

Re-Build!



A NEW AFRIKAN INDEPENDENCE MOVEMENT Periodical



The Neo-Confederate Assault on Jackson, Mississippi



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The New Afrikan Creed

1. i believe in the spirituality, humanity and genius of Black People, and in Our new pursuit of these values.
2. i believe in the family and the community, and in the community as a family, and i will work to make this concept live.
3. i believe in the community as more important than the individual.
4. i believe in constant struggle for freedom, to end oppression and build a better world. i believe in collective struggle; in fashioning victory in concert with my brothers and sisters.
5. i believe that the fundamental reason Our oppression continues is that We, as a people, lack the power to control Our lives.
6. i believe that the fundamental way to gain that power, and end oppression, is to build a sovereign Black Nation.
7. i believe that all the land in America, upon which We have lived for a long time, which We have worked and built upon, and which We have fought to stay on, is land that belongs to us as a people.
8. i believe in the Malcolm X Doctrine: that We must organize upon this land, and hold a plebiscite, to tell the world by a vote that We are free and Our land independent, and that after the vote, We must stand ready to defend Ourselves, establishing the nation beyond contradiction.

9. Therefore, i pledge to struggle without cease until We have won sovereignty. i pledge to struggle without fail until We have built a better condition than the world has yet known.
 10. i will give my life, if that is necessary. i will give my time, my mind, my strength and my wealth because this is necessary.
 11. i will follow my chosen leaders and help them.
 12. i will love my brothers and sisters as myself.
 13. i will steal nothing from a brother or sister, cheat no brother or sister, misuse no brother or sister, inform on no brother or sister, and spread no gossip.
 14. i will keep myself clean in body, dress and speech, knowing that i am a light set on a hill, a true representative of what We are building.
 15. i will be patient and uplifting with my brothers and sisters* and i will seek by word and by deed to heal the black family; to bring into the movement and into the community, mothers and fathers, brothers and sisters left by the wayside.
- Now, freely and of my own will, i pledge this creed, for the sake of freedom for my people and a better world, on pain of disgrace and banishment if i prove false. For i am, by the inspiration of Our ancestors and the Grace of Our Creator— a New Afrikan.

Re-Build Collective Points of Unity

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

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

H.B. 1020

The Neo-confederate Assault on Jackson

BY N.A. FREEMAN,
RE-BUILD COLLECTIVE

On February 7, 2023 the white Republican supermajority in the Mississippi State House of Representatives voted to pass HB 1020; one of the most blatantly racist and anti-democratic bills to have been introduced in the Mississippi legislature in the post Civil Rights Movement era.

As passed by the house, HB 1020 carves out the section of northeast Jackson in which 80% of the city's white population lives and incorporates the area into the city's Capital Complex Improvement District. This bill would also extend

the jurisdiction of the Capitol Police into this expanded district and create a new, unelected court system within the city limits of Jackson that has the power to hear and resolve both civil and criminal cases.

Despite the fact that Jackson is 82% New Afrikan, the judges would be appointed by the white Republican Chief Justice of the Mississippi Supreme Court and the prosecutors would be appointed by the white Republican attorney general.

What is worse, this is to be paid for by taking approximately 20% of the tax dollars that would otherwise have been allocated to the city

of Jackson. Not only is the state of Mississippi seeking to impose an Apartheid-style legal system on the New Afrikan people of Jackson, it wants Jackson to foot the bill.

The bill, which was put forward by Rep. Trey Lamar from Senatobia, Mississippi (almost 200 miles from Jackson), was opposed by the entire Legislative Black Caucus as well as every member of the House Democratic Caucus.

Though this reactionary piece of legislation was able to pass the House, it was not able to do so without significant and growing opposition. Jackson Mayor Chokwe Antar Lumumba (son of the late New Afrikan nationalist freedom fighter Chokwe Lumumba) has come out strongly in opposition to this bill. The Jackson City Council followed suit by passing a resolution in opposition to the bill.

The bill has also led to the coming together of JXNUndivided; a coalition of grassroots activists, civil rights and advocacy organizations, and clergy. The coalition has been largely responsible for organizing the community forums, press conferences, protests, and calls to fill the galleries of the legislature.

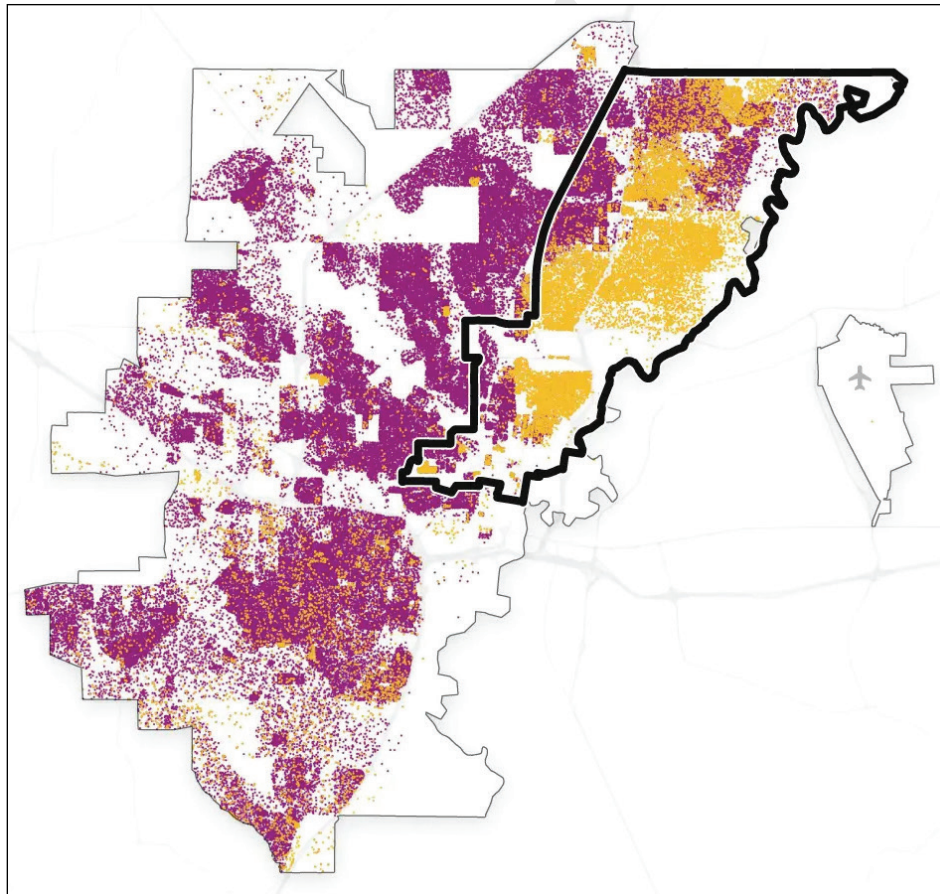


The fact that the bill and the fight against it has caught the attention of major media outlets is largely attributable to the work of the coalition.

The work of the coalition has not gone unnoticed by the white Republican state leadership. In response to the growing outrage to HB 1020, when the bill came before the Senate Judiciary Committee, the white Republican leadership there sought to make cosmetic changes to the bill to make it more palatable.

