

Re-Build!



A NEW AFRIKAN INDEPENDENCE MOVEMENT Periodical



BE SEEN, NOT WATCHED

Youth Are Engaged in Pushback Against Mass Surveillance in New Afrikan Communities

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FREE THE LAND!

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.

New Afrikan masses stand up against state-led white supremacist effort to privatize Jackson's failing water system

By N.A. FREEMAN,
ReBUILD COLLECTIVE

On July 29, 2022 the Mississippi State Department of Health issued a boil water notice for the City of Jackson. This marked the beginning of a 45 day ordeal in which 160,000 residents of Jackson would have no access to clean water at the tap and periods during which many people would have little or no running water at all.

In late August, almost a month into the boil water notice, Hurricane Ida brought high winds and record rainfall to Jackson. The excessive rainfall led to the flooding of the Pearl River which, in turn, contributed to the failing of the O.B. Curtis water treatment facility by clogging filters and otherwise disturbing the water treatment process. This prevented the facility from producing the required amount of potable water to fill storage tanks and create adequate pressure in the water distribution system. Due to the dramatic reductions in water pressure many residents had no running water at all.

On August 29th, Mayor Chokwe Antar Lumumba declared a local emergency in response to this catastrophic system failure. State and Federal emergencies were declared the following day, and a coordinated effort was begun to restore functionality to the water system.

Millions of bottles of water were sent into Jackson to provide clean water for drinking and hygiene in the aftermath of the system failure. Distribution sites were set up throughout the city by the state and local government. The Mississippi Rapid Response Coalition led by the People's Advocacy Institute and the Poor People's Campaign, worked ceaselessly throughout the crisis to get water out to local communities, as did Cooperation Jackson and local churches, and other community organizations. The Provisional Government of the Republic of New Afrika also sent water and volunteers to help with the relief efforts.

By September the 6th water was restored to



the majority of Jackson residents and the water pressure levels were generally sufficient for the people of the city to resume basic functions such as being able to flush toilets and shower (though still with their mouths closed); the boil water notice was not lifted until September 15th.

Boil water notices in Jackson are nothing new. Problems with the water infrastructure in the city of Jackson have plagued residents for decades. Intermittent boil water notices have occurred so frequently over the past years that many residents have no confidence in the safety of the water that flows into their homes; even when no boil water notice is in effect.

In the aftermath of the catastrophic failure of Jackson's water system Mississippi Governor Tate Reeves has attempted to lay the blame for the instability of the system, and the challenges to addressing that instability, at the feet of Mayor Chokwe Antar Lumumba. This is a blatant attempt to distort the historical record in order to hide his own culpability and that of his predecessors.

The reality is that every mayor of Jackson since

the first New Afrikan was elected to that office in 1997 has sounded the alarm about Jackson's crumbling water system. This is not a problem that was created by New Afrikan political leadership, this is a problem that was inherited by New Afrikan leaders. A problem that grew into a crisis as a consequence of the systematic refusal of the Republican dominated state legislature and successive governors to provide anything close to adequate funding to address the issue.

Tate Reeves and his Neo-confederated cronies in the Mississippi legislature would rather peddle false narratives about New Afrikan incompetence than to own up to their attempts to cripple the city in order to wrest from it concessions like privatization of the water system and the ceding of local control over the airport. This is about discrediting New Afrikan leadership in order to bolster up white supremacy. Nothing more.

In response to the clearly racist approach taken by the State of Mississippi towards the critical infrastructure needs in Jackson the NAACP filed

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WATER CRISIS

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a complaint with the EPA alleging that Mississippi has” discriminated against Jackson on the basis of race by depriving the city of federal funds intended for maintaining safe drinking water systems.”

The EPA responded to the NAACP request on October 20th with a letter announcing that it would be opening a civil rights investigation into the state’s role in the breakdown of the water system. Democratic U.S. Representatives Benny Thompson of Mississippi and Carolyn Maloney of New York also launched an investigation into the role of the State of Mississippi’s allocation of federal American Rescue Plan Act (ARPA) funds and other federal monies meant to address water infrastructure. The investigations are currently ongoing.

On November 29th, as a consequence of an action brought against the City of Jackson by the EPA an Interim Third-Party Manager was appointed to run Jackson’s water system. The Interim Third-Party Manager has broad authority over the system, including



the authority to raise water rates.

Though water has been restored and boil water notices lifted, the water system in Jackson is still in a state of crisis. As Mayor Lumumba continues to assert, without a massive commitment of resources from the state and federal government, it is not a question of if, but when the system will fail again.

The threat of privatization of the water system also still hangs over the people of Jackson.

On Monday, September 26th, the first Moral Monday march and rally was held in Jackson. The march and rally, spearheaded by the

Mississippi Poor People’s Campaign and the Mississippi Rapid Response Coalition. This first Moral Monday raised the slogan “FREE THE LAND! CLEAN THE WATER! KEEP IT PUBLIC!” Two subsequent Moral Monday marches and rallies were also held.

On January 4, 2023, the Mississippi Legislative Session is slated to convene. Community activists and grassroots organizations are keen to keep up the pressure on Gov. Tate Reeves and the Republican controlled legislature around the demands articulated in the slogan raised at the Moral Monday marches and rallies.

It is imperative that We New Afrikan Nationalists not find ourselves on the sidelines of the fight that has arisen out of the water crisis in Jackson. We should not only join in efforts currently being led by the Rapid Response Coalition around the water crisis, We must also use the occasion of the Legislative Session to organize among the New Afrikan working class population of Jackson around broader democratic demands.

This will be the first Legislative Session since the overturning of Roe v. Wade and the closing of the only facility providing abortions in the state. This is an issue around which New Afrikan Nationalists (and certainly New Afrikan Communists) can and should organize. The 5th U.S. Circuit Court of Appeals on the 24th of August just upheld Mississippi’s felon disenfranchisement law which has its origins in the 1890 Mississippi constitutional convention, which was convened for the express purpose of ensuring white domination of Mississippi in perpetuity. Approximately 15% of voting age New Afrikans in Mississippi have been disenfranchised as a consequence of this law. That amounts to over 130,000 New Afrikan brothers and sisters. This is an issue around which We can and must organize.

At present our movement in the National Territory consists of a relatively small core of individuals in a handful of organizations. We have only one path to grow the New Afrikan Independence Movement—fighting. Not only fighting, but distinguishing ourselves in the fight against the neo-confederate power structure as the most determined and most capable contingent in the fight. It is only by fighting that We can raise among the New Afrikan working class the understanding of the necessity of actually FREEING THE LAND! It is only by fighting that We justify our existence as a movement at all.

FREE THE LAND!
RE-BUILD TO WIN!
INDEPENDENCE IN
OUR LIFETIME!

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Amid museum controversy, Kwanzaa reaches new heights

As Detroit prepares to unveil the world's largest Kwanzaa Kinara, which will stand 30 feet in the center of the city's Campus Martius district downtown, city residents led by the Black Legacy Coalition (BLC) are protesting the Charles H. Wright Museum of African American History following its decision to reduce the in-person observance of Kwanzaa to a single day.

In a press release from Nov. 11, the BLC continues to call for the removal of museum CEO Neil Barclay over museum priorities. Having replaced ousted acclaimed and respected museum director Juanita Moore in 2018, Barclay's leadership began with a touring exhibit of slave owner and rapist Thomas Jefferson. The BLC pushed back against that "outrageously



Mockup of 30 foot Kinara to be unveiled Dec 26 in Detroit

offensive" exhibit, which was only slightly modified to emphasize the rape victim, Sallie Hemmings, while a towering statue of Jefferson remained at the center of the exhibit in this museum dedicated to the

history and culture of black people in this country.

"Barclay and the administrative staff he has imported from elsewhere appear to have no knowledge or appreciation whatsoever of Detroit's

extraordinary culture," says the BLC. "Their ignorance of Detroiters' legacy of self-determination and progressive political activism explains the disregard they continue to express towards our community."

Kwanzaa is a seven-day celebration centered on the New Afrikan family and community which began in 1966. Held from December 26 to January 1, each day represents one of the seven principles of the Nguzo Saba (which is also symbolized in the seven candles of the kinara). The communal observance is convened in the tradition of the harvest festivals of Afrika, where the community come together to reflect upon and celebrate the fruit of their work during the year, and to project and plan for the coming year.

