

SPRING 2017, Vol 1, No. 1

# NEW AFRIKAN VOICE

Revolutionary Views & News of the Obadele Society

# Obadele Society:

*Pursuing nationhood from one generation to the next*

*From one generation to the next is how We must move, until the nation is sovereign. – Atiba Shanna*

In 1968, some of the most prominent and promising grassroots leaders from across the American empire at that time convened in Detroit for the Black Government Conference hosted by the Malcolm X Society. Led by Gaidi and Imari Obadele, formerly of GOAL (Group on Advanced Leadership) and close associates of Malcolm X, the Malcolm X Society was organized to preserve, study and advance the legacy of the slain revolutionary leader.

Imari Obadele took the lead with the 1966 publication of a 44 page booklet, *War in America: The Malcolm X Doctrine*. In it, he distilled the core ideas of Malcolm X from the last period of his life into a nationalist strategy for liberation. The booklet

was influential in shaping the outcome from the Black Government Conference, which was the formalizing of the Republic of New Afrika and issuing the New Afrikan Declaration of Independence. Malcolm X championed land as essential to nationhood.

***As the Malcolm X Society preserved and advanced the legacy of Malcolm X, the Obadele Society seeks to preserve and advance the legacy of the Obadele brothers.***

He also recognized the importance of elevating the struggle beyond civil rights to the level of human rights, which enables freedom fighters to seek support in the international arena.

Of course, the ideas and strategy of neither Malcolm X, the Malcolm X Society, or the Republic of New Afrika were new. Black people have long struggled for and understood land and self-determination

to be prerequisites for the existence of true freedom, as exemplified in the legacies of the maroons/outliers, Tunis Campbell, Henry Adams, Benjamin ‘Pap’ Singleton, Afrikan Blood Brotherhood, League of Struggle for Negro Rights, Harry Haywood, among many others.

As the Malcolm X Society preserved and advanced the legacy of Malcolm X, the Obadele Society seeks to preserve and advance the legacy of the Obadele brothers, the signers of the New Afrikan Declaration of Independence, and all true nationalists throughout our long and protracted struggle for freedom and a higher quality of human life.

In forthcoming editions of the *New Afrikan Voice*, we will be using our pages to educate, inform and provide ideological direction from the perspective of the New Afrikan Independence Movement.

***REBUILD TO WIN!***

## 50th New Afrikan Nation Day returns to Detroit for 2018

March 31, 2018, will mark 50 years since the New Afrikan Declaration was drafted and signed at the Black Government Conference in Detroit. While the goal of national independence for the U.S.-born descendants of enslaved Afrikans on land of our own has not been achieved it remains the central objective of the New Afrikan Independence Movement.

Nationalists from across the U.S. will return to Detroit under the theme of “Past,

Present & Future” next year to reflect upon past efforts and to reinvigorate with fresh ideas as we seek to rebuild a promising liberation movement that is rooted in historical aspirations and human rights, grounded in international law and solidarity.

NAND 2018 will also host a ceremony to honor original signers of the Declaration of Independence and veteran nationalists from early years of the Republic of New Afrika.

***FREE THE LAND!***

### STUDY & STRUGGLE!

The Obadele Society believes that effective struggle requires a solid and even grasp of issues and ideological concepts among the people are essential. Therefore, We’ll be hosting a series of political education sessions during the spring and summer seasons.

If you want to participate and receive advance notification once study sessions are scheduled, send a text message to (313) 285-8450.

## NEW AFRIKAN FAMILY DAY A SUCCESS



Multiple generations of New Afrikan families converged on Detroit’s eastside for the first annual New Afrikan Family Day event on July 31, 2016. Organized by the Obadele Society, the day-long event sought to highlight and celebrate the family as the foundation of the nation.

Food and festivity characterized the day-long neighborhood festival, as children and adults alike engaged in a wide range of outdoor activities, including live deejay, table games, water sports, bounce house, train, athletics, contests, food, and more. The community came together as one big family in a safe, wholesome, and inter-generational space.

“We live in a period where ‘broken’ families have become the norm,” explained Ikemba Sekou Agulu of the Obadele Society, pictured above (2nd from right) with his family. “Our desire is to raise the profile and importance of the family unit to the liberation process.” (SEE MORE PHOTOS INSIDE)

**Support NEW AFRIKAN FAMILY DAY 2017 on Sunday, July 30 by sending donations to [GoFundMe.com/NAFD2017](https://www.gofundme.com/NAFD2017) – 100% proceeds go towards New Afrikan Family Day expenses.**



# Supporting Our Captive Freedom Fighters

*Kuwasi Balagoon.  
Ahmed Evans.  
Ajamu Nasser.  
Merle Austin Africa.  
Teddy 'Jah' Heath.  
Albert 'Nuh' Washington.  
Hugo 'Yogi' Pinell  
Mondo we' Langa*

I know most of the readers probably don't know the names of the aforementioned. They aren't as popular as Beyonce, Lebron James or Barack Obama. The truth of the matter is, they aren't even alive. They are dead. They all died while in prison although none of them were criminals.

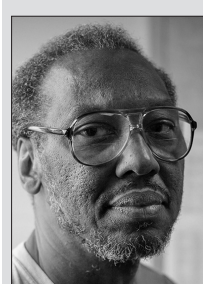
It is Sunday morning as I begin to write this article and I really hate to come across as blasphemous. But I can't help but reflect on the millions of Black people packed into the many churches, big and small, throughout Detroit – and, even, America – singing praises to Jesus, a man whose reputation is known throughout the world for his good deeds as a servant of humanity.