Recognizing how obviously racist the boundaries of the proposed expanded CCID were and how powerful a propaganda tool the map showing the demographic breakdown of the expanded district was for the opposition to the bill, the Senate Judiciary Committee removed the expansion of the boundaries of the CCID from its version of the bill and eliminated the new judicial district.

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H.B. 1020, *continued from page 3*

These “changes” did not make the bill any more acceptable; indeed, in many ways the bill has been made worse. The Senate version, though dropping the expanded CCID, seeks to expand the jurisdiction of the completely unaccountable Capitol Police throughout the entire city of Jackson and it would create 5 unelected “temporary” Hinds Circuit Court judges, all of whom would be appointed by the white Republican Chief Justice of the Mississippi Supreme Court through 2026. It would also allow for a new elected district court Judge for Hinds County in a district whose boundaries are to be determined later.

The JXNundivided Coalition has remained steadfast in its complete opposition to HB 1020; despite the attempts of the Senate Republicans to change a few words in order to co opt a few foolish Hinds County negroes.

The unity of the New Afrikan people of Jackson in opposition to this bill is growing. Folks who normally pay little to no attention to politics are discussing the bill in barber shops and grocery stores. Students from Jackson State, Tougaloo Milsaps and other Universities are becoming increasingly engaged in the fight.

The increasingly popular character of the opposition to this and other anti-Jackson, anti-New Afrikan bills is due in no small part to the work of New Afrikan Nationalists in Jackson; particularly those of the Malcolm X Grassroots Movement (MXGM). Members of MXGM

have been central to the work of the JXNundivided.

Cooperation Jackson (CJ), though not currently a member of the JXNundivided coalition, has also begun work to educate and facilitate organizing efforts around the legislative session.

This legislative session and the work to defeat the reactionary bills that have been put forward during it have brought the need for maximum unity of New Afrikans in Mississippi to the fore in a very real way. It has also brought to the fore the need to be better prepared to confront these challenges moving forward.

What is happening in Mississippi with HB 1020 could happen in any state in the National Territory. Every state legislature in the Territory has a white Republican supermajority. Every state in the Territory has municipalities that are currently led by New Afrikans who are at odds with the will of those legislative majorities. And every state in the Territory has a New Afrikan community with assets that the neoconfederates want to control.

Mississippi, Louisiana, South Carolina, Alabama and Georgia have legislative sessions every year. The length of the sessions are fixed by the constitutions of these states, and though the dates may change slightly, they generally occur at the same time every year (though special legislative sessions may be called). These are fights that we know are coming, we know when they're coming, and we know roughly how long they will last. We also know that given the composition of the state legislatures in every state in the National Territory, that whatever the agenda is of the Republican

Party, it will be harmful to us.

We should not allow ourselves to continue to be caught off guard by the predictable. New Afrikan Nationalists in the Territory should seize the opportunities provided by these sessions to both strengthen and demonstrate the fighting capacity of our movement.

New Afrikan Nationalists outside of the territory must amplify and support the fight in the National Territory.

The Winter 22/23 issue of Re-Build included an article entitled “Go Home,” advocating for New

Afrikan Nationalists to return to the National Territory, and to do so as soon as possible.

We know that there are obstacles to many New Afrikan Nationalists being able to relocate to the territory at present. However, not living in the territory is no excuse for not being involved in the fight.

Your bodies may be in New York and Cleveland and Detroit and Chicago, but your hearts, minds and some of your money must be with those working to build

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STOP HB 1020!



REP. TREY LAMAR



GOV. TATE REEVES



SPEAKER PHILIP GUNN

DEFEAT THE RACIST AGENDA OF THE THE MISSISSIPPI REPUBLICKKLAN PARTY!

HB 1020 WILL:

1. INSTALL UNELECTED JUDGES AND PROSECUTORS OVER THE PEOPLE OF JACKSON AGAINST OUR WILL
2. EXPAND THE POWER OF THE CAPITOL POLICE TO ARREST AND JAIL OUR PEOPLE
3. BE PAID FOR BY TAKING DESPERATELY NEEDED FUNDS AWAY FROM THE CITY AND PEOPLE OF JACKSON

The Attack on Black Studies = War on New Afrika

or

“Y'all will not use our institutions & resources to teach about the history & development of the New Afrikan Nation”

There has been an uproar in ‘Black America’ this week because leading u.s. politicians have publicly pledged to water down ‘black studies’. They want a distorted story to be told in classrooms, from kindergarten to college. They want to pretend that the u.s. is not an empire, that the u.s. is one big happy family. But, most of us know that this is a lie, and WE WANT THE TRUTH TO BE TOLD! We know that New Afrika is not “in” u.s. history, it is UNDER it!

The ‘attack on black studies’ is but one front in the ongoing u.s. war on New Afrika. To take us out

of our own history and make us be half-americans. The sad part is that many New Afrikan scholars & leaders prefer this road ‘back toward slavery’! They refuse to accept that, “The american government has been eternally hostile to Black people...

(and) We must not be afraid to teach that We are a nation...WE MUST TEACH THAT!” (Imari Obadele)

Our children see how New Afrikan people suffer here in america, and We do them a disservice when We don't give them a scientific and concrete explanation of our shituation. To add insult to injury, they see many of our rich & wannabe rich clowning and acting like it's ok to be strangled on live tv, or shot down like a dog in the street.

To paraphrase Carter G. Woodson, in ‘The Mis-Education of the Negro’, where he lays out

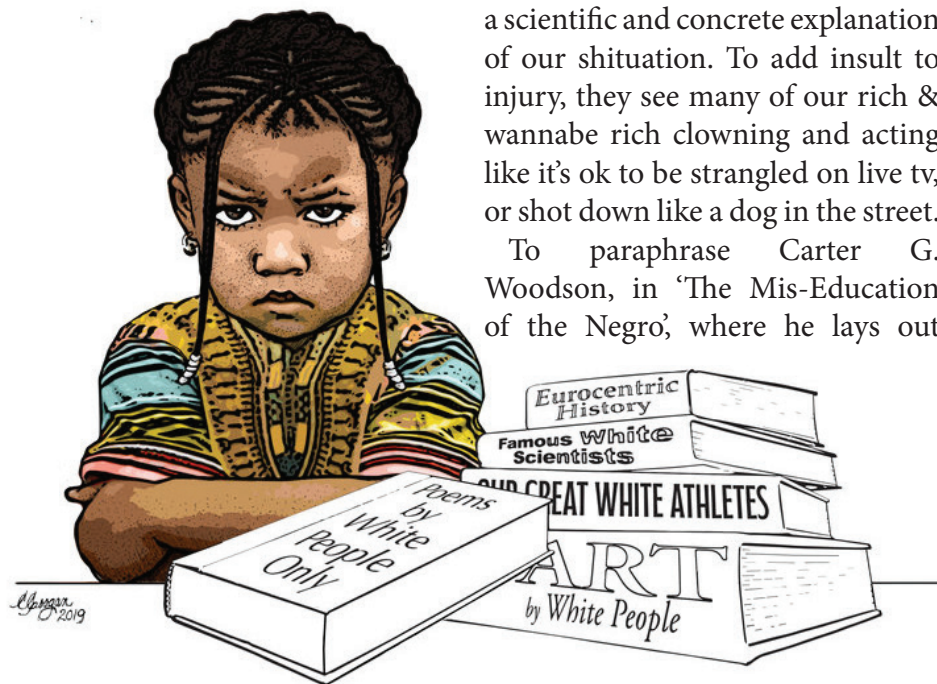
the problem of being taught by our oppressors, “An increase in numbers [of miseducated people] will be a disadvantage rather than an advantage...they will contribute to our undoing by perpetuating the regime of the oppressor”.