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Reflections From Attendees of the COP27 Climate Conference in Egypt

"This year at COP27, we witnessed the Paris Agreement shamefully become a crime against humanity and Mother Earth. With big polluters and rich governments like the U.S and E.U failing to take responsibility to actually reduce emissions at source, they also have yet to provide direct funding to Indigenous Peoples and local communities of the Global South impacted by loss and damage from the escalating and compounding



Tom Goldtooth

effects of climate change. Countries in the Global North continue to perpetuate a long-standing legacy of colonialism and inequality, and we see this in the financialization of climate change through carbon markets and article 6 of the Paris Agreement where text regarding Indigenous and Human Rights were removed in the final days of COP. As Indigenous Peoples, we continue to face violence through land grabs, and environmental, social, health and cultural dispossession and genocide of climate change. New financing facilities and climate finance, such as a Loss and Damage Finance Facility do not offer new solutions or new ways of thinking, rather they have

rebranded extractive financing to funnel money into more of the same false solutions that continue to create more harm to our communities, lands and territories," said Tom Goldtooth, Executive Director of the Indigenous Environmental Network.

* * *

"COP27, without a doubt, has made it clear that the US and Western Europe are only interested in profiting from the climate crisis. That they are only offering false market mechanisms as solutions, and trying to force the nations of the global south to pay for their continued survival with odious loans for climate mitigation, damages and loss, rather

than grants or reparations, clearly means that their fundamental priority is preserving their power and privilege in the inequitable world their colonial and imperial ventures created. This farce has to stop. Some



Kali Akuno

real solutions have to be posed and implemented immediately. The clock is ticking," said Kali Akuno of Cooperation Jackson and the Grassroots Global Justice Alliance.

www.climatejusticealliance.org

What Class Does Your Leader Represent?

BY NGUGI WA'THIONGO

In a class-structured society, a leader is not simply a leader of the whole nation, he is the leader of a class. A leader in power is a leader of the class in power; that is, the class in control of the state. A leader of a struggle is also simply not a leader, but a leader of a class struggling to seize power, i.e., the state.



But in a struggle a leader, though a member of a particular class, can also stand at the helm of an alliance of classes to present a united front, either conscious or unconscious, against a common enemy. S/he is then a leader of a class and a leader of an alliance of classes. In such a situation, s/he articulates the maximum that unites the classes while maneuvering to place his/her class in an advantageous position at the moment of victory.

We encounter difficulties when dealing with the pettybourgeois class, especially in the colonial context. Its intermediate position between peasants and workers (the oppressed and exploited classes) on the one hand, and the

imperialist bourgeoisie (the directing ruling power and oppressing and exploiting class) on the other, makes it a vacillating class with a vacillating world outlook simply because its economic base keeps on changing, making it sometimes stare at ruin (the lot of the masses), and at other times stare at prosperity (the lot of the imperialist bourgeoisie and its white settler representatives).

When the people's power seems in ascendancy, that's in times of intense struggle, it will move closer to the people and even seem to articulate their position and aspirations. When the imperialist bourgeoisie seem in ascendancy, it will move closer to it, try some sort of accommodation and even articulate anti-people sentiments with a vigor only less intense than the on with which it had embraced the people's cause because of naked racism (color bar) in the colonial system. When in power, this class will embrace imperialism if it sees the masses demanding real changes. A leader of a People's Movement, who is of petty bourgeois origins, training, or position must, like Cabral, recognize this reality if s/he is going to transcend it, by consciously rejecting his class to find a true and permanent, regenerative link with the people.

(Excerpted from *A Writer's Prison Diary*, 1981)

Kwanzaa

continued from page 5

Centrally located in the university and cultural district, The Wright (as the museum is currently being dubbed) has been the premier location for Kwanzaa for many years. With each day being led by local grassroots organizations with deep roots in the activist, academic and cultural communities, the museum has continuously drawn large numbers, including new celebrants each year.

In response to the museum's disrespectful programming priorities, the grassroots community — which includes the Malcolm X Grassroots Movement, Shrine of the Black Madonna, Hood Research and Nsoroma Alumni Association, among others — is expressing

their discontent by relocating all seven days of Kwanzaa ceremonies to King Solomon Baptist Church, 6100 14th Street, which is most known as the site where Malcolm X delivered two of his most well known speeches, "Message to the Grassroots" and "Ballot or the Bullet."

In the backdrop of the museum controversy, a 45 year old grassroots organization, Alkebulan Village, is leading an effort to unveil a massive Kwanzaa Kinara in the center of downtown Detroit. It, too, has a tinge of controversy surrounding it, as the idea was introduced for the possibility by a disreputable city council person. The idea was seized by Alkebulan Village, under the principled guidance of Greg McKenzie, who assembled an all-star team of New Afrikan technicians to design, build and assemble this

monument constructed of wood, steel and marble, with candles to be illuminated through solar powered lighting.

Arguing that gentrification has led many longtime black residents to feel alienated from the area by the city government's prioritization of the minority white population that are largely new to the city, some express concern over the kinara being located downtown.

Many others see the kinara as a highly visible monument to the presence of the majority black Detroit community, one that could draw more New Afrikans to inquire about this important cultural observance and the seven principles that serve as its foundation.

Glossary

CLASSES: "Social groupings of people that occupy a common role in economic production and distribution, and therefore share a common way of life, a common position in society, common political interests, and common societal goals. In general, We recognize four main world classes, two of them laboring classes and two of them non-laboring classes: the bourgeoisie (capitalists), petty bourgeoisie (small business owners, managers, intellectuals and other privileged middlepersons), proletariat (workers), and peasantry (small farmers). We say 'in general' because in each nation the actual class situation reflects that nation's own particular historical development." (*False Nationalism, False Internationalism*, pg. 4)

IMPERIALISM: "the extension of power through conquest, or pursuit of 'empire', i.e., of a global influence so dominant as to amount to virtual sovereignty wherever it is successful." (*A Dictionary of Political Thought*, pg. 215)

COLONIALISM: "A relationship between a very strong nation and a weak one, a relationship in which the power exercised by the strong nation is so great that the weaker nation cannot be considered independent." (*Dynamics of International Politics*, pg. 168)

People's Party for Independence Week

New Afrikans engage the community in national territory

*Free the land!
Free the land!
Free the land!
By any means necessary!*

The People's Party for Independence (PPI) was founded January 26th, 2015, by New Afrikan Revolutionary Nationalists Atajwe Jasiri Alkebulan and Ryza Alkebulan. Atajwe became the Chairman and Alkebulan became the Minister of Defense during its founding.

The PPI was founded in the national territory in Dr. John Henrik Clarke town, which is a certified New Afrikan population

district. Dr. John Henrik Clarke town is systematically referred to as Columbus, Georgia.

The mission statement of the party is to politically strengthen the Afrikan community in amerika by doing for self economically. To defend and build confidence in our cultural integrity and political interests. Our goal is to be an independent people, to produce what We consume in conjunction with owning, operating, and controlling the means of production. The objective of the party is to be a liaison between organized communities and a representation

of the people to outside institutions.

On August 13th, 2022, We went out into the community to pass out flyers and to let the people know of our grand opening of the community center on August 14th, 2022. August 13th was the start of PPI week.

The PPI's working philosophy is called DEEP-C. *DEEP-C is an acronym for defense, education, economics, politics, and culture.* To function as a community, We know these five principles must be practiced and applied. PPI week is based on the concepts of DEEP-C, Monday is defense, Tuesday is education, etc.

The foundation for independence is land! We must acquire land to create an infrastructure of our own and to produce the necessary products and services to be a functional community. Currently We are helping to organize and mobilize the masses of people in our communities. By working constantly to help transform non-functional neighborhoods into safe, educated, economically strong functioning communities.