For those who believe, Jesus died for our sins.

***Kuwasi, Ahmed, Ajamu, Merle, Jah, Nuh, Yogi, and Mondo died for our freedom.***

Along with Sundiata Acoli, Mutulu Shakur, Sekou Odinga, Mumia Abu-Jamal, Ruchell Magee, Jalil Muntaqin, and Russell 'Maroon' Shoatz, and upwards of a hundred others, they were political prisoners and/or prisoners of war. They were casualties of a struggle that sought to improve the quality of life for Black people in America. Most of them were, at some point, members of the Black Panther Party or Black Liberation Army. And, like Jesus, they took courage in hand and confronted the priests and money-changers in defense of the poor, oppressed and exploited.

Unfortunately, they were *forced* to become martyrs. I say "unfortunately" because they didn't seek to die in captivity. They died because the Black community turned our backs on them.



**Political Prisoner Update:** Political prisoner ZOLO AGONA AZANIA was released on Feb. 6 after more than 35 years of unjust captivity. Originally faced with death penalty in a Gary, Ind., police shooting during an expropriation, he overturned death penalty charges twice before courts remanded him to a dated sentence that he completed. ***Zolo is Welcome Here!***

We forgot they were in prison. After our children began receiving free lunches at school, we didn't need the Breakfast Program, initiated by the Black Panther Party anymore. After many of us began to get "better jobs," we drew a distance between ourselves and the rabble-rousers, although the better jobs were a concession, a compromise from the big business. If more Blacks made more money, who would be so foolish to bite the hand that feeds? But, today, most of us remain poor or a paycheck from homelessness while we continue to ignore the plight of those who sacrificed themselves for the betterment of the group – our Political Prisoners and Prisoners of War.

We pray to a God that we can't see while refusing to help those who we can see.

Please do not misunderstand me. My intention isn't to bash anyone's religion. I believe in the Creator of the Universe. Rather my intention

is to persuade you – the reader – to understand the seriousness of this issue. If we do not stand up in support and defense of those who were so generous with their lives, their freedom, then many more of them will die in prison.

Among our political prisoners and prisoners of war, many experience illness and get inadequate medical care. Immediately coming to mind is Robert Seth Hayescaptive since 1973), who has been diagnosed with Type II Diabetes and suffers from Hepatitis C; Mumia Abu-Jamal (captive since 1981), diagnosed with an aggressive form of Hepatitis C; and Jamil al-Amin (captive since 2000), who suffers from smoldering multiple myeloma and Sjogren's syndrome. In 2013, Hernam Wallace, a former Black Panther and one of the 'Angola 3,' was released from prison after pressure from Amnesty International. He was 71 years old, suffered from lung cancer, and died only three days after being released.

Why must those who gave so much of themselves for us suffer in degraded isolation?

Our voices, our energy, our support must be felt by the government and prison officials. We should be demanding their immediate release. At the least we should insist on their right to just and adequate health care while remaining in captivity.

Please don't assume that just because most of these freedom fighters have served over 20 years that they are guilty of the charges used to imprison them. Gerinomo ji-Jaga, who lost 27 years, and Dhoruba bin-Wahad, who lost 21 years, both were members of the Black Panther Party when they were railroaded into prison as casualties of the FBI's infamous counterintelligence program (COINTELPRO). After decades of captivity, both eventually obtained documented evidence that proved their innocence and U.S. government malfeasance. Evidence that had been deliberately withheld by the same government.

But let's be clear, the results of COINTELPRO was perfectly aligned with its purpose, which was, according to an internal FBI memorandum dated

**(Cont'd on page 10)**



# Why we call ourselves New Afrikan

New Afrikan is our national identity. It is the nationality, the national name of the descendants of those Afrikans who were captured and enslaved in what became North America. Unlike other names used through the years, only New Afrikan embody both the history and aspirations of those Afrikan people in America who have, from one generation to the next, struggled for self-determination.

When Europeans came into Afrika they encountered a free people. Our ancestors derived from a variety of ethnic cultures from along a nearly 5,000 mile coastline and hinterland. These Afrikans spoke many different languages and maintained many different cultural traditions. They possessed free names such as Ewe, Hausa, Angolan, Twi, Senegalese, and Ashanti.

Once these Afrikans were herded onto the ships of the European slave traders, the ethnic/tribal distinctions between them began to fade. Facing a common enemy and a common destiny, these Afrikans began a process of becoming a single people, a new Afrikan people.

The process of becoming New Afrikan was accelerated on the slave plantations of America as our Afrikan ancestors were forbidden any practice or attachment to their native cultural traditions. These Afrikans became a new people in North America, as each new generation were born into a struggle characterized by their never-ending pursuit for survival, freedom and human dignity. A struggle that has continued until today.

It must be bore in mind that the new Afrikan identity was evolving simultaneous to the growth of a new European identity: Americans. Beginning as a colony of England, it wasn't long before the English settlers went to war against their motherland to defend their right to go a different way. The United States of America was born from that war. Its never ending pursuit of land conquest ("manifest destiny") resulted in widespread genocide against Native Nations, while

the enslavement of captured Afrikans represented the economic foundation of the new European empire.

Side by side, two new identities were evolving, one as enslaver, and the other as the enslaved; one as American, and the other as New Afrikan. Two

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distinct realities of two distinct peoples.