This is a call to New Afrikans: We must return to our roots - many of US should remember that after the founding of the PG-RNA, the COUNCIL OF INDEPENDENT BLACK INSTITUTIONS (CIBI) developed a network of schools around the empire to try to meet the educational needs of our people — the need is urgent for us to take up this task, and maintain, sustain and ingrain a national consciousness in our people!

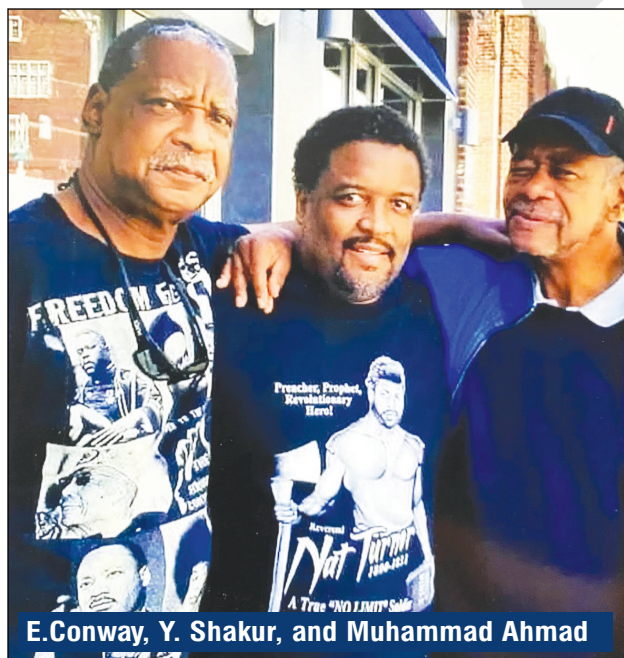
RE-BUILD!!!

WATCH YouTube :

Imari Obadele on “Malcolm X & the Reparations Movement”:
<https://youtu.be/IPbER5cZeUY>



A Tribute to a Revolutionary: Marshall Eddie Conway



BY YUSEF BUNCHY SHAKUR,
RE-BUILD COLLECTIVE

In the Black Panther Party, they used to say there are two kinds of death—to die without meaning and to die *with* meaning. On February 13 Eddie Marshall Conway passed away, and he passed away as he lived, a Revolutionary, which spoke to the *meaning* of his life.

i had the great honor of meeting Eddie through his partner Dominique at one of the BPP anniversaries in Oakland. At these anniversaries of the BPP you have a lot of gatekeepers and then you have those who are continuing the work. That's how We met, doing the work—Eddie was organizing inside the prisons and Dominique was organizing on the outside.

During those 40+ years for being falsely

incarcerated he could have easily given up, but as comrad George wrote, he remained unbroken. It was there in the belly of the beast that Eddie invited me to come visit him, and Dominique brought me there to visit him... That visit changed the trajectory of my life.

His words were beyond impactful because Our conversation was electric. Eddie was forward thinking and had poured as much as he could from his rich experience as a revolutionary into this young revolutionary on that visit behind enemy lines. i remember him saying:

“Bunchy, one of the biggest mistakes We made was neglecting Our families. Don't make that same mistake. The Black family is essential to Black liberation.”

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Who Fears New Afrikan Queers?

BY MARTE WHITE
SPECIAL TO *RE-BUILD!*

Queer people, i.e. people who aren't cisgendered, heterosexual, or otherwise able to fit within the gender category assigned to them at birth, are a population that faces oppression and discrimination worldwide. This is something that national liberation and socialist movements worldwide have had to address. The same is true for the New Afrikan liberation struggle. In order to answer the queer question in the context of the New Afrikan struggle, We must rely on materialist analysis guided by Marxism-Leninism-Maoism and Revolutionary Black Nationalism, so that We can come to a line that will move all New Afrikans, queer and cishet alike toward liberation.

PATRIARCHAL ROOTS OF GENDER OPPRESSION

Sanyika Shakur's essay, *"The Pathology of Patriarchy,"* in *Stand Up Struggle Forward*, pg. 112, offers a good starting point for analyzing the queer question in the New Afrikan context. In it he explains that patriarchy is a "male-dominated" system of oppression that "creates categories for people to fit into in order to exploit and oppress". In Sanyika's analysis queer people are oppressed because they don't naturally fit into these categories. The LA research group described the material basis for this in their book *Towards a Scientific Analysis of the Gay Question*, in which they explain that the oppression of queer people is rooted in the bourgeois nuclear family-form, which is integral to capitalism because it reproduces "the class structure in microcosm", socializes children to accept current class relations, and divides the working class along gender lines into social and private laborers, with the latter forming a reserve army of labor that can be called upon by the bourgeoisie at whim. In order for this system to work, gender categories must appear strict and immutable. Thus, queerphobic chauvinism arises as a defense mechanism for patriarchy, and thus for the bourgeoisie.

The extent of the immiseration of queer New Afrikans is evident in statistics surrounding the subject. According to a report by the Williams

Institute at the UCLA school of law 30.8% of queer New Afrikans are impoverished. Another article, this time by the *Ebony* publication, explains that trans New Afrikans in particular have a homelessness rate of 41%. In addition to this, 50% of trans New Afrikans have faced harassment at school, 15% have been assaulted at work, 38% have faced police harassment, and 20% have been physically or sexually assaulted by police. According to an article by journalist Sophie Drukman-Feldstein, 47% of queer New Afrikans have been incarcerated at some point. In prisons, as Sanyika Shakur explains in his aforementioned essay, queer New Afrikans endure violence and social ostracization, as patriarchal mores "on steroids" are "imitated and replicated" throughout these institutions.

SUICIDE AS ESCAPE FROM SOCIAL OPPRESSION

The immiseration of queer New Afrikans also has a psychological aspect. According to a study done in 2020 by the Trevor report, 44% of queer New Afrikan youth, including 59% of trans New Afrikan youth experienced serious suicidal ideations that year. Following Mao Zedong, who in his essay *"Miss Chao's Suicide,"* explained that "a person's suicide is entirely determined by circumstances", We must recognize the cause for the high rate of suicidality queer New Afrikans experience as being the horrific material conditions We must endure.