We understand New Afrikan communities need these 5 institutions to strive: a community center, school, hospital, bank, and grocery store. We have a community center now and we're striving to obtain and maintain the others. The PPI intends to keep New Afrikan communities clean, safe, and organized by owning, operating, and controlling the communities through DEEP-C. The PPI is a New Afrikan foundation of conscious New Afrikan citizens who whole

2022 PPI Week in Review

Saturday 8-13
Community outreach

Sunday 8-14
Meet & Greet

Monday 8-15
Emergency
Preparedness Program

Tuesday 8-16
Exploring Post-
Secondary Options to
Finding Scholarship

Wednesday 8-17
Cooperative Economics
& Money Management
Program

Thursday 8-18
The Vision, Not
Division

Friday 8-19
Cultural Appreciation &
Community Block Party

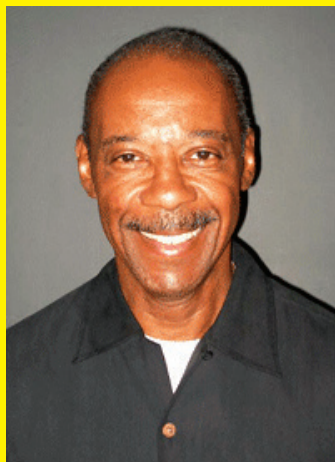
Saturday 8-20
The PPI Family Ball



heartedly believe in the Malcolm X doctrine and intend to contribute our total devotion, total resources, and power to make The Provisional Government of the Republic of New Afrika a reality for the world to see. TSIFLI!

We can be found on social media as The PPI (People's party for Independence) on facebook as well as Instagram.

Transcribed by Bomani Uhuru Jihad Shakur. To contact us via email: ThePPIorg@outlook.com To Donate via CashApp: \$theppi15



Correspondence From OWUSU YAKI YAKUBU Notes For Those With Eyes & Ears Part One

Yaki corresponded with New Afrikans & others on both sides of the wall. For those of us who worked most closely with him, he took a special interest in making sure to help us learn how to work with people & make the NAIM a living thing. We often got early versions of articles like the one that appears here, and he especially enjoyed getting our feedback. He would always challenge us to think & consider different aspects of a question before offering a rote answer. He encouraged us to work to help the people learn 'how to think', as opposed to telling them 'what to think'. This continues to inform our approach...

– “On What It Means To ‘Fight The Power,’ or, “Notes for New Afrikan Community Organizers,” or “Notes for Rev. Nationalist Community Organizers,” or “To Cast Away Illusions: The First Task for New Afrikan Community Organizers & Cadres” –

1. To cast away illusions about the nature of the struggle.
2. To cast away illusions [re:] “existing rev. situation” and mistaking the consciousness of cadres and leaders for the consciousness of the masses.
3. To cast away illusions about the movement.
4. To cast away illusions about the masses and the people ...

... It’s hard for most people of my generation to break old habits of thought & practice. It’s hard for people under the age of thirty to develop, effective ideas and techniques for organizing in Afrikan communities while pursuing a revolutionary objective. This is so largely because my generation and previous ones have failed to provide a record of our organizing experience – a record that provides numerous examples

& analyses; a record capable of being used in classrooms and for study sessions in homes and poolrooms. We’re gonna have to use what We got...in order to ... get what We need. However, there is a need to point out to some folks how best to use what We got, because, through no fault of our own, some of us have eyes but don’t see; We have ears but don’t hear; We have tongues, but don’t speak.

The need to review experience is a never-ending one, especially for people who, like us, are searching for a new way. So, We must re-interpret most of our past experience, even as recently as yesterday, 1979, 1971, 1968, 1965, and 1955. How did We organize in our communities? How did We build previous movements? We started with what We had! We started where We were!

What i mean by that, for example, is that as We struggled in, say, 1955, We were, then, struggling for “black power” – but We “started” that move with struggles to liberate some space on the bus, and to test the effectiveness of the ballot...

... There’s a clear difference (?) in the objective (“conscious” objective) of the movement now being built by New Afrikans, and the previous movements built by negroes, blacks, and African-Americans. The new movement is, from

the outset, one for independent state power. Even tho We may use issues and tactics that arise out of the concrete reality, and which tend to be defined by the dominant perspective, our interpretation of these issues and tactics places them squarely within the context of a struggle for national independence and socialist development.

Today’s organizers must start by breaking away from the thinking patterns of old movements (e.g., “civil rights,” “black liberation,” and even “afro-centricity”), because *none* of those movements started from the position of seeking independent, national power, and consequently their programs & methods of organizing always ended in frustration & kept us going in circles.

e.g. “racism” and the so-called struggle against it ... the so-called debate over “racism” (lately, centered on affirmative action) – here We are in the mid-1990s engaged in a “debate” that re-emerges for each generation, in new form, almost from the beginning of the nation’s (New Afrika) formation and the start of the struggle to regain our independence ...

It’s an unresolved contradiction precisely because it characterizes the fundamental task of revolutionary nationalist forces, i.e., to define the nature of the struggle – the primary contradiction; to describe what We are struggling against, what We are struggling for, and how We should conduct the struggle. Without this clarity, We’ll continue to go in circles ...

We’re always looking for what is primary – what is the objective of repressive forces, and what is the objective of liberating, revolutionary (nationalist) forces? That is, do We simply want to be white people? Do We just wanna be like white? Do We simply wanna take the place of white people – or Do We Want Something Else? If We just wanna be like white, etc., then We’re struggling against white people; If We’re struggling for something else, then We’re struggling against and for something that’s not defined or characterized by color or biology, but by structure, content, function, socio•political reality ...

... The key (well, one of the keys) to effective organizing in New Afrikan communities is that the organizers must be hooked into an organized

structure, a disciplined body that the cadre is an extension of – which the cadre serves, and is served by. It makes no difference what you call this structure – a party, a collective, a committee, a cell, a study group, a research group, a basic unit, a coalition, a front, a school... There will be no effective organizing if individuals believe that they will effect some ideal anarchistic form – We need organization, structure, connections, departmentalization, specialization. We need many kinds of organized bodies, to do all kinds of work. We need as many connections (secure connections) as possible, between as many organized bodies as possible, i.e., unite with friends & allies all, against a common enemy. (more on this later.)

The point here is: an organizer is not/should not be an “individual” – it simply won’t work. You will have to “work with” someone(s) other than your self, in some way or another, to some extent or another. We don’t need a bunch of individuals running around talking about why they can’t, in some way or another, to some extent or another. We don’t need a bunch of individuals running around talking about why they can’t work with ... other people, and from the other side of their mouth saying how much they’re gonna do for “the people” – or, which is most often the case, individuals who talk about what “they” should do or what “they” ain’t doing – what are you doing?! Who are you doing it with? Put these questions to most people & you’ll shut them up, quick.

So, “working with” someone(s) is (a) key: it makes no difference (at bottom), what you call it. Work with your mother, father, sister, brother, cousin ... Work with your neighbor: work with someone from your job; strike up a conversation with someone at church, or someone at the library, or someone at the record store, or someone at the video store, or some one at the grocery store ... Strike up a conversation about prices, books, videos, rap music, jobs, health insurance, day care centers. Consciously lay a foundation for the possibility of one day soon beginning to work with someone(s)! It shouldn’t matter: if they don’t call themselves New Afrikans; it shouldn’t matter if they never heard of the PG or the BPP. Who gives a fuck that they don’t greet you with

“Free The Land!” Start with what they know! Begin to build on what they have – and on what they want to do! (Too many of us still believe that We can or should somehow create a “movement” while isolated from the masses, and then impose that “movement” upon the masses. We try to build campaigns using issues which don’t arise from the subjective, concrete reality of the daily lives and struggles of the people, and then don’t understand why the people won’t support such campaigns! They’re smarter than We are.)

Begin to work with one other person, two or three other persons. At some point, you will/should run into other persons/groups/organizations/parties/fronts/coalitions/alliances. etc. Begin to work with them, too. Make connections. Consolidate & expand your group. Ally your group with others. Unite/ally with friends, work with them against the common enemy. There are too few of us (at present) We are weak (individually). We are poor. We are limited in what We can do. This is it, in plain language. No big words. No quotes from anyone. No writing in the style of a manual or handbook. Within this context, “Tasks & Methods of Community Organizing” is very, very simple: Prepare yourself. Organize your self. Begin to

work with some one(s). *Go to the people.* Start with what they know. Begin to build on what they have. Begin to struggle around what *they* & not (necessarily) upon what *you* think they should want to struggle around. Don’t try to get people into a reparations campaign if they are concerned, *now*, about the safety of their children.