Throughout the history and struggle of the enslaved Afrikans, many have sought to return to Afrika or some other congenial territory outside the United States. Many others have sought to stake their claim to the land where generation upon generations of Afrikans have been buried. The same land where Afrikan blood, sweat and tears fertilized the soil that grew the cotton, tobacco, and timber that enriched the settler Americans. Many New Afrikans have regarded the land of the black belt as sacred land.

In 1968, more than 500 descendants of these enslaved Afrikans, representing a rich cross-section of religious traditions, political ideologies, and organizations of labor organizers, students, and grassroots activists, met in Detroit where they recognized that none of the names used to identify our people through the years – Negro, Colored, Abyssinian, Ethiops, Black, or Afro-American – spoke to our national aspirations. As such, they collectively embraced NEW AFRIKAN as our national name.

They recognized that those of us

who descended from those enslaved Afrikans were not Americans, that we had our own, unique identity. They recognized that we were a distinct NATION within a nation, in a relationship best characterized by colonialism. The only way to end that colonial relationship is to free the nation by pursuing NATIONAL IDEPENDENCE on the sacred land known as the Black Belt South. Hence the slogan, FREE THE LAND!

*“The question of national identity is uniquely important to Afrikans in the U.S., unlike most peoples who struggle for national liberation. The colonization of Afrikan peoples in the western hemisphere was facilitated by forms and techniques of oppression which were designed to undermine or destroy our original identities as peoples – peoples who shared similarities with each other, and who shared differences from the people of the oppressive settler colonies.*

*So long as we maintain our sense of similarity between ourselves and the sense of difference from the oppressor (and the sense of dignity inherent in our sense of separate identity), then we will continue to resist oppression and fight to regain our independence as a people – a people separate and distinct from the oppressive state.*

*A distinct national identity of New Afrikans, when expressed by us as a group/people/movement, characterizes the fundamental contradiction which exists between our nation and the u.s. Settler-imperialist state. Our form of national identification signals: 1) the actuality of our separateness; 2) our desire to be free of the culture of the U.S. And to be free of its jurisdiction.”*

—Owusu Yaki Yakubu

## Why i stopped voting in all U.S. elections

By Kwasi Akwamu

There has never been a moment in the history of our people in North America where We did not experience oppression.

While We have succeeded in electing candidates that We felt represented our best interests, none have proven effective in advancing any significant change in our status as a colonized nation. We've occupied every office from precinct delegate to president to no avail.

Voting in this sham democracy is a class-based tool to benefit only middle-class and upper-class folks. Only small pockets of black people ever benefited.

With respect to history and all who made the penultimate sacrifice to advance our quality of life and to protect our general humanity, but We must understand that VOTING was *never the goal. The GOAL was to place people in positions that could alter our lives for the better, to put a halt to the disparities and discrimination We faced every day.*

Our oppressed reality persists. It is *not* because We decline to vote. Rather the decline in voting followed the lack of meaningful results from voting.

But ultimately, i might add, when We vote in American elections We are *legitimizing* the very existence of America (a settler society borne out of genocide and brutal exploitation of New Afrikans, Native Nations, and others); it persists due to a continuation of the same in all corners of the world.

Electing Barack Obama, for instance, did absolutely nothing to reduce the body count of New Afrikan men, women and children who were slain by terrorist police. Violent oppression seemed to increase when in fact it has been a continuous experience since the first ship of captured Afrikans landed in Virginia.

Voting cannot stop the evil spirit of a person with murderous intent. It can't ensure the employment of people in the care of families. Only POWER OVER OUR OWN LIVES, only organized SELF-DETERMINATION can guarantee the life We think We deserve. That is why our primary trajectory must be to **FREE THE LAND!**

# What does it really mean when We say we are a “nation-within-a-nation”?

We really need to clarify what it means to refer to New Afrikans as a “nation-within-a-nation.”

What is often missed in using that phrase is that it describes two distinct nations in general, and implies the nature of the relationship between two nations in particular. The relationship is COLONIALISM, wherein one nation is dominated and exploited to enrich and benefit the colonizing nation. The phrase “nation-within-a-nation” pre-dates the 1968 New Afrikan Declaration of Independence and the New Afrikan Independence Movement. I’ve traced it as far back as Martin Delany in 1850s, and we know both Marcus Garvey and Elijah Muhammad used it.

During the 60s and 70s, referring to our people as an internal colony was very common. However, far too many saw black power in terms of “community control,” or control of

the institutions (businesses, schools, police review boards, city council, etc) wherever we resided in significant numbers. That initiative dovetailed into the civil rights push for voter participation and election of black candidates. It worked. We’ve elected black faces to every level of office

all about building our internal group power so that we can have greater influence *in America* “like” the Jews, Asians, etc.

Because we didn’t wage ideological struggle against the phrase “nation-within-a-nation” back then, it evolved into a tool to advance NEO-

seeking to be freed from: capitalism. Martin Delany was a repatriationist too; before civil war broke out, he was in West Afrika negotiating for land. Because he shifted gears so fast when civil war broke out, we can’t be so sure whether Delany would have pushed for a total repatriation of ALL Afrikans, including those who were enslaved, or whether his focus would have sought to build a colony of repatriates similar to what was done in Liberia a little bit earlier. But he was truly committed to Afrikan liberation and was the first I’ve heard use that phrase.