In his aforementioned essay, Sanyika Shakur rightly explains that queer people will "continue to be victimized and exploited" unless we "organize and defend" our reality because "freedom is not given or granted – it's taken". How do We take our freedom? The National Democratic Front of the Philippines, provides us a clue in their article *"The Revolution Has No Gender."* The article acknowledges the strength of "bourgeois culture" which promotes discrimination against queer people, but advances the idea that the liberation of queer people is possible through collective struggle against that culture by queer and straight people alike within the national-democratic revolution. For queer New Afrikans and Filipinos alike, the oppression of queer people is inseparable from the

national oppression and exploitation endured by the entire masses. Therefore in both cases, the only way for queer people to be free is to unite with the masses of their nation in revolution for national liberation with the ultimate goal of socialism.

TRUE REVOLUTIONARIES COMBAT ALL OPPRESSION

The struggle against queerphobia isn't something that can be put off until the establishment of socialism. The aforementioned essay by the NDFP explained that the Communist Party of the Philippines combatted queerphobia through "thorough studies, ideological remolding, and a policy guide" toward queer party members. All with the goal of eradicating gender discrimination in party ranks. The same process should go on in any New Afrikan organization that claims to be revolutionary.

Externally, the effects of queerphobic chauvinism can be combated in a multiplicity of ways. Revolutionaries could combat hunger in this sector of the population through food distribution programs, homelessness through collective housing development, and physical violence through armed defense.

SO, WHO FEARS THE NEW AFRIKAN QUEERS?

Only the reactionaries, the bourgeoisie, the white supremacists, and those who refuse to free themselves from the depraved patriarchal culture of bourgeois society need fear us — for the place of the queer sector of the immiserated masses of New Afrikans is within the revolutionary struggle for land, independence, and socialism, and for the realization of a world free from any form of oppression of man by man. Today the situation of many queer New Afrikans is dire, as many of us are fighting for our lives or even considering ending them. But tomorrow, queer New Afrikans will join the masses of our nation in rising, and utilize our collective strength to grind capitalism-imperialism to dust.

Who fears the New Afrikan queers? Only reaction does, because the revolution will welcome us. As the queer Maoist revolutionary Ka Princess said: "The revolution does not discriminate on gender. The gun has no gender." **Read unabridged article online at <https://grassrootsthinking.com/2022/10/11/who-fears-the-new-afrikan-queers/>**

Report on 1st Session Permanent Forum on People of African Descent December 5-9, 2022, Geneva

The United States – the Colonizers and Enslavers – are at it again

BY EFIA NWANGAZA, ESQ.

The Permanent Forum on People of African Descent is the United States and other European countries, former colonizers and enslavers, effort to control today's Bandung-like global reparations-centered freedom movement, evidenced by the 2001 Durban Declaration and Programme of Action (DDPA). The Forum as presently constituted, is a mechanism designed to way lay, blunt and bury the DDPA with hand-picked gatekeepers and the racist slur of "anti-semitism."

In Durban, the world – governments and civil society – reached a consensus and issued the Durban Declaration and Programme of Action (DDPA). The world declared colonialism, slavery, apartheid, and genocide crimes against humanity, without statute of limitations and a basis for reparations.

In 2001, the United States, lead by then Secretary of State Colin Powell, walked out of the Durban World Conference Against Racism. The U.S. and other European countries, former colonizers, worked to prevent the global consensus that was reached and, having failed, continue to work to undermine and bury it.

The Forum is composed of 10 members; five nominated by states and five by the President of the Human Rights Council, "in consultation with civil society." Here "Civil Society" is not limited to people of African descent, as is the case with the member of the indigenous people's forum.

While the U.S. described how it pressured governments to vote for its pick, Justin Hansford, little or nothing else is known about the other appointments. It is located in Geneva, in the Office of the High Commissioner for Human Rights (OHCHR), instead of the more accessible New York, under the Economic and Social Council. A Portuguese interpreter, for the largest African population outside the Continent, was hired and wheel chairs provided for disabled

delegates after fervent demands.

The Forum chair, Epsy Campbell-Barr is a former vice president of Costa Rica, one of the world's smallest countries and even smaller number of people of African descent; little more than 400,000, "including mixed race." Vice Chair is Alice Ange'le Nkom of Cameroon. She is the first woman admitted to practice law in Cameroon and is President of the Cameroonian Association for Defence of Homosexuality, Co-Chairperson of the Central Africa Human Rights Defenders Network, and a member of the National Democratic Institute International Working Group. (In previous reports, I mistakenly described Pastor Elias Murillo Martinez, Columbia lawyer, as Vice Chair.) The Rappateur is, Michael McEachrane, of Sweden, "mixed race, academic and activist," as of 2016, there were 110,758 citizens of African nations residing in Sweden.

Justin Hansford, USA member/Pan-Euro representative, is Director of the Howard University Thurgood Marshall Civil Rights Center. He, like Clarence Thomas, enjoys the good will and inferred credibility that comes of the use of Marshall's name. Hansford, presenting himself as a Black "liberator," dismissed the DDPA saying "I was 16 years old when it was written." A comment he now denies. Others reported he's said he "believes he can get a better deal." I reprimanded him for trying to gaslight me and others when the chair refused to take floor responses to McEachrane's attempt to limit DDPA relevance in his "interim" summary of the session's future work. "The DDPA will be applied to the extent it applies to people of African descent," he said. In a recent interview, Hansford suggested the "participation of Asians" in the DDPA consensus is basis for setting it aside. The current Forum has a full voting Chinese member.

i challenged Forum participants, in-person and virtual, to read the DDPA. Admonished them to not let fancy, obscure language, lack of

information, age, experience, and a short term promise (Sustainable Development Goals, SDG) of an immediate bowl of porridge cause us to betray our peoples. All were challenged to fully claim, affirm, and assert the Durban Declaration and Programme of Action as an expression of our human right of self-determination.

i further reminded them, "The Durban Declaration and Programme of Action is the heart and soul of this Forum, without the DDPA this is nothing more than a free trip and a talk fest. The Durban Declaration and Programme of Action is our lifeline and that of generations unborn.

HOLD ON TO IT – BLACK POWER! BLACK POWER TO BLACK PEOPLE!!! ALL POWER TO THE PEOPLE!!!" The crowd roared and gave one of two standing ovations. The call for fidelity to the DDPA rang out throughout the remaining days.

The 2nd Session of the Permanent Forum on People of African Descent is scheduled for May 30th – June 2nd, New York City, <https://www.ohchr.org/en/events/sessions/2023/second-session-permanent-forum-people-african-descent>

Efia Nwangaza, Esq., can be reached by email at: mxcentergvl@gmail.com, and can be heard online at: <https://www.blogtalkradio.com/georgejacksonradio/2022/12/22/mama-efia-nwangaza-malcolm-x-center-for-self-determination> and <https://www.blogtalkradio.com/georgejacksonradio/2022/03/04/mama-efia-nwanganza-new-afrikan-attorney>



The "Stop Formosa!" Campaign is a Battle for Land and Self-Determination

NEWS FROM THE NATIONAL TERRITORY:
REPUBLIC OF NEW AFRIKA

On an 85 mile stretch of Earth in Louisiana, from the Mississippi near Baton Rouge, to New Orleans, New Afrikans who were recently liberated from the chains of Amerikkkan color-caste colonialism (slavery), managed to buy land and found numerous 'Black Towns' as they were called. These 'Black Towns' thrived for five generations, in what was once plantation country, but is now the heart of Our Republic of New Afrika. However, since the 1990s, domestic neo-colonialism has ravaged the health of New Afrikans in towns such as 'Freetown' and 'Welcome' Louisiana. So much so, that this stretch of land is commonly called 'Cancer Alley'.