ReBuild!
Owusu

Read and/or download more writings by Owusu Yaki Yakubu and other revolutionary thinkers, or access back issues of ReBuild from our online archives found at:

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"REBUILDING UNITY: ON THE WAY TO PLEBISCITE"

In Search of a Revolutionary Culture

AS WE COME CLOSE TO ENDING 2022 LETS REMEMBER THE DRAGON, GEORGE JACKSON, AND REVISIT AND CONTEMPLATE HIS WORDS FROM A AUGUST 9, 1971 PRISON-LETTER FOLLOWING WHAT HUEY P. NEWTON CALLED THE REVOLUTIONARY SUICIDE OF THE MAN-CHILD, JOHNATHAN JACKSON:

"I WANT PEOPLE TO WONDER AT WHAT FORCE CREATED HIM, TERRIBLE, VINDICTIVE, COLD, CALM MAN-CHILD, COURAGE IN ONE HAND, THE MACHINE GUN IN THE OTHER, SCOURGE OF THE UNRIGHTEOUS- 'AN OX FOR THE PEOPLE TO RIDE'!!!"

Under the weight and subtlety of severe coloniality, it has become customary for the community of Black victims of amerikkka to blame themselves (their daughters-sons, sisters-brothers and mothers-fathers) for the violent conditionality visited upon the neighborhoods New Afrikans call home. They lament so-called Black-on-Black crime and call for the incarceration of their people in perpetuity who has never truly been freed from the bondage of a slavery that manufactured the "nigga" and its agency in the ultimate service and interest of its colonial master. We have become quick to hand over our Black girls-boys trying to figure out how to be women-men in the absence of criminalized Black men and racial stigmatized Black women inability to escape the socialization within an environment that has brutalized and neutralized the ability to develop and function as human beings. Thus, Comrade George asks us to consider "what forces created" this type of black male when we think

of Jonathan Jackson?

Political analyst Michael Parenti offered great insight when proposing that oppressed groups are forced to resort to various survival mechanisms, culminating in crime and violence; and even as the oppressor, as white hegemony bemoans the existence of these traits, they are sure to reinforce the patterns of these behaviors as a means to create the conditions for the justification of its systems, namely, police and prisons. How inhumane must they be to set traps for a people to ensnare themselves, then penalize them if they don't blossom into roses out of the concrete jungle constructed for them to live and die. Instead, in the words of Ho Chi Minh, calamity has hardened us and turned our minds into steel.

So what are the forces, the Dragon asks us to wonder, that creates the revolutionary? In her 1973 message "To My People", Assata told us that "Black Revolutionaries do not drop from the moon." Instead, she said they are "created by our conditions. Shaped by oppression." Similarly, the niggas running the streets, the thugs and gangsters, drug dealers, robbers and murderers, like the revolutionaries, are manufactured in droves within Black ghettos as a direct result of violent governmental policies born out of racial capitalistic hegemonic agendas.

An example of such policies would be NAFTA, which liberalized capital encouraging the exporting of industries to foreign countries in the name of cheap labor which meant the accumulation of surplus profits for corporations willing to

exploit the labor of abject poor people, particularly in the Third World—Capitalism is a cold game that devalues everyone because it is more concerned with making a profit. This policy scheme served to redistribute income and wealth from the bottom to the top. It advocated the forcing down of wages, eliminated manufacturing jobs from inner-city neighborhoods, thrusting hundreds of thousands of middle-class people (a false social group who bought into the myth) in this country into poverty or tettering on its line. Hence, these disastrous policies have both a racial and class basis. In this way, local poverty and crime is interconnected with world-wide political economics, and the unsafe conditions we see cropping up Detroit, Chicago, Baltimore, and other cities with enclaves that's predominantly Black, is the consequence of u.s. imperialist operations on a global scale. And until we reckon with this reality, no fundamental change will show its face to the denizens of the junkyards and graveyards in which we live that disappears our loved ones into prison-yards.

So what's the solution, the so-called brainwashed African-American will retort, as if a remedy should exist that could be applied and effectuated in one fell swoop, lest they abandon and indeed betray the necessity of a Black liberation struggle that's upon us. To the contrary, our resolution consist of a process of protracted processes that must, in the process, cease to coalesce around status quo social justice frameworks that recapitulates dominate social change theories that have proven to be ineffective,

accommodating, and legitimizing of the white imperialist settler-colonial state structure and its tentacle systems.

If liberation is what New Afrikan people truly desire, then our struggle model must function from a revolutionary perspective, as opposed to reformist-integrationist vehicles, regardless of its progressive and/or radical labelling. Comrade George, in his prison-letters, stated on more than one occasion that *"Control over the circumstances that surround my existence is of the first importance to me. Without this control, or with control in someone else's hands, I am forever insecure, subject at all times to the whim and caprice of the man in control."* This expression is an assertion of the necessity to capture power over our lives, to be able to determine our own social, political, and economic realities, instead of having it dictated to us by white domineering agents. In the words of, Malcolm X, our struggle is neither a social nor moral struggle, but a struggle for power. With this in mind, there is no alternative available to any oppressed, neocolonial people but revolution.

In Memory of the Dragon and his enduring question.

Long Live the Revolutionary Struggle!

**Ariya Fadee Bantu Ka Heru
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Detroit Says No to ‘Project Green Light’

As Surveillance Technology Spreads in Majority Black City

YOUTH
VOICES

BY CORY MCKENZIE
SPECIAL TO REBUILD

To whom it may concern, my name is Corey McKenzie and ‘Project Green Light’ (PGL) is an unsustainable system that needs to be discontinued.

Before We get into the background of how PGL came to be, we first need to explore what PGL is. *PGL is a facial recognition system of security cameras that uses algorithmic thinking to match faces with other faces in a database.* PGL can be found in many establishments around the city of Detroit.

PGL emerged during a time of need. There was a need for more security at gas stations because 25% of violent crimes were occurring within 500 feet of gas stations. The first PGL to be implemented was on January 1, 2016. This time of need turned into a business that is now in establishments that aren’t gas stations. PGL is a bad thing because it is discriminatory against people of color, it doesn’t aid in decreasing crime rates, and there exist other alternative solutions that don’t include misrepresenting people of color.

“Remember, perspective can cause two different people to look at the same thing and see two totally different things.” From the eyes of the oppressor and their followers, they never see anything wrong with what they’re doing. On the other hand, as long as the oppressed know that they’re being oppressed, they will always have an issue with their oppression. This same idea can be said about PGL. PGL is the technology created by oppressors



Corey McKenzie (center), with other youth, participated in a bike riding campaign organized by the Green Chairs Not Green Lights coalition (greenchairsnotgreenlights.org) in a grassroots effort to push back against mass surveillance.

to surveil people so that the process of catching criminals can become easier. In research from Nadeem, “In terms of potential impact, 46% of U.S. adults say widespread use of facial recognition technology by police would be a good idea for society while 27% believe it would be a bad idea. An additional 27% say they are unsure whether it would be a good or bad idea for police to widely use facial recognition technology” (2022). This quote suggests that the

majority of Americans believe that facial recognition is a good thing. If you aren’t aware, the majority of Americans are white people. According to new research, “The White population remained the largest race or ethnicity group in the United States, with 204.3 million people identifying as White alone” (U.S. Census Bureau, 2022). This shows how the statistic before has a double standard as the majority of Americans are white people and PGL

doesn’t affect white people the same way it affects people color. PGL in theory would be a good idea but, the people who created PGL have biases that make this problematic. These biases go by many names but they are known as racism and misogyny. These prejudices have been so refined that they’ve become institutionalized in this facial recognition system.

Institutional racism is a form of racism that is embedded in the laws and regulations of a society or an organization. It manifests as discrimination in areas such as criminal justice, employment, housing, health care, education, and political representation. PGL falls under criminal justice and political representation due to its racist nature and how it mainly affects those two categories. This is demonstrated through its blatant bias against people of color. In research from the Review, “Facial recognition technologies falsely identified Black faces 10 to 100 times more often than they did white faces” (2021). This quote supports the idea that facial recognition systems are racist and egregious.

