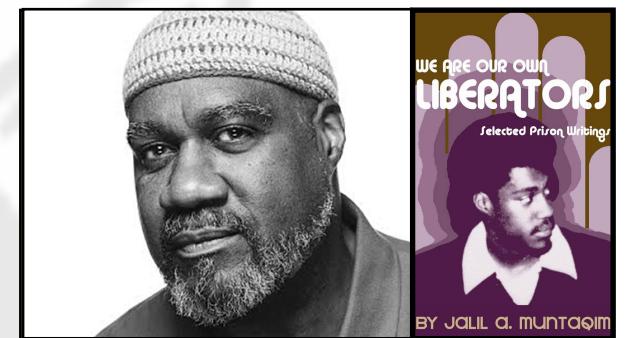
The struggle continues!

Free All Political Prisoners!

International Tribunal 2021!!!



[www.rebuildcollective.org](http://www.rebuildcollective.org)



In early February 2021, Jericho Boston is hosting, and Jalil Muntaqim is leading a six part seminar on Jalil's book, We Are Our Own Liberators. Jalil Muntaqim is a former Black Panther and political prisoner

In this educational series, Jalil Muntaqim will cover his book, We Are Our Own Liberators, in six parts. Jalil will lead each class, on either Tuesdays or Thursdays, your choice, via zoom. Once you have signed up and paid for the seminar, the zoom link for the day you signed up for will be emailed to you.

Additional information can be found at the link here: <https://www.eventbrite.com/e/we-are-our-own-liberators-tickets-133279563763>

**Seminar Schedule:** Series will be held every other week via Zoom, you can sign up for either Tuesdays OR Thursdays. Tuesday Track will begin February 9th, 2021 from 7-8:30 PM EST; Thursday Track will begin February 11th, 2021, from 7-8:30 PM EST;

**Book Purchase:**[https://www.pmpress.org/index.php?l=product\\_detail&p=481](https://www.pmpress.org/index.php?l=product_detail&p=481)



# If We Must Die

If we must die, let it not be like hogs

Hunted and penned in an inglorious spot,

While round us bark the mad and hungry dogs

Making their mock at our accursed lot

If We must die, O let us nobly die,

So that our precious blood be not shed in vain;

Then even the cowards we defy shall be  
constrained to honor us though dead!

O kinsmen! We must meet the common foe!

Though far outnumbered let us show us brave

And for their thousand blows deal one deathblow!

What though before us lies the open grave?

Like men We'll face the murderous cowardly pack,

Pressed to the wall, dying, but fighting back!

Claude McKay



## WHO WE ARE

The Re-Build Collective is a New Afrikan Independence Movement formation inspired by the thought of Movement theoretician Atiba Shanna.