Multi-national petrochemical corporations have targeted this land in order to capitalize on various objective realities. Plentiful water, cheap land, access to natural gas, huge tax breaks and lax regulation attract these international conglomerates (Koch Industries, Royal Dutch Shell, Exxon Mobil Corp, and others). These imperialist companies have built over 200 petrochemical factories and refineries on Cancer Alley. Since 2015, seven huge complexes have been built, and five more are in the process of being built.

New Afrikan wimmin are now leading a fight to stop the fossil fuels pipelines and plants from



multiplying and further polluting the land and air within Our national territory.

Currently, a proposed Formosa chemical complex is the center of this struggle, and as is all too often the reality, the New Afrikan masses of Louisiana leading the struggle against the Amerikan corporations aren't receiving aid from the Provisional Government or other collectives of conscious citizens. The people need Our leadership to frame this struggle for what it is: a manifestation of the worldwide fight against imperialist greed as it

pertains to environmental national oppression.

Formosa Plastics Corp announced in 2018 that they would be building a 14 plant complex in St. James Parish, which is just north of New Orleans. These factories will not only spew various cancer-causing agents into the air and water, but will also produce the throw away plastics that We as a global community are desperately striving to eliminate. Every year the Formosa project will pump 800 tons of toxic chemicals, 6,500 tons of air pollutants and 13.6 million tons

of greenhouse gases into the air. Additionally, wastewater and spill dumped into the Mississippi River will further endanger sea life in the Gulf of Mexico.

Democratic Governor John Bel Edwards has given Formosa a ten year tax break totaling \$1.5 billion, which is \$1.25 million per job since Formosa has promised 1,200 jobs to boost the local economy. Instead, the New Afrikan sistahs who're leading the struggle are demanding reparations for those affected by these corporations' projects. St. James Parish is 91% New Afrikan with an average income of \$17,000 a year. Surely jobs are needed, however, 85% of employment at the plants have gone to euro-Amerikkkans.

Neo-colonial puppets have exploited the dire situation of the grassroots. Yet Cancer Alley, and St. James in particular, has 50 times the national average of cancer cases. Cedric Richmond spent 10 years in the House as a former congressman and ignored the people dying in Cancer Alley, his fellow New Afrikan people. Instead he allowed these corporations easy access to the land, while building his political career by heading the Congressional Black Caucus; he then co-chaired the Biden campaign, and is now a senior advisor to the President. What does this tell us? It should tell us, that for all the 'BlackLivesMatter' posturing done by demokkrats,

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For Clarity's Sake: Concessions Aint Change

BY KWASI AKWAMU,
RE-BUILD COLLECTIVE

"They are so used to the settler's scorn and to his declared intention to maintain his oppression at what-ever cost that the slightest suggestion of any generous gesture or of any good will is hailed with astonishment and delight, and the native bursts into a hymn of praise. It must be clearly explained to the rebel that he must on no account be blindfolded by the enemy's concessions. These concessions are no more than sops; they have no bearing on the essential question; and from the native's point of view, we may lay down that a concession has nothing to do with the essentials if it does not affect the real nature of the colonial regime."

~Frantz Fanon

i get it. People engaged in quality of life struggles need victories. We need something to keep us energized and in the fight, to know that We aren't spinning our wheels but going nowhere. Limited objective campaigns that has wide community support can boost morale and give people a great sense of their own power. It can motivate them to stay in the fight towards even greater victories in this human saga characterized by various forms of oppression, exploitation and injustice.

Even the most committed and hard core of revolutionaries need some W's on the score chart to keep heart over the long haul. And having experienced so many L's our faltering consciousness begin to confuse concessions for victories. And this is what crossed my mind when the words of Jason Perez jumped off



the pages of the latest edition of WARTIME magazine, a publication of the nonprofit *Black Men Build* organization.

It is easier for the left to imagine the end of capitalism than the end of policing.

~Jason Perez, WARTIME,
Issue No. 4

(<https://www.blackmen.build/wartime/>)

But for the sake of political clarity, We must address this. The argument of Perez suggests that if the police is de-funded, it potentially weakens the 'carceral' (police) state. He states that "the strength of any potential constituency to end capitalism is tied to the balance of forces as they relate to carceral power... because carceral power (much like imperial power) and the politics that derive from it are

incubators of right wing, reactionary politics that specifically undermine left wing egalitarian possibilities."

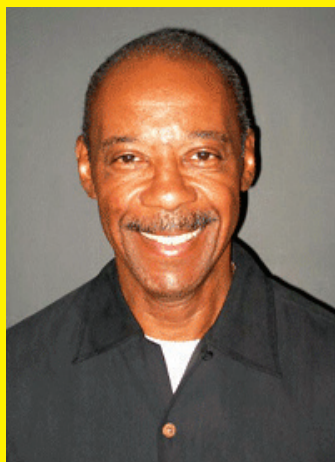
Of course, for those left wing forces that merely seek the reform of the settler state of amerikkka, that argument has body. Several major cities across the u.s. has given the impression that they were in support of shifting funds from police budgets to other social service categories, such as hiring mental health professionals for intervention, or addressing homelessness or violence prevention. In one of the examples highlighted in Perez's article, Los Angeles "defunded" \$150 million. Of course, its 2022-23 police budget allocation for L.A. is a whopping \$1.88 billion!

It looks good on paper, but when considered against the backdrop of the expanded deployment of surveillance technologies (facial

recognition, spotshotter, etc), the quiet buildup of domestic military capacity (e.g., National Guard at Camp Grayling) and massive police training centers (e.g., Cop City in Georgia), these feel-good budget cuts become no more than the *overlay for the underplay*.

We are living through a period where the capitalist superstructure is calmly recalibrating itself for greater (militaristic) control. Through a slew of foundations and nonprofits, money is being circulated on the grassroots with what seems reckless abandon. While the pandemic reduced the u.s. population by 1.12 million people in covid deaths, big capital was achieving record profits. Those vaccines weren't free but paid for at top dollar by the settler government. But the pharmaceutical companies weren't the only ones

Continued on page 18



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

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...

The basic aims of the New Afrikan Independence Movement (NAIM) are stated in the New Afrikan Declaration of Independence. The thirteen specified aims arise upon our belief that "Ours is a revolution against oppression – our own oppression and that of all people in the world. And it is a revolution for a better life..." (my emphasis)

The effort to make a revolution ...for a better life ...should be put forth **now**. The job of the NAIM is to help the people realize a better life – now. The work that NAIM cadres **should be doing** in New Afrikan communities – on a daily basis – must be work designed to improve the immediate lives of the people.

That is, NAIM cadres must **join with** the people in. struggles to make their homes and neighborhoods safe, while also educating the people on the goals and methods of the movement ... connecting daily struggles to long-range interests and needs.