Misogyny is the hatred, dislike, or mistrust of women, manifested in various forms such as physical intimidation and abuse, sexual harassment and rape, social shunning, and ostracism. PGL is misogynistic because of the bias that it shows to women; especially women of color. According to new research, “They found that most facial recognition algorithms exhibit bias.... The technologies also falsely identified

Continued on page 12

Project Green Light Continued from page 11

women more than they did men—making Black women particularly vulnerable to algorithmic bias” (Review, 2021). This quote presents the fact that facial recognition technologies are inadequate due to its misogynistic bias.

i want to emphasize that PGL isn't super black and white. Meaning, PGL isn't inherently bad and by nature wants to help people. According to new research, “Project Green Light is a public-private community partnership in Detroit, Michigan, aimed at improving neighborhood safety, promoting the revitalization and growth of local businesses, and strengthening the Detroit Police Department's (DPD) efforts to deter, identify, and solve crime” (National Public Safety Partnership,

2022). This quote illuminates how PGL by nature wants to help people. However, the creators of PGL have unchecked biases that turn this tool into something that endangers people. Additionally, you would think endangering people would be enough to get PGL discontinued but, it isn't. So a fact that will aid in helping it get discontinued is the crime rate.

The admin of Project Green Light and the police may say that PGL is aiding in decreasing the rate of crime, though that's just not true. The rate of crime has been decreasing on its own. According to new research, “Additionally, the stats are in line with crime rates that have been decreasing since at least 2007, according to the FBI” (Detroit Community Technology Project, 2019). PGL is unnecessary because based on the quote, crime rates have

been going down since 2007. If the first application of PGL was in 2016, then that proves the idea that PGL is unnecessary because crime rates have been declining since way before PGL was a thing. In short, since crime rates have been diminishing since 2007, PGL isn't needed if the first application of it was in 2016.

So if PGL isn't the solution then, what is? Well, there are many solutions out there but the one that's very local is the **Green Chairs, not Green Lights** movement. This movement is a counter-campaign to PGL and the main idea is to “**be seen, not watched**”. This literally means that we can be in charge of seeing ourselves because there have been many instances where police don't see us and as a result, make decisions that could leave families torn apart emotionally and financially. According to new research, “Black Americans are shot at a disproportionate rate. They account for less than 13 percent of the U.S. population, but are killed by police at more than twice the rate of White Americans” (Police Shootings Database 2015-2022, 2020). This statistic attests to the idea that black people are shot and killed by police at a higher frequency than white people. So, why should We trust the police – the people who are supposed to serve and protect us? We don't. We take matters into our own hands and serve and protect our communities. This is the philosophy that the Green Chairs, not Green Lights movement orients on. According to new research, “Green Chairs, Not Green Lights is a counter-campaign to Project Green Light. It calls on us to return to our front porches and see each other. It takes seriously the need to end the conflation between surveillance and

safety, and to move from *watching* each other to *seeing* each other. Through our collaborative research, we determined that governmental entities, law enforcement and organizations who create, organize, enforce, or innovate from a security or surveillance mindset, tend to make already marginalized community members less safe” (Green Chairs Not Green Lights | Green Chairs, Not Green Lights, n.d.). This quote expounds on the idea that people of color don't want to be watched but instead seen and since law enforcement (the ones in control of PGL) can't see us, the only other choice is to see each other.

All in all, i want to say thank you for reading this because this information is not an easy thing to digest, though it's something that we all need to know about. To recap, PGL shouldn't be a tool law enforcement has because it is discriminatory against people of color. This especially includes women, as they're discriminated the most against. In addition, PGL should be discontinued because law enforcement believes that it's aiding in decreasing the crime rate in the city though, it's been proven that it isn't. Lastly, PGL should be replaced with Green Chairs because they're more sustainable and they don't misrepresent people (who are already marginalized) to the point where they don't feel safe in their own communities. In closing, after hearing about PGL and all of its drawbacks, what will you do? Will you continue to be oppressed or even worse, continue to oppress, or will you join a movement that cares for the community's safety?

COREY MCKENZIE IS A 16-YEAR OLD DETROIT RESIDENT, STUDENT AND COMPETITIVE CHESS PLAYER



Healing and National Liberation: Self-determination demands self-healing

BY KWASI AKWAMU, REBUILD COLLECTIVE

“We note, however, that one form of struggle which we consider to be fundamental has not been explicitly mentioned in this program ... We refer to the struggle against our own weaknesses. ... [O]ur experience has shown that in the general framework of daily struggle this battle against ourselves – no matter what difficulties the enemy may create – is the most difficult of all, whether for the present or the future of our peoples.”
~ Amilcar Cabral (Revolution in Guinea)

“It is not enough, then, for right to be on our side, one must also struggle to be right; to overcome the culture of the past which threatens to undermine the future.”
~ William Strickland, 1979 (“Frantz Fanon, His Life and Work”)

What, to the conscious New Afrikan, does it mean to be liberated? What role does reparations play in achieving liberation? What constitutes repair? What is liberation, meaning what does it look like? What does our grand vision of freedom on independent territory look like? What are the people like in this new, model society?

There are so many questions that need answering before national liberation becomes a concrete possibility for New Afrikans. Many of these questions require answers on both the individual and collective level. And it cannot be ignored that progress at the collective level is heavily dependent on what We achieve at the individual level.

To anticipate being free from the oppressive grip and gaze of white supremacist settler amerika doesn't quite address the high levels of toxicity that We have internalized from such long exposure and adaptation to settler culture.

Will citizens of the Republic of New Afrika bring toxic traits and orientations into the New Society – chauvinism, homophobia, patriarchy,

capitalism? Do We somehow believe that achieving land-based independence, as a fact, will automatically result in an improved reality for New Afrikan people?

The pursuit of liberation requires both vision and a heavy dose of self-reflection.

SELF-DETERMINATION IS ESSENTIAL TO OUR WELL-BEING AND HUMANITY

We often refer to the great theft of Afrikan land and bodies, and the deliberate damage inflicted upon our spiritual and cultural systems, due to European enslavement and colonialism. What is rarely if ever spoken of is the primary harm inflicted upon New Afrikan people.

The original injury inflicted upon our people was depriving us of control over our own destiny, which initiated the process of the degrading of our humanity. It is argued here that at the core of our liberation struggle is the restoration of our humanity, which can only be fulfilled with national self-determination.

To effectively move the struggle for self-determination forward, it is essential that We look deeper within ourselves and explore the deeper questions of our humanity. We must ask ourselves what are the kind of people do We expect to encounter in an independent New Afrikan republic, and what will others find when they encounter us?

SELF-HEALING IS THE FIRST ACT OF SELF-DETERMINATION

When we talk about healing what are we talking about? What does it mean to be healed? And, finally, what exactly are we healing from? Despite being dominated as a nation, each of us have unique experiences with oppression, exploitation and degradation, requiring intensive internal work on ourselves as individuals.

At its most basic level, to be healed is to be

healthy, it is to be whole, to be restored to a place of emotional, psychic and spiritual well-being.

In what ways can We as fractured people be a value to this liberation struggle? What does commitment look like coming from a place of brokenness?

What does it mean to those of us who study, who acquire knowledge, but do not heal and transform ourselves? How was it even possible to fulfill the Creed which pushes us to “be a light on a hill,” if we are not healed?

The quality of health in our community (and nation) is commensurate with the quality of health of the individuals in that community. A new society requires new people with healthy values and social outlooks.

Many have begun the journey to self-healing, and We want to applaud those undertaking this truly important, and indispensable, work. Still, We must understand that the work of self-healing will always be incomplete so long as the toxic material reality of capitalist-driven white supremacy – that entity that makes healing necessary in the first place, and which is the source of our brokenness – persists as a reality and force over our existence.

Let's Heal and ReBuild to Win!

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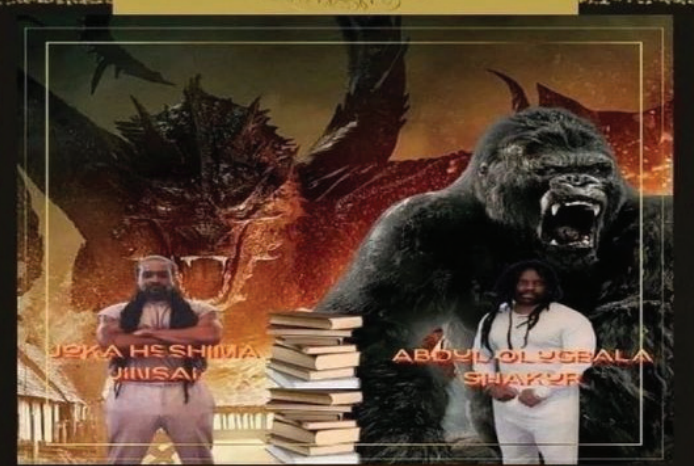
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Former P.O.W. Jalil Muntaqim gets standing ovation from Ivy League audience after a very insightful and honest talk

BY ASANI FREEMAN
REBUILD COLLECTIVE

“Peace and solidarity; why peace and solidarity? Because we are in a war, from which all of us are engaged in, either passively or aggressively, either consciously or unconsciously.”