A number of words and phrases used as part of the liberation struggle, particularly to give understanding and/or define objectives, are abused to a point of actually serving to undermine or cause confusion. These include “buy black,” “black power,” “black liberation,” “reparations,” among others. While they appear on the surface to represent our interests, without waging ideological struggle to overcome the weaknesses built-in these terms, the abstract nature of these terms enable multiple interpretations, and therefore multiple agendas, including agendas that perpetuate the status quo.

It is our duty to use terminology that speaks clearly to our short and long term objectives, terminology that cannot be co-opted by NEO-COLONIAL forces. In revolutionary struggle, we must engage the principles of criticism and self-criticism in a pursuit to clarified understanding. All ideas, concepts, actions, and persons should be subjected to this criticism, not for the sake of criticism but in pursuit of a higher truth and a broad, unified understanding among our people.

**FREE THE LAND!**

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**Because we didn’t wage ideological struggle against the phrase “nation-within-a-nation” back then, it evolved into a tool to advance NEO-COLONIALISM.**

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within the settler empire within a relatively short span of 50 years, but at the same time we lost momentum to LIBERATE the colony from America. Instead, we became further entrenched as an appendage of America, and being a “nation-within-a-nation” became

COLONIALISM, which is what it has represented historically with only a few exceptions (notably the RNA and affiliate organizations and the Afrikan Blood Brotherhood back in the 1920s). Black people who did not seek national independence used the term to further advance the agenda of integration and growth of a black middle class, which evolved its leadership position to protect its interests while ignoring the pleas and interests of the more deeply oppressed masses of New Afrikans. These black faces in high places became representatives of American colonialism, and continually sell false dreams of democracy, equality and justice under the law.

Of those who most prominently used the phrase “nation-within-a-nation,” Elijah Muhammad was the only one who actually declared an interest to separate on land that we governed. Of course, due to the messianic nationalism of the Nation of Islam, its influence was limited among the masses of New Afrikans, most of whom adhered to Christianity. Garvey was a repatriationist, one whose liberation model was merely a blackface duplicate of the system we were







### HWE MU DUA “Measuring Stick”

West Afrikan Adinkra symbol  
of examination and quality  
control.

This symbol stresses the need  
to strive for the best quality,  
whether in production of goods  
or in human endeavors.

In a revolutionary culture,  
**CRITICISM &  
SELF-CRITICISM**  
are core values. It is only  
through the responsible practice  
of these values that we can  
effectively:

- **discover** truth
- **overcome** mistakes &
- **resolve** contradictions

### New Afrikan Voice

is a free quarterly publication by  
The Obadele Society.

#### Article Submissions

We welcome news, editorial and feature  
articles/photos from members of the  
community. We reserve the discretion in  
determining articles/ads to be published  
in our pages.

#### Advertising (per issue)

Quarter Page - \$65  
Half Page - \$100  
Full Page - \$150

#### Submission Deadlines for Articles and Advertising

Spring - March 1st  
Summer - June 1st  
Fall - Sept 1st  
Winter - Dec 1st

For more information on advertising,  
article submissions, *or how to help  
sustain this publication*, send email to:  
[NewAfrikanVoice@gmail.com](mailto:NewAfrikanVoice@gmail.com)

# BLACK IDEAS MATTER

BY MALIK YAKIN

The current resistance movement  
against police murder and inequities  
in the so-called “justice system” has  
affirmed in a loud clear voice that  
Black Lives Matter! I stand resolutely  
with those who are disrupting the  
usual flow of things in order to demand  
that Black people not have to experience  
fear and intimidation at the hands of racist  
police who are part of a culture of white  
supremacy, domination and Black  
villainization.

This is a human rights struggle.  
It demands that our humanity be  
recognized and respected. It pushes  
back against policies and practices  
that cut short the quality and quantity  
of Black life. The scattered pockets of  
resistance forming throughout the  
country have the potential of moving  
beyond a loose knit movement seeking  
to reform inequities into a movement  
for fundamental, long-term change.

What we need is a movement that  
seeks to redefine power relationships;  
that seeks to empower Black people  
and others in society who have been  
historically and systematically shut  
out, exploited and disempowered. We  
need a movement that seeks to achieve  
measurable gains that improve the real  
world quality of life for the majority of  
our people. A movement that shapes a  
new society whose policies affirm that

*Black Lives Matter!*

But it is also true that Black Ideas  
Matter! The deep changes that will  
be required if humanity is to survive,  
and Black people and other oppressed  
communities are to flourish and have

**“ONE OF THE MOST INSIDIOUS  
ASPECTS OF THE CURRENT SYSTEM  
OF OPPRESSION IS AN INTENTIONAL  
AND RELENTLESS CAMPAIGN TO  
SHAPE OUR THINKING.”**

self-determination, have as much to  
do with the spaces between our ears  
as it does with economic and political  
empowerment.

One of the most insidious aspects  
of the current system of oppression is  
an intentional and relentless campaign  
to shape our thinking. Not only does  
the system of white supremacy give  
actual real world privilege to people  
who are defined as white, but it also  
imposes the values and worldview of  
Western Europe and her children on  
the rest of us.

Superior weapons can lead to the  
colonization of an oppressed people,  
but that relationship will be short-lived  
unless the minds of the people are  
colonized as well.