Daily struggles for jobs and economic development must be undertaken, while also sharing knowledge on the evils of capitalism and the promise of socialism. Daily struggles for "political empowerment" must be conducted,

while also exposing the reality of neo-colonial oppression. and promoting the idea and the occurrence of "class suicide" among all those who aren't yet die-hard enemies of the people.

* * *

One of the aims of the NAIM is "To build a new Society that is better than what We now know and as perfect as We can make it..." When do We begin to build the new society? How do We know what to build? *How do We determine from one day to the next that progress is being made?*

Now, don't just read this & move on – **think about these questions!** Think them through is what i really mean. Start with "society" – what is it? Where does it "come from"? What is it "made of"? How does it work? **Why** does it work? Why do We need a "new" one? **When** do We begin to build? With whom do We build? **When** do We begin to build? – Vanguard cadres are "the leaders and organizers of the life of the masses" – rev. is a *social* process – a **comprehensive ... social ... process**.

The construction of the new society begins **now**. it starts with you and the things that you do or that you stop doing. The construction of the new society begins when you begin to **interact**

with others, when you begin to develop (new) relationships with others. Here are two keys, two prerequisites for the construction of a new society: 1) changing yourself; 2) working with others. There's an interrelationship here, where one **must** "follow" the other. That is, (new) societies don't emerge where individuals isolate themselves from others, fail to work with others, fail to develop new relationships, new traditions, institutions, in concert with others.

Before NAIM cadres hold another "BND" (Black Nation Day), another conference. another gathering like most of those in the past, where the same small circles come together – before anything like this, We should each go out and meet some "new" people. We should be out in the streets working with the people that We like to refer to as "deaf, dumb, and blind." We should be in the communities working "to bring into the Movement and into the Community mothers and fathers, brothers and sisters, left by the wayside." **We have left them by the wayside! Why? How?**

* * *

We left the people "by the wayside" when We allowed them to travel a path separate from ours. Aside from their own momentum, they were influenced by the oppressive state and by New Afrikan neo-colonial forces. We belittled the social, political, economic and cultural struggles of the masses because **We** were (and continue to be) the actual deaf, dumb, and blind.

We didn't *listen* to the people because (for example) they didn't "speak our language" – they didn't use our slogans ("Free The Land!") or they called themselves niggers & blacks & African-Americans rather than New Afrikans.

We didn't *speak* to the people – not only didn't We not speak to them in their language, but We spoke at them rather than to them – We didn't engage in dialogues, We didn't seek to learn about them or to learn from them, because We thought that We had all of the answers ... We were the "conscious ones," the (armed) vanguard; We held the posts of authority. We didn't talk to/with the people about the things that they felt were important, but rather We created grand schemes and tried to make them fit situations that We

didn't take the time to study.

We didn't *see* all the ways in which the people were actively **struggling** in all spheres of daily life – We didn't see the need to intervene in these struggles, to devise ways to connect the immediate demands of the masses with the strategic aims of the movement.

A "vanguard" w/out a "rearguard" is no vanguard at all – and this is our reality today. What passes itself off as a "movement" is a small number of "circles" which barely talk to or work with each other: We carry on "political actions" which are essentially developing in isolation from our people. At the same time, again, the people are carrying on struggles in all areas of social life – but their struggles don't realize their potential because, in large part, they lack their "vanguard leadership" and strategic purpose, while the would-be vanguards' "political actions" spend themselves within a few months, because they have no mass base, no mass audience, no mass participation!

How do We resolve this dilemma? We must realize that We are nothing without the **masses** of our people. We must realize that the most important issues are those that are of immediate concern to the people, and not the grand schemes that We design at our summits. The strategic aims of the movement can only be realized by winning many tactical victories, as We engage in battle over "petty" issues.

We resolve our dilemma by realizing that the movement can't be built by the small number of largely the same people that attend "BND" every year: Organizations are built by people – the more people, the larger the organizations. Fronts and coalitions and alliances and *movements* all require that We work with and for ever-larger numbers of "those left by the wayside."

i don't know how many times or in how many ways its been said: The key to building – the key to re-building – organizations, fronts, and movements, lies in learning to work ... with the people and for the people. "There are no people, yet there is a mass of people –" What the fuck does that mean?! It means We don't yet know what the fuck We're doing! nor do We know who to do it with.

We like to talk (or used to) about the people being our "mountains," and We would "climb" or "use" these mountains to realize national liberation, by employing a "mass line." To climb a mountain you gotta know the terrain, and what is our "terrain"? It's the concrete life of the masses! To **acquire** a mass line, and then effectively employ a mass line, you gotta know the concrete conditions under which the masses live; you gotta know how they think; you gotta determine who among them are the "advanced," who are the "intermediate," and who are the "backward." You have got to "go to the people, live with them" – be one of them. (You should, in fact, be more concerned about your becoming "one of them" than about trying to make them be like you, because it ain't that kinda process: We connect with them; they connect with us; We all "inner-relate" and "inter-penetrate," and in time the old & dead pass away, and the new arises.)

Another very important thing to remember is this: Our job is not to fight "for" the people, but to fight "with" the people. We don't wanna build a permanent dichotomous relation between a small group of "leaders" and a large group of "the lead." We want to help the masses realize their potential to be "leaders" and "thinkers" and

"heroes". There is an abundance of talent, skills, creativity, intelligence, and ability to lead lying "dormant" within the masses. The job of the NAIM is to awaken & orientate, to inspire confidence in the people's ability to lead themselves.

Re-Build!

Yaki (1996)

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COMMEMORATION

March 31 - April 2, 2023

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North Charleston, SC 29405

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New Afrika (Twitter)

PG-RNA.com



"REBUILDING UNITY: ON THE WAY TO PLEBISCITE"

Message to the Movement:

Is it in the Best Interest of New Afrikan people?!

"The master's tools will never dismantle the master's house."
~Audre Lorde

"Without political education, a soldier is only a potential criminal."
~Thomas Sankara

"They think being a warrior is quite enough. And yet, without discipline or direction, they'll end up washing cars, or unclaimed bodies in the city-state's morgue." ~George Jackson

The organization *Institute for the Black World* developed the question *"Is it in the best interest of Black people?"* as a synthesizing strategy to navigate the ideological tension/differences that were at the forefront of the Black Struggle. In a struggle like ours that is politically intense and protracted on so many levels it is necessary We have more questions than answers. Unfortunately, nowadays we have more answers than questions in our struggle. Having differences is not the problem in our struggle—Having a question like *IS IT IN THE INTEREST OF NEW AFRIKAN PEOPLE?*—cuts through the divisive bullshit, ideological debates, and get to the principal dynamic of are We fighting for Liberation and Independence and not just pontificating.

Questions are born out of our commitment to Study and Struggle that leads to Struggle and Study—Nowadays folks are skipping crucial steps to get to the front of the line of the struggle—After sitting in the front row listening to one of these talking head lecturers, jamming to the latest podcast dealing with race or class or gender or watching a YouTube video



getting filled up with Black rage. Yes, Black rage has sparked many moments in our struggle, but only a scientific New Afrikan mind can contribute to building a sustainable movement for New Afrikan independence that is cultivated through Black Transformation. When We study and examine our social and political history in amerikkka We can begin to achieve Black Transformation—In experiencing a Black Transformation it synthesizes the dynamics of race, class, and gender through Triple Oppression that every New Afrikan has suffered under. At this breakthrough, which is necessary to building a scientific New Afrikan mind that

is clear on our collective objective of achieving National Liberation-Independence for ALL New Afrikan people.