This was Jalil Muntaqim’s opening statement as he stood before an audience of over 120 people at Cornell University on October 27 to commemorate the 56th anniversary of the founding of the Black Panther Party. The event was organized by Brice X of the ReBuild Collective in conjunction with Cornell University’s Pan-African Students Association; International Students Union; and Prof. Russell Rickford.

Muntaqim, once a member of both the Black Panther Party and the Black Liberation Army, and a recently released prisoner of war after 49 years of captivity, was tasked with clarifying the history and politics of the New Afrikan liberation struggle. In doing so, he spoke fervently about anti-imperialism, armed resistance, Pan-Afrikanism, and New Afrikan nationalism.

Speaking of his early life, Muntaqim expressed that he was raised with an awareness of his Afrikan identity, due to his mother being a student, and later a teacher, of Afrikan dance. Muntaqim’s embrace of his Afrikan identity led him to reject all imposed identities, which aligns with the New Afrikan nationalist tradition of self-identification being primary for self-determination:

“i was raised with the idea and

identity of being of Afrikan descent. We did not accept the idea or reality of imposed identities: like being a negro, or a coon, a colored person, or any other derogatory name imposed upon us as a people here in North America.”

Muntaqim went on to detail that he grew up in a household keenly aware of the struggle for New Afrikan liberation. He noted that his living room was

decorated with pictures of Dr. Martin Luther King, Marcus Garvey, Imam Jamil Al-Amin

(then H. Rap Brown), and Ron Karenga. It was this awareness of the struggle and his Afrikan identity which laid the foundation for the revolutionary consciousness he later developed.

Muntaqim revealed that he joined the BPP after seeing them storm the state Capitol in a direct action against the Mulford act – a law aimed at disarming the BPP to neutralize their self-defense efforts. Upon joining the BPP, Muntaqim recounted that he received “P.E.” (political education) before any “T.E.” (technical education). He described the BPP as a “youthful” organization composed of people who were “staunch fighters, revolutionaries, and lovers of the people.”

Muntaqim stated that by the age of

18 he was “fully engaged in the BPP” and got recruited to the “Black underground, which evolved into the Black Liberation Army.” By the age of 19, Muntaqim would be arrested a week after the assassination of BPP’s field marshal George Jackson for “allegedly trying to retaliate.” After a “car chase and shootout,” Muntaqim was captured and beaten, and was eventually accused of a “shootout

Muntaqim refused to use the terms “prisoner,” “inmate,” or “convict,” rather he purposefully deployed the term “incarcerated workers.” In doing so, Muntaqim illuminated the connection between mass incarceration and capitalist production.

and bank robbery in San Francisco, and the “murder of two police officers in New York.”

Consequently, Muntaqim spent the following 49 years of his life behind bars before being released in 2020 upon an appeal granted due to Covid-19.

While incarcerated, Muntaqim experienced the horrors of the “penal slave system.” Muntaqim refused to use the terms “prisoner,” “inmate,” or “convict,” rather he purposefully deployed the term “incarcerated workers.” In doing so, Muntaqim illuminated the connection between mass incarceration and capitalist production. He also highlighted that the 13th amendment did not abolish slavery but centralized it as a state institution; thus, producing a form of neo-slavery.

Behind bars, Muntaqim conducted P.E. classes to foster a “revolutionary consciousness” amongst the people. He said that before, during, and after

incarceration he organized because, in an emphatic tone, “our enemies are organized, so we must organize.”

Muntaqim also detailed a story about how, in 1981, he urged a reporter in Paris to ask Andrew Young, the first Black ambassador to the United Nations, “do political prisoners exist in the United States?” A question to which Young replied, “perhaps thousands.” Young’s answer brought international awareness to the plight of U.S. political prisoners.

In 1998, Muntaqim helped found the Jericho Movement, an organization aimed to support and raise awareness around political prisoners. Twenty years later, with the help of his comrades Jihad Abdul-Mummit and Sekou Odinga, they organized an international tribunal on genocide. In October of 2021, they invited nine international jurors to the Shabazz Center in NYC. After hearing testimonies from “30 witnesses” and reviewing “boxes of documents,” the jurors declared that the “United States has been found guilty of genocide.” Muntaqim’s detail of the tribunal provided clarity for the banner that hovered behind him during the event, which boldly read “We Still Charge Genocide.”

Muntaqim explained that the slogan was indicative of the New Afrikan legacy of resistance in the US. The tribunal itself was directly inspired by, and carried on the legacy of, Paul Robeson and William Patterson. To nail his point home, Muntaqim invoked the names of Nat Turner, Harriet Tubman, and

Continued on Page 16



For, quite literally, decades the California Department of Corrections has systematically identified Politically Conscious New Afrikan Prisoners, those with a penchant for educational development and a desire to transform the New Afrikan criminal mentality and transform it to a New Afrikan Progressive Mentality, and removed them from the General Population under an admittedly baseless assertion they are “gang members” to isolate them for DECADES in sensory deprivation torture units known as Security Housing Units, or SHU’s. To be

sure, during a 60 Minutes interview with Oprah Winfrey, former CDC Secretary Scott Keenan admitted holding New Afrikan Prisoners in indefinite solitary confinement was “a mistake”.

Yet, at NO POINT, after DECADES of torturing New Afrikan Prisoners in SHU based solely on their political ideas and the books they read, NO effort has been made to recompense this prisoner class for this injustice. For 10, 20, 30, 40 and in some cases, 50 years these Brothas languished in SHU, denied any programs or educational opportunities, repeatedly denied

parole, and after historic hunger strikes and class action lawsuits to end the torture units, no effort at Restitution has been made to these Elders. The Institutional Restitution Campaign DEMANDS Restitution for the the New Afrikan Politically Conscious Prisoner Class, the ONLY class of Prisoners tortured based on their political ideas and literature alone, in the form of IMMEDIATE release dates currently authorized under P.C. 1170. This constitutes a mere 20-25 individuals still behind the walls, most over 50 and who have served well over 20 years of continuous confinement; a cohort

of Prisoners who according to the Bureau of Justice Statistics, have a .015% recidivism rate- a FRACTION of one percent- and non-existent when considering this class of Prisoners. We call on YOU, the People to Support the Institutional Restitution Campaign by calling and or emailing Governor Gavin Newsom and demand Institutional Restitution for these Elders who were victimized by decades of state sponsored torture.

Abdul Olugbala Shakur
Joka Heshima Jinsai
George Jackson University

Jalil Muntaqim, Continued from Page 15

Gabriel Prosser to emphatically show that New Afrikan people have resisted the Maafa from its inception.