The suppression of the historical  
and cultural memory of the oppressed  
is a tool used to maintain long-  
term dominance over a people who  
have been militarily conquered. The

oppressed are taught to forget who  
they are and are coerced, often forcibly,  
into seeing themselves and the world  
through the eyes of their oppressors. To  
accomplish this, the oppressive system  
controls the media, popular culture  
and schools. Carter G. Woodson spoke to this  
in his 1933 classic, *The Mis-education of the  
Negro*:

*“When you control  
a man’s thinking you do  
not have to worry about*

*his actions. You do not have to tell him  
not to stand here or go yonder. He will  
find his ‘proper place’ and will stay in it.  
You do not need to send him to the back  
door. He will go without being told. In  
fact, if there is no back door, he will cut  
one for his special benefit. His education  
makes it necessary.”*

Clearly, there is a relationship  
between what we think and how we act  
and are treated by others. A necessary  
component in the struggle to ensure  
that Black Lives Matter is upholding  
the fact that *Black Ideas Matter!*

Here’s the irony. By suppressing  
the cultural values, knowledge and  
wisdom of the oppressed, the oppressor  
also denies himself access to the rich,  
deep well of possibilities alive in the  
experiences of the oppressed. They  
begin to believe their own hype. They  
become arrogant and are convinced

See IDEAS. page 8



# FIRST ANNUAL New Afrikan Family Day

## A MONUMENTAL SUCCESS

Text by Ikemba Sekou Agulu    Photos by Kwasi Akwamu & Leona McElvene

*I believe in the family and the community, and in the community as a family, and I will work to make this concept live.*

—from New Afrikan Creed

Many Afrikan families and communities were destroyed as the result of the Trans-Atlantic Slave Trade. Today, in the 21st century, the long lasting trauma of our enslavement still effects the New Afrikan community. As we understand and act on the above precept of our Creed, it will help us bring healing to our communities. We must strive to see how our New Afrikan struggle connects us all. It doesn't matter if we are Christian, Hebrew, Muslim, agnostic, atheist, Kemetic, LGBTQ, married, single, rich, poor, etc., New Afrikans all share a common connection.

Essentially, it is "Americanism" that divides us and keeps us in competition with each other. Moving away from individualism and toward collectivism is a key component of our decolonization. Daily I meditate on how I can strengthen the connection I have with my family and the New Afrikan community at large. Whether it's sitting down at the table together as a family, or breaking bread as a community, these experiences bring us closer together.

On July 31, 2016, the Obadele Society organized the first annual New Afrikan Family Day in Detroit. This is where New Afrikans from all walks of life came together because of our common connection. There was no monetary charge, no heavy political discourse, no ideological debates, just fellowship and fun. This one day event was a small manifestation of us working to bring to life the concept of the community as a family.

**FREE THE LAND!**









## BLACK IDEAS MATTER (cont'd from page 5)

that their limited knowledge about the world is sufficient. The reality is that the solutions to many of the problems that make western systems of manufacturing, energy, food, justice, politics, economics, education and health care unsustainable lie in the values and wisdom of traditional African and other indigenous cultures.

### *Black Ideas Matter!*

Those who are most suppressed in society often possess the wisdom and insight needed to transform the society. The Black Freedom Movement movement of the 1960s served as a moral barometer that led to widespread questioning of relationships in American society and spurred the antiwar movement, the gay rights movement and the women's movement. The musicians of the accompanying Black Arts Movement challenged and transformed the melodic, rhythmic and harmonic sensibilities of western music. The movement's writers challenged the

colonizers' monopoly on meaning, turned words and phrases on their heads and in the process enriched the language.

If the current resistance movement is to morph into the powerful force that will be needed to usher in a new era of self-determination, justice and planetary stewardship, it will have to challenge many of the ideas that are foundational to western society.

Here are some ideas that need to be challenged.

**Scarcity** – Western style development is driven by the idea that there is not enough for everyone and that each family, community and nation must compete, obtain and hoard resources even if it's to the detriment of others. There is enough for everyone! But, we have to be wise and innovative in our use of resources. We have to reduce the tremendous disparity between the 1% who control nearly half of the world's wealth and the 99% of us who try to make do with the rest.

**Greeks are the fathers of philosophy** – In spite of a plethora of information to the contrary, Plato, Aristotle, Socrates and other Greeks are held up as the fathers of philosophy and science. African scholars have long ago established that ancient Kemet (Egypt) is the forerunner and fountainhead of philosophy and the other disciplines upon which the modern world is built, and that after thousands of years, the Greeks became their students.

**Food and water are commodities** – Multi-national corporations, and the governments that do their bidding, use food and water as both wealth generators and weapons. In 2013 Cargill, one of the world's largest traders of grain and other agricultural products, had revenues in excess of \$136 Billion. The two largest corporations involved in privatizing water, the French-based conglomerates Suez and Vivendi Universal, currently manage water for more than 200 million people. Access to good, clean, healthy food and water are human rights regardless of your economic status.

**Man has dominion over the earth** – Western religious doctrines and institutions have promoted the idea that humans have the right and responsibility to subdue, capture and rule the earth and the animals and plants with whom we co-inhabit the planet. This thinking is inaccurate, antiquated and will lead to our extinction. We are part of a delicate matrix of life with complex relationships that are interdependent and reciprocal.

**God, Jesus and Mary are white** – Europeans have hijacked and distorted concepts and images related to how we conceptualize the divine. We have been tricked into seeing the divine in the image of the Europeans who colonized our lands and enslaved our ancestors. This reinforces concepts like manifest destiny and white saviorism. For Black people it diminishes our belief in our own divinity and ability to shape our own destiny.

**Individualism** – Woven into the fabric of American culture is the idea that we advance in life as a result of our individual intelligence, abilities

and efforts. It ignores the systemic barriers that the majority of Black people in America experience as they attempt to improve their lot in life. It denies the role that community and cooperation play in success. Our survival is dependent upon seeing that our destinies are linked and that the group gives meaning to the individual life.