When We use the question *Is it in the best interest of New Afrikan people?* it centers two values. The first being that our struggle is about the people and not about Us as individuals or our organizations, and when We put our individual selves or organizations above the people We have already lost. The second is our commitment to reading because only through reading can We rebuild, reorientate, and rectify our colonial/neo-colonial minds to transform into new human beings representing the nation We are fighting to liberate. Without revolutionary values being at the forefront of how We struggle, We will continue to fool ourselves and be pawns in our oppression.

Anti-intellectualism has us out thinking ourselves because it has put us in compromising positions where many of us thinking We are outsmarting our colonial oppressors because We talk loud and militant. We are duped into being neo-colonial pawns because white hegemony is so sophisticated that it has allowed us to speak assertively at their tables of Black liberation, political education or evening calling out white hegemony. Progress is not liberation. That is why We should be asking the question of whatever We are doing is it in the best interest of New Afrikan people because it will require of us to engage in criticism and self-criticism through developing the correct political analysis in the interest of fighting for independence. Our struggle demands of each one of Us to be revolutionaries because every revolutionary is an organizer, activist, theorist or advocate—Not every activist, theorist, organizer or advocate is a revolutionary.

*Son of Ava Jo,
Yusef Bunchy Shakur*

Great Seal Manifestation

BY MINISTER BOMANI UHURU JIHAD SHAKUR,
MINISTER OF INFORMATION, PG-RNA

Great: Remarkable or outstanding in magnitude, degree or extent. powerful; influential.

Seal: The design or emblem itself belonging exclusively to the user. To grant, certify, or designate under seal and authority.

Manifestation: One of the forms in which someone or something, as a god or an idea, is revealed.

The Great Seal of the Provisional Government of the Republic of New Afrika is a “powerful, influential emblem utilized exclusively by the PG-RNA to designate its authority, as well as, New Afrikan ideas.”

Upon observing this Great Seal, all the symbols are totally enveloped in the color white. In the New Afrikan Creed it states: “i believe in the spirituality, humanity and genius of Black people, and in our renewed pursuit of these values.” The color white symbolizes purity and innocence. It is the color of the priestly attire that the Orisha Obatala wears. Obatala is the Creator of humanity and the world. To all adherents of the “Ifa” faith stemming out of Nigeria, Obatala is known as the oldest and the Father of the Orishas.

One of the forefathers of the New Afrikan Nation, Baba Oseijeman Adefunmi, was an Ifa Priest, Revolutionary, Organizer and Ordained King. He is the one responsible for bringing Ifa to the Empire (North America) in 1959 and also founding the Independent Oyotunji Afrikan Village in 1970. The color white is not only a reminder that We fight oppression via the system of white supremacy, it also reminds us of our ties to the newly termed “Afrikan Spirituality.”

The Golden Circle resonates deeply in Our story, some refer to it as history. Throughout Our glory on the continent We now know as Afrika, there was an abundance of not only gold, but precious stones. In fact, the country Ghana was referred to as the Gold Coast.

It was called the Gold Coast for two main reasons:

1. The abundance of gold that the Ashanti Em-

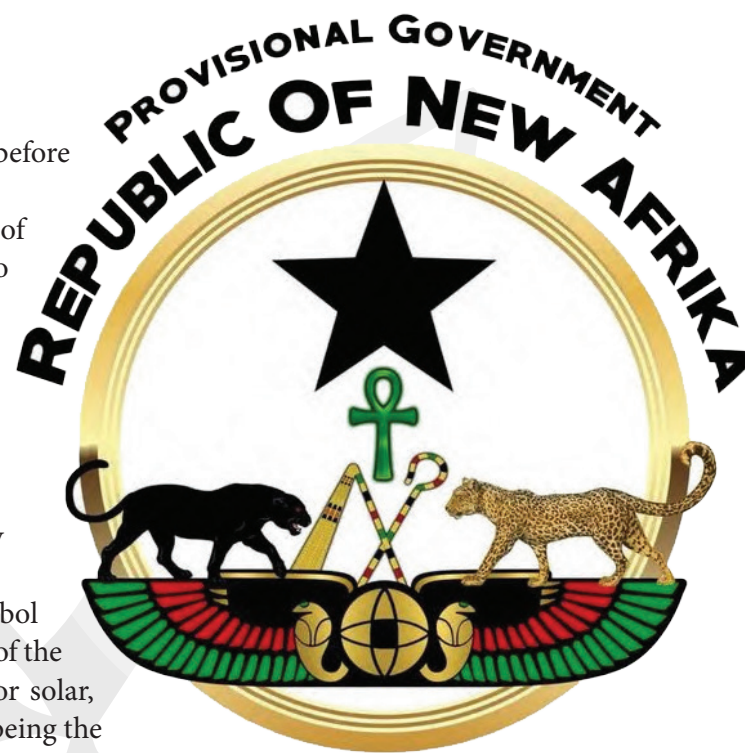
pire was known for, almost two centuries before the British took over in 1896.

2. In this region there was an abundance of human capital (human chattel slaves), who eventually found themselves in America, Caribbean, Brazil and other places throughout the diaspora. The imperialists realized the greatest form of capital is human capital. This Golden Circle urges us to reflect back to this great Maafa in the lives of Our ancestors, reminding us why We fight to “Free The Land!”

The circle in ancient antiquity was a symbol of energies as well as celestial bodies. Two of the energies it embodies are the masculine, or solar, being the sun and the feminine, or lunar, being the moon. The Golden Circle is an infinite cycle of life, power, and creativity that the PG-RNA intends to constantly represent. An Afrikan by the name of Mansa Musa was the richest person to ever live. Today the gold and treasures of Tutankhamun are a world attraction.

The Black Star is a representation of “Black Ownership.” The Black Star Line was an economic endeavor created by the Honorable Marcus Mosiah Garvey in 1919. The Black Star is a symbol that “lets us know that We must guide Our own destiny.” The Honorable Marcus Mosiah Garvey introduced the concept of Provisional Government to the masses when he co-founded the UNIA-ACL (Universal Negro Improvement Association Afrikan Communities League) in 1914 with Amy Ashwood Garvey. Marcus Garvey was the Provisional President or President General of the Provisional Government of the Universal Negro Improvement Association Afrikan Communities League. The Honorable Marcus Mosiah Garvey urged us to be the new negro, he urged us to have our own government, he urged us to have Our own army, he urged us to have “Our own men of big affairs.”

In 1957 when Dr. Kwame Nkrumah gained independence for Ghana, he took his Garveyite influences to full manifestation. He became president of the Provisional Government of Ghana, adopting a red, yellow, green flag, with a black star in the



middle of it; not to mention his push for a united Afrika.