Muntaqim stated that just like the verdict of the tribunal, our history of resistance has been “covered up.” If We are ignorant of the war being waged against us, We will continue to be frogs in a boiling pot – clueless of our slow but imminent death. He meticulously dissected Articles 2 and 3 of the Geneva Convention on

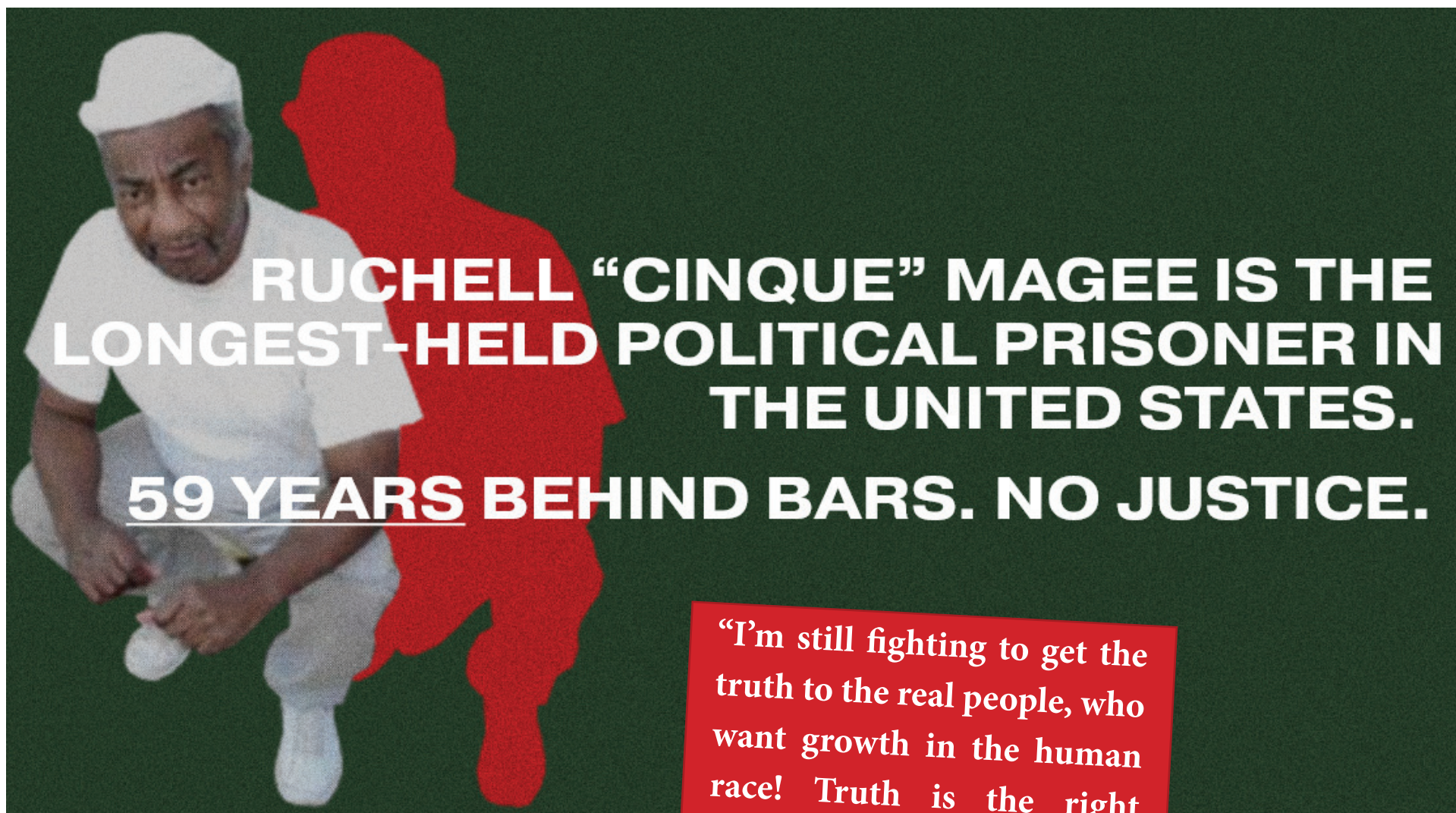
Genocide to leave all attendees with a firm clarity about the reality of not only the New Afrikan nation, but of the many indigenous nations as well. Thereby, identifying the inseparable link between New Afrikan and Indigenous liberation.

The event was capped off with a Q&A session followed by a book signing. During the Q&A, Muntaqim received questions from audience members to which he answered candidly about the realities of armed resistance, religion, and the importance of maintaining hope:

“Hope is an aspiration. You must struggle to make sure that your hopes and aspirations become reality; with your education you can achieve the talent and training to become an emancipator, a revolutionary, an abolitionist. It may feel impossible, but you are a drop in a bucket and have the power to make it overflow.”

As one of the organizers of the event, it is no doubt in my mind that every soul in attendance was deeply inspired and edified by the wisdom and sacrifices of our comrade, hero, and elder – Jalil Muntaqim. Before

the night was over, he sold all copies of his book, **We Are Our Own Liberators**, and received countless standing ovations. To the extent that it needed to be, my revolutionary spirit was reinvigorated. And with this spirit, i will continue to find solace in the struggle for peace as i rage undammed against the enemies of self-determination. The sacrifices of Jalil Muntaqim, and all revolutionary ancestors, will not be in vain. Reparations will be paid in blood!



"I'm still fighting to get the truth to the real people, who want growth in the human race! Truth is the right medicine. We must fight to WIN!" ~Ruchell Magee

On July 15, 2021, Ruchell "Cinque" Magee was denied parole for the 13th time. December 17, 2021 marked 40 years since his first parole suitability hearing. Ruchell, who is currently 83-years-old and has been incarcerated for 59 years, will not be eligible for parole again until July 2024. The parole board's decision to delay any chance of parole until after Ruchell's 85th birthday is shameful.

Cinque is continuing the fight, and so must we. We are encouraging everyone who supports Ruchell to sign and share our petitions (bit.ly/freeruchell + bit.ly/write4ruchell), do an outreach session with flyers

(email freeruchellmagee@gmail.com for a copy), create banners, hold public education events, bring this issue to the media, and do whatever else it takes to raise awareness about brother Ruchell's decades of cruel treatment by this prison system.

We want to remind the world that Ruchell has been locked down for 59 years stemming from a bogus charge of kidnapping to rob during an alleged \$10 marijuana deal in 1963. Cinque was bound and gagged and betrayed by his own court-appointed attorney, like many Black defendants in the Jim Crow era and today. After the 1970 Marin County

Courthouse Rebellion, where Ruchell attempted to liberate himself and speak directly to media since he was never given a fair trial, he was acquitted of murder charges but convicted of kidnapping. 59 years far exceeds the average punishment for kidnapping, which shows that Ruchell's persecution is about his political views rather than any crime.

Time is not on our side - we don't have 2 more years to wait. We have far too often lost our elders, like Romaine "Chip" Fitzgerald, at the

hands of the state apparatus. Ruchell must be freed NOW!

Write Ruchell directly at:

Ruchell Magee
#A92051, #T
115 California Medical Facility
P.O. Box 2000
Vacaville, CA 95696-2000

Birthday: March 17, 1939
Capture: 1963

Access and sign petition to support the release of Ruchell Magee at:

<https://bit.ly/3HiEIK9>

The Woman King: A Review

by Ayoka Efua

Four friends and I went to see the movie *The Woman King*. Not knowing what to expect, we bought our expensive tickets, drinks, and popcorn. We all had heard of the horror stories about how it was not an accurate portrayal of the Agogie Women Warriors of Dahomey. Some podcast hosts said to boycott the movie because it valorized black on black murder. The five of us settled in with anticipation, a bit of anxiety and wonder about our possible disappointment, and at the same time hoping for the best. The movie begins with Viola Davis' husband, Julius Tennon. He played a father selling his daughter into marriage, i was impressed with his appearance in the movie, because for me that meant he supported his wife's role in it.

The thing that i notice next was the quality of the cinematography. It was excellent. The natural outdoor scenery was selected exquisitely, almost Black Panther-esque. Much of the pushback about the movie was that the producers were white women who had said they wanted to show that Africa had slavery too. Well, those women were wrong. Africa had indentured servitude that resulted from owing debt or becoming prisoners of war. Yes, the Oyo empire was growing and wanted greater expansion so its leaders could centralize power and take control over small kingdoms. Growth, expansion and

centralization meant war. It also meant that smaller kingdoms lost, their warriors captured and held as captives of war or indentured servants. Traders of all sorts swarmed the area like Arabized Africans and the Portuguese. The Arabs invaded Africa in 641 C. E. and were known to castrate men to use as guards in their harems but wanted to ensure that eunuchs were focused on protecting the Arabs' spoils and nothing else. Catch the drift. Why would I bring up the eunuchs? Because the role of the effeminate guy in the movie was twofold for me. One, he was there to represent LGBT plus or should i say promote it as normal African behavior in traditional African societies. Two, to show the relationship between the Arabs, and castration by Africans of their own people to perpetuate Arab Muslim cultural norms of that period. But to make that connection, one would have to have some knowledge of the history. In this movie, much of what was historically correct was made small, like how women were treated as equal to men, how deeply rooted they were in their spiritual traditions, and how proficient they were in iron smelting and Terra cotta which is fired clay that is burnish red when unglazed. The Dahomey used it for pottery and architecture, like the great wall that surrounded the kingdom. The Dahomey kingdom has a complex history that started as

the Fon kingdom fought for survival against larger kingdoms to combine and strengthen its military position along the Atlantic coast in attempts to guard against slave raiders. Dr. Molefi Kete Asante writes in *The History of Africa: The Quest for Eternal Harmony* (2019), that three migrations made up what we know today as Dahomey. The first movement was a group of Yoruba people from what is now Nigeria. The second movement of Akon people from the Asante region of present-day Ghana came into the area. Finally, the third movement of people from Alladahenu, from the Southeastern part of today's Togo came into the territory. This is very significant migration because three brothers from the town of Tado entered the territory and the oldest brother became king of the Allada. The others left the territory and took up kingdoms of their own, one in Porto Novo and one near Abamey. Around 1645, the Kingdom of Abamey conquered the neighboring Kingdom of Dan. And thus, the country was called Dahomey, meaning "in the belly of Dan", present day Benin (pp. 172-173). This kingdom became strong enough to prevent raiders but was also powerful enough to raid other neighboring kingdoms.