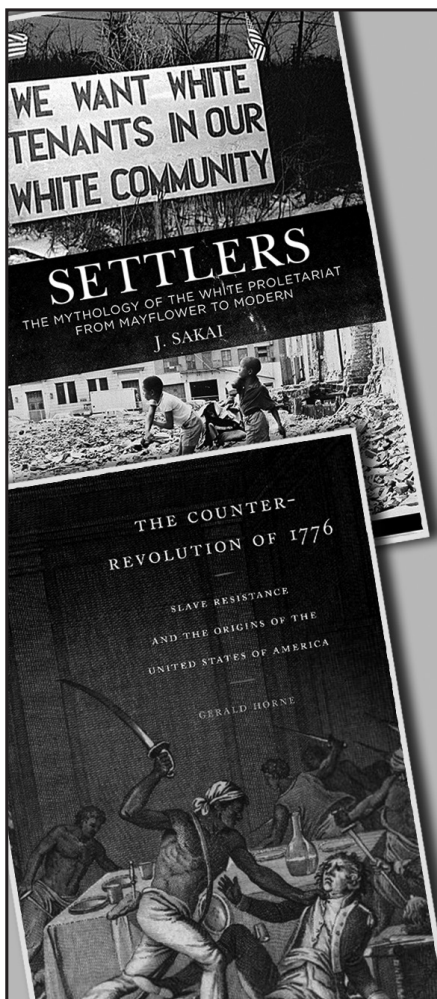
**Patriarchy** – Particularly harmful is the idea that men are somehow superior and more worthy of leadership than women; that women are evil, cursed, unclean and irrational, that women should be suppressed, controlled and decided for, that lineage should be traced through our fathers. These ideas have resulted in a system in which power is concentrated in the hands of men. The survival of humanity depends in large part upon lifting up women and unleashing the fierce power of feminine energy.

**Bigger is better** – The systems that provide energy, food and transportation are fragile in part as a result of their size. The idea that what is needed is more profit, more production and more consumption drives western development. Smaller can be better, cleaner, safer, more efficient and more easily controlled by local communities.

We must continue to advance the struggle against police murder and inequities in the so-called "criminal justice system." We need to extend that struggle to every major institution in American society, all of which are mired in the mud of the system of white supremacy. While we advance our struggle for human rights and dignity, let us also challenge the ideas that keep the system of oppression afloat.

### *Black Ideas Matter!*

*Malik Yakini is an educator, activist, musician and urban farmer who is committed to freedom and justice for humanity in general and African people in particular. He has helped to establish and lead important institutions and organizations in Detroit's African American community.*



## BOOKS TO READ

Effective struggle is rooted in knowledge and understanding of relevant issues, hence study must accompany struggle. With each issue of New Afrikan Voice, we will highlight titles that will help develop and fortify our understanding of New Afrikan nationalist struggle, particularly in areas of history and political theory.

The following titles offer fresh and liberating perspective on the origins of the U.S. and the shaping of its imperialist worldview and approach to international relations.

**The Counter Revolution of 1776: Slave Resistance and Origins of U.S.**  
by Gerald Horne (2014, 348pp)

**Settlers: The Mythology of the White Proletariat**  
by J. Sakai (2014 updated, 440pp)

**Study & Struggle!**



# The New Black Maroons to America: “We Quit!”

by Mark P. Fancher

During eight years of a black Presidency, we witnessed a police violence epidemic, the poisoning of the Flint water supply, the criminalization of black school children, and the militarization of Africa. Many who pinned their hopes on the Obama phenomenon must now decide whether the terror of systemic racial oppression and its consistent disregard for African life are best addressed through continuing pursuit of integration into the political structures and institutions of the oppressor; or by instead walking the path to independence, self-sufficiency and self-determination.

The choice is not new, and through the years Africans have had to make decisions. There were enslaved Africans who aspired to nothing greater than servitude in the slave-owner's home. At the same time there were others who looked for opportunities to kill the master and escape into the wilderness to establish communities of maroons, who made their own way and determined their own destiny.

Some who dreamed of a black nation also recognized the potential for alliances with communities resisting a common oppressor. Africans fled slave plantations and strategically joined indigenous communities. Many journeyed into dense tropical regions of Florida where they united with the Seminoles and shared with them rice cultivation techniques and other agricultural practices brought from West Africa. Historian William Loren Katz explained:

“The Seminole Nation offered their new friends some valuable gifts in return. Africans and other ethnic groups enjoyed an independent village status. Their only obligation was to pay a small agricultural tax to be used for the common defense. If Africans needed something besides freedom, it was a strong defense against slave hunters from the north, so their tax was well spent. Georgia slaveholders were soon invading Florida, seeking

their runaways, and were soon meeting a united resistance by red and black armed forces.”

After the institution of slavery was destroyed, Africans' instinct to live as independent, self-determining people persisted. In 1866, John Sanborn, the Commissioner of Indian Affairs commented: “The [formerly enslaved Africans] are the most industrious, economical, and in many respects, the more intelligent portion of the population of the Indian Territory. They all desire to remain in that territory upon lands set apart for their own exclusive use.”

The instinct to separate from oppressive forces was global. By 1955, regions of the world that had been the focus of underdevelopment and exploitation recognized their shared plight, and in much the same way that enslaved Africans made common cause with First Nations peoples, representatives of so-called “Third World” countries convened in Bandung, Indonesia. That meeting set the stage for the Non-Aligned Movement that, in response to the Cold War, established as its mission, to “create an independent path in world politics that would not result in member States becoming pawns in the struggles between the major powers.”