On March 31st, 1968 in Detroit, Michigan the Declaration of Independence was signed with 200 signatures. Some of the signees include: Queen Mother Moore, Papa Henry Wells, Dr. Imari Obadele, Baba Gaidi Obadele, Dr. Betty Shabazz, Mweusi Chui (John Taylor), Baba Herman Ferguson, Mama Iyalula Ferguson, Mama Joan Franklin, Ulysses S. Garth, Baba Oseijeman Adefunmi, Baba Amiri Baraka, and many other nationalists, revolutionaries, and advocates of Nation building. We became Conscious New Afrikans, We created the New Afrikan Flag, We formed the Provisional Government of the Republic of New Afrika, We established Our own army; The Black Legion and set into motion Our men and women of big affairs. In the metaphysical world, the star represents “a microcosm within a macrocosm,” reiterating, We are a captured New Afrikan Nation within the confines of the oppressor nation.

THE GREEN ANKH

When you see pictures or even movies depicting life in Ancient Kemet (Egypt), there are many images, statues, carvings and artifacts that are of Regal Figures and Divinities holding the “Ankh.”

Continued on page 14

GREAT SEAL MANIFESTATION

continued from page 13

In the Priest Carvings known as Hieroglyphics (Sacred Writings) is the symbol or word Ankh, which means “life”.

The Ankh held as a key, signifies the opening of gates to death and immortality. The Ankh is the Key to Life, which alludes to the balance of the male and female. It shows that the PG-RNA is not sexist. There can be no Nation or better yet, New Afrikan Nation, without the Human Family or New Afrikan Family, which is seen in the symbolism of Ankh, detailing the Man, Woman and Child as an expression or symbol of Life. The Green in the Ankh signifies “New Birth, New Life, New Beginning.”

THE FLAIL AND CROOK

The Flail is an emblem of Royal Authority, held in the right hand by Kings and Queens in Ancient Kemet. It is also a symbol of Power.

The Crook is an emblem of Rulership and in the hieroglyph, it is Heka (Ruler) and it is held in the left hand. It also symbolizes government. The Flail and Crook on the Great Seal embodies four colors: Gold, Red, Black, and Green, which holds various significance. To the Rastafarians who embraced Maroon ways and life, they donned the Red, Black, and Green of Garvey, as well as the Gold. The Gold is taken from the Jamaica Flag established in 1962 after gaining independence. The Gold also signifies the “Sun”. Red signifies the martyrs of Jamaican history, from the Maroons to Garvey; their blood. Black represents the color of Afrikan descent in Jamaica. The Green is the vegetation, or land of Jamaica and it is the hope of victory over all oppression.

The Gold, Red, Black and Green is also associated with Haile Selassie, Emperor of Ethiopia known as Ras Tafari. Rastafarians take their name from him and even the colors of yellow, red, and green in the Ethiopia flag.

Queen Mother Moore along with Mama Dara Abubakari were founders and prominent members of the Universal Association of Ethiopian Women who fought and worked for reparations. Queen Mother Moore named the Army—the Black Legion. She named Our military the Black Legion after

Garvey’s military formation—as she herself, as well as Mama Dara Abubakari were both Garveyites.

THE LEOPARD

A symbol of divinity in Ancient Kemet. In various Afrikan nations and tribes it is a totem animal that is associated with ancestral spirits and greatly revered. In Afrika arose a secret society known as The Leopard Society— a warrior society who defended against slave traders and westerners. All members were known as the Leopard Men. The word for Leopard in Swahili is Chui. General Mweusi Chui, fka(formerly known as) John Taylor, is one of Our greatest and longest ranking Generals and Commanders of the Black Legion. His name means “Black Leopard.” Scientifically, a Black Leopard is a Black Panther. In 1965, the Black Panther was the symbol adopted by Alabama’s newly formed Lowndes County Freedom Organization(LCFO) to distinguish itself from the white democratic party’s white rooster. The LCFO was also known as the Lowndes County Freedom Party (LCFP), an independent, parallel political party aiming to expose and displace the white supremacist democrats “Dixiecrats”. It became known as the Black Panther Party. The LCFO/LCFP was supported by the Student Nonviolent Coordinating Committee (SNCC). SNCC was a civil rights organization of youth who embedded themselves in communities across the Southern United States. It sought to politically empower local Black communities with the use of the 1965 Voting Rights Act. SNCC was unique in its operation. It was led by an elected Central Committee composed of staffers, community leaders and activists. LCFO/LCFP held its first election in 1966. As in Mississippi and Southwest Georgia, it was confronted with the systemic and violent ways that the local and state democrat party had previously stymied Black political participation. Lowndes County Alabama was known as “Bloody Lowndes” for it’s history of terror against the Black community. Security was provided by the BPP-NY (Black Panther Party New York) or RAM (Revolutionary Action Movement) based BPP and its cohorts, founded June 1966. This BPP spread to Philadelphia, San Francisco, L.A., Cleveland, and Detroit. There existed BPP-NC (Black Panther Party Northern California) as well as BPP-SC (Black Panther Party Southern California). While the

RAM based BPP consolidated in June 1966, it had long been in consultation with the SNCC Atlanta Project (Vine City). The Atlanta Project, composed of seasoned staffers and students, was formed to support Julian Bond’s successful Special Election. Under the direction of its Project Director, William “Bill” Ware, conducted common readings and discussions which resulted in the May 1966 release of the Black Power Position Paper. After heavy resistance, SNCC Central Committee later adopted the concept and it was popularized by Kwame Ture, fka Stokely Carmichael and Willie “Mukasa” Ricks at the Meredith March.

October 1966, Dr. Huey P. Newton and Bobby Seale founded the Black Panther Party for Self-Defense(BPP-SD). In an effort to create a united front as the next phase of the civil rights movement, now called the human rights movement, Imam Jamil Abdullah Al -Amin, fka H. Rap Brown, became the BPP-SD’s Minister of Justice and also the First Minister of Defense of the PG-RNA. General Chui was Imam Jamil Abdullah Al-Amin’s Deputy Minister for Defense. General Chui took over after Imam Jamil Abdullah Al-Amin resigned. The Black Panther has been known as a symbol of death. It is referred to as a Power Animal and gives you courage to stand all alone.

Wings of Ma’at: comprise the colors of Our National Flag which are Green, Red and Black. Green is simply the Land We aim to free. Red is the Blood We must shed to gain independence. Black is the Nation of people, the New Afrikan Nation that We fight, live, and die for. The Wings are the wings of Ma’at. Ma’at, the personification of Balance, Righteousness, Truth, Justice, Order and Reciprocity. Ma’at is an ancient principle of living in the Mtr Ntr.

Sun Disk: is a symbol of the Sun associated with Aton. Aton is the Sun God. The Sun is seen as the symbol of Supreme Power.

Two Cobras: The cobra wards off evil and is a symbol of protection. It also guides the Pharaoh in the underworld.

This degree was decrypted and submitted on Mon Jan 24th, 2022

The Struggle Is For LAND and INDEPENDENCE (TSIFLI)!

Read and Approved by the People’s Center Council on December the 16th, 2022



Black Liberation Mondays