The Agogie Warrior women fought alongside their male counterparts. Women, as warriors in the Dahomey came about as a result of centuries of losing men in war and the trading of captives of war for other items. The Africans did not know the magnitude of the dehumanization utilized by

European slavery because they only knew indentured servitude. Once voluntary trade turned into forced trade, with entire kingdoms being raided and all of the men, women and children being carted off, never to be seen again until their ascendants returned home some 400 plus years later through the door of return. Major wars were lost by the Dahomey people before the Kingdom began to rethink their role in the peculiar institution.

I appreciated how the women warriors were humanized through their sister hood of care. Historically correct was their pledge to celibacy so they could remain focused on defending the Kingdom against invasion, as well as their expert marksmanship, attention to detail and self-discipline. Some accounts say that the Dahomey committed ritual sacrifices to ward off evil spirits. The Agogie warriors, just like the Haitian freedom fighters conducted traditional spiritual ceremonies to strengthen their resolve to fight for freedom or death over continued subjugation. On the other hand, how many ritual sacrifices take place every day in modern United States in the name of American patriotism, but are not seen to be so?

On a personal note, the movie showed me that I am Amolara, which means born at the right time, with purpose, regardless of how I was conceived. Don't boycott the movie. Go see it for yourself and make your own decision. Until we tell our story, we will always be at the mercy of other folks' worldviews, opinions, and portrayals of us.

Sharing is Caring
Knowledge is Power

On Our Use of 'We' & 'i'

"(3) *i* believe in the community as more important than the individual"

~New Afrikan Creed

"In the following pages the pronoun "I" is not capitalized... while the pronoun "We" is capitalized throughout. This style supports the concept that We must restore a sense of love and a united, cooperative community among us. It emphasizes community over individualism."

~Imari Obadele, *Free The Land!*, 1987)

"Individualism as a principle setting the individual in opposition to the collective and subordinating the social interests to the personal,

emerged with the appearance of private property and the division of society into classes."
~Dictionary of Philosophy, Ivan Frolov (ed.), pg 14

Conscious citizens of the People's Republic of New Afrika internalize and manifest the principle of unity in some very fundamental ways: We are united on our national name. We are united on a political objective of independence and state power. We are united in our claim to a contiguous landmass in what is now called the u.s.a.; and We are united on the fundamental principle of nationhood. We are patriots - the Community is more important than the individual. We totally reject the western glorification and elevation of

the individual at the expense of the Community. Our use of 'i' and 'We' is a cultural convention which serves to reinforce this profound value. This is a beautiful thing on the written page. In fact, i have my train of thought disrupted when reading something which another conscious citizen has written with big i's and small we's all through it. We must work to turn this beautiful concept into a material reality on a daily basis. Wherever, whenever We write, We should manifest our cultural critique on individualism, which is reflective of and reinforces capitalism.

Re-Build!

Amilcar Shanna

(from *CROSSROAD*, Vol. 5 #1 - Summer 1993)



Fundraiser for Dr. Mutulu Shakur

On November 10, 2022, the U.S. Parole Commission granted Dr. Mutulu Shakur parole after spending 36 years in federal prison. His friends, family, and larger community celebrate.

And We have an urgent request.

In order to bring Baba Mutulu home to his family in California safely and comfortably, We must raise at least \$100,000 to cover several critical costs, including 1) ground transportation from the prison to the airport, 2) medical air transport from Kentucky to Los Angeles to be reunited with his family, 3) adding a wheelchair accessible ramp and other modifications to his home, 4) healthcare to address existing and emerging urgent medical needs, and 5) other costs associated with him returning home.

The will of many can contend with any request. That is affirmed with us bringing him home. Now We must meet the realities of actually having him come home!

CAN YOU DONATE TO SUPPORT?

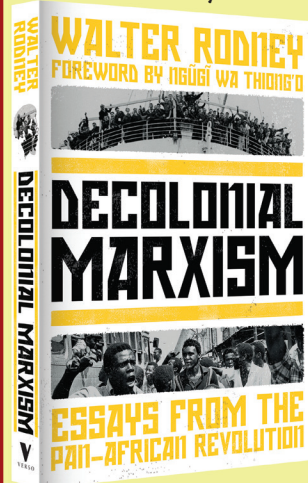
Please contribute to Friends and Family of Mutulu Shakur here:

mutulushakur.com/support

THANK YOU!

New Writings from Walter Rodney

Guyanese scholar-activist Walter Rodney, who studied and taught at university level across the Caribbean, Europe, and Afrika, left a



copious archive of scholarly writings, many of which are new to the general masses. Rodney is widely known for his classic 1972 book *How Europe Underdeveloped Africa*, which remains the standard text to unpack the politico-economic state of Afrika relative to the colonial pillage by Europe of the continent. In this new collection of writings that comprise *Decolonial Marxism*, Rodney focuses his understanding and application of marxism, including the analytical tools of historical and dialectical materialism to the anti-capitalist and anti-colonial struggles of his day, which persist to the present.



We Want Freedom Any-Way for Mumia

By Mutulu Shakur - November, 1994

So you say, at last this period has passed,
they lost

We must kill him, He must pay
The words he spoke taught too much
Shed the light, Exposed the truth
WE WANT HIS FREEDOM ANY-WAY

Of course, the power remains the same
Contradictions, Are we to ignore?
Victory? There are many objectives
Fighting within the void of unpredictability
WE WANT HIS FREEDOM ANY-WAY

Shame! Of what?
Truth will raise the light he illuminated
Move! Oh, yea, that's the way
Reality! Fearless, Tears are no answer
Just fuel
WE WANT HIS FREEDOM ANY-WAY

We wouldn't then, And we won't now
Condoned the killings of our future
Fearlessly we march, sign and draw
To **DAMN** with the consequences
WE WANT HIS FREEDOM ANY-WAY

We want our freedom any-way
Here comes the light - yes. And the wind too
Oh, It's not the light, but the breath of its
glow
Oh yea, the wind must blow
WE WANT HIS FREEDOM ANY-WAY

I'll take my chances to join the fight
We must! We have no choice
For victory is in the fight
The results are the reward
In the star chambers of death
You mix the Confused, Bad and Deviant
With the Just and Righteous
Oh, Know we're not confused
What must be said is that there is a difference
We are the victims

We know it's never changed
Release the **DREAD** - Repent the abuse of power
WE WANT HIS FREEDOM ANY-WAY

The gas, The chair, The needle
You won't cleanse your hypocrisy that way
The battlefield of **HUMANITY** challenges your
genocide
We beg not
Our spirit calls out to a higher Authority
We are not ashamed
It's been our companion against all odds.
The passion & justice of our conviction cleanses
our concern
WE WANT HIS FREEDOM ANY-WAY

We've come too far to submit
Patty Rollers - Whippings - Hangings too
DAMN THOSE SHIPS
Hold fast my Brother, We can see your light
Of course the light will be lit again
WE WANT HIS FREEDOM ANY-WAY

**FREE MUMIA
AND ALL
POLITICAL PRISONERS
AND
PRISONERS OF WAR!**