As we approach a new historical milestone, with most Africans perceiving as bleak prospects for integration into a new Trump-inspired political reality, advocates for self-determination may assume the idea of an alternative, independent political path will find greater resonance in the black community. However, for many, the idea of becoming 21st Century maroons may take a little getting used to.

Throughout the African World, there is a perceived unbreakable connection between black people and the empire. It is a perception inspired by misguided sentiment or ignorance or fear, or some combination of these and other factors. The idea of cutting ties with the imperialist political



structure is regarded by some as insane, or at least impractical. Thus, the task of political disengagement demands assurance that the community is not embarking on a journey into the abyss. This challenge might be met by demonstrating that disengagement from global imperialism and exploitative domestic capitalism can be followed in short order by productive engagement and alliance with other enemies of imperialism.

In the same way that enslaved Africans established alliances with indigenous peoples, there are now comparable communities around the world with whom relationships

might be established. In recent years, the appetite for such relationships has been demonstrated in various ways. Palestinian activists provided Ferguson protesters with advice about coping with teargas. Venezuela made free and affordable heating oil available to low-income communities in the U.S. Cuba has not only made standing offers to provide cost-free medical education for the youth of underserved communities around the world, but they also stood ready to send a large army of physicians into Katrina-ravaged New Orleans.

There has likewise been a

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## ■ New Afrikan Voice

### FREEDOM FIGHTERS, continued from page 2

August 25, 1967,

*“...to expose, disrupt, misdirect, discredit, or otherwise neutralize the activities of black nationalist, hate-type organizations and groupings, their leadership, spokesmen, membership, and supporters, and to counter their propensity for violence and civil disorder.*

*“The pernicious background of such groups, their duplicity, and devious maneuvers must be exposed to public scrutiny where such publicity will have a neutralizing effect. Efforts of the various groups to consolidate their forces or to recruit new or youthful adherents must be frustrated. No opportunity should be missed to exploit through counterintelligence techniques the organizational and personal conflicts of the leaderships of the groups and where possible an effort should be made to capitalize upon existing conflicts between competing black nationalist organizations. When an opportunity is apparent to disrupt or neutralize black nationalist, hate-type organizations through the cooperation of established local news media contacts or through such contact with sources available to the Seat of Government, in every instance careful attention must be given to the proposal to insure the targeted group is disrupted, ridiculed, or discredited through the publicity and not merely publicized.*

*“Intensified attention under this program should be afforded to the activities of such groups as the Student Nonviolent Coordinating Committee, the Southern Christian Leadership Conference, Revolutionary Action Movement, the Deacons for Defense and Justice, Congress of Racial Equality, and the Nation of Islam. Particular emphasis should be given to extremists who direct the activities and policies of revolutionary or militant groups such as Stokely Carmichael, H. “Rap” Brown, Elijah Muhammad, and Maxwell Stanford.”*

And so that there isn't confusion as whether or not certain types of Black people were the targets of COINTELPRO, even the late Rev. Dr. Martin Luther King, Jr., was a target. And, in all seriousness, his assassination is questionably linked to this government-sponsored attack against the Black liberation movement. Consider what a FBI memorandum dated February 29, 1968, wherein the destruction of Black leadership was articulated among its goals in undermining the Black liberation movement:

*“2. Prevent the rise of a “messiah” who could unify, and electrify, the militant black nationalist movement. Malcolm X might have been such a “messiah;” he is the martyr of the movement today. Martin Luther King, Stokely Carmichael and Elijah Muhammed all aspire to this position. Elijah Muhammed is less of a threat because of his age. King could be a very real contender for this position should he abandon his supposed “obedience” to “white, liberal doctrines” (nonviolence) and embrace black nationalism. Carmichael has the necessary charisma to be a real threat in this way.”*

Considering all that's been said, it shouldn't be difficult to step up to support our PPs/POWs. We supported Nelson Mandela. We rallied for the end of apartheid in South Africa, demanded Mandela's freedom, and embraced him upon his release after 27 years of political imprisonment. Yet, we ignore those in prison here in America who are clearly held captive due to political offenses. They aren't common criminals. Jesse Jackson traveled across the globe to free American POWs held in Bosnia. Boxing legend Muhammad Ali traveled across the globe to obtain the freedom of American POWs in Iraq, and went in 1994 to Vietnam as part of an investigating mission to locate long missing American POWs

from a war that ended over 25 years ago.

Who will speak out on on behalf of the Black PPs and POWs here in America, who fought in a struggle that continues to this day?

Who will ensure that Mumia Abu-Jamal, Zolo Agona Azania and all other political prisoners on death row won't be executed?

***What message do we send to our children when we abandon those who sacrificed in our behalf? What message do we send to those who would otherwise stand up against injustice, but who fear they may be left standing alone? What does this say to us about ourselves, our values, our priorities, our self-worth?***

I recall a passage from a book that related what I thought was a powerful message: There were a few men sailing at sea when a destructively powerful thunderstorm swept in out of nowhere. With no chance of protecting themselves against the onslaught of the storm, they all resorted to prayer. They prayed that if they were ever safely navigated back to solid ground, they would never swerve from God's will. Remarkably, they made it safely

to land. However, they had forgotten their promise as if they never had to sail again, or as if they were protected against other calamities that could befall them while on land.

That we aren't enslaved today, doesn't eliminate its possibility from our future. That we have more liquid income than yesterday, doesn't prevent the widening gap between rich and poor. That we aren't in prison for our beliefs or actions today – as harmless as they might be – doesn't mean that we can't be political prisoners tomorrow. By our own actions and inactions, we control our own destiny. However, as the late political prisoner George Jackson once stated, “we must prove all predictions about the future with action.”

Still, even for those not persuaded by what has been stated thus far, the faithful would do well to remember the mission of Jesus. According to Luke, chapter four, Jesus said that he was sent to heal the brokenhearted, preach deliverance to the imprisoned, restore vision to the blind, and set free those who are injured. So, if you are a true believer, let Jesus be your role model and example.

***Free all our political prisoners and prisoners of war!***

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### MAROONS, continued from page 9

perception that Africans in the U.S. are uniquely positioned to return the favor of these gestures of solidarity by championing within this country the struggles of peoples beyond U.S. borders. This has certainly been true with respect to the Palestinian cause, efforts to end the economic isolation of Cuba and Zimbabwe, and the ongoing struggle to dislodge U.S. military troops from Africa.

In addition to relationships with progressive countries in the western hemisphere and any movement among the First Nations that might grow out of the Standing Rock experience, there are progressive to revolutionary forces in various parts of Africa with whom western black communities might make common cause. The consolidation of these relationships

into a global network that has its own politics, trade arrangements and diplomatic relationships can enhance prospects for the attainment of long-term goals like the establishment of a continent-wide African super state and the eventual triumph of the world's revolutionary forces over imperial power.

When it comes to politics we don't have to accept the programs of the Democrats, Republicans or any other players in a rigged political process. Like the maroons we can say no thanks to all of it.

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*Mark P. Fancher is an attorney who writes periodically for Black Agenda Report. He can be contacted at [mfancher@comcast.net](mailto:mfancher@comcast.net)*



# New Afrikan Declaration of Independence

*We, the Black People in America, in consequence of arriving at a knowledge of Ourselves as a people with dignity, long deprived of that knowledge; as a consequence of revolting with every decimal of Our collective and individual beings against the oppression that for 300 years has destroyed and broken and warped the bodies and minds and spirits of Our people in America; in consequence of Our raging desire to be free of this oppression, to destroy this oppression wherever it assaults mankind in the world; and in consequence of Our indistinguishable determination to go a different way, to build a new and better world, do hereby declare Ourselves forever free and independent of the jurisdiction of the United States of America and the obligations which that country's unilateral decision to make Our ancestors and Ourselves paper-citizens placed on Us.*

## New Afrikan Creed

*i believe* in the spirituality, humanity and genius of Black People, and in our renewed pursuit of these values.

*i believe* in the family and the community and the community as a family, and i will work to make this concept live.

*i believe* in the community as more important than the individual.

*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.

*i believe* that the fundamental reason our oppression continues is that We, as a people, lack the power to control our lives.

*i believe* that the fundamental way to gain that power, and end oppression, is to build a sovereign Black nation.

*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 for Us to use as a people.

*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 the land independent, and that, after the vote, We must stand ready to defend ourselves, establishing the nation beyond contradiction.

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.

*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.

*i will* follow my chosen leaders and help them.

*i will* love my brothers and sisters as myself.

*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.

*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.

*i will* be patient and uplifting with the deaf, dumb and blind, and i will seek by word and 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 the pain of disgrace and banishment if i prove false. For, i am no longer deaf, dumb or blind. i AM, by the inspiration of our Ancestors and the grace of our Creator a New Afrikan!

*We claim no rights from the United States of America other than those rights belonging to human beings anywhere in the world, and these include the right to damages, reparations due Us for the grievous injuries sustained by Our ancestors and Ourselves by reason of United States lawlessness.*

*Ours is a revolution against - Our oppression and that of all people in the world. And it is a revolution for a better life, a better station for mankind, a surer harmony with the forces of life in the universe. We therefore, see these as the aims of Our revolution:*

- To free Black People in America from oppression;
- To support and wage the world revolution until all people everywhere are so free;
- To build a New Society that is better than what we now know and as perfect as man can make it;
- To assure all people in the New Society maximum opportunity and equal access to that maximum;
- To promote industriousness, responsibility, scholarship and service;
- To create conditions in which freedom of religion abounds and man's pursuit of God and/or the destiny, place and purpose of man in the Universe will be without hindrance;
- To build a Black independent nation where no sect or religious creed subverts or impedes the building of the New Society, the New State Government, or the achievement of the Aims of the Revolution as set forth in this Declaration;
- To end exploitation of human by human or the environment;
- To assure equality of rights for the sexes;
- To end color and class discrimination, while not abolishing salubrious diversity, and to promote self-respect and mutual respect among all people in the Society;
- To protect and promote the personal dignity and integrity of the individual, and his natural rights;
- To assure justice for all;
- To place the major means of production and trade in the trust of the state to assure the benefits of this earth and man's genius and labor to society and all its members; and
- To encourage and reward the individual for hard work and initiative and insight and devotion to the Revolution.

*In mutual trust and great expectation, We the undersigned, for ourselves and for those who look to us but who are unable personally to fix their signatures hereto, do join in this solemn Declaration of Independence, and to support this Declaration and to assure the success of Our Revolution, We pledge, without reservation, ourselves, our talents, and all our worldly goods.*

[Declared and signed in Detroit, Michigan, on March 31, 1968]





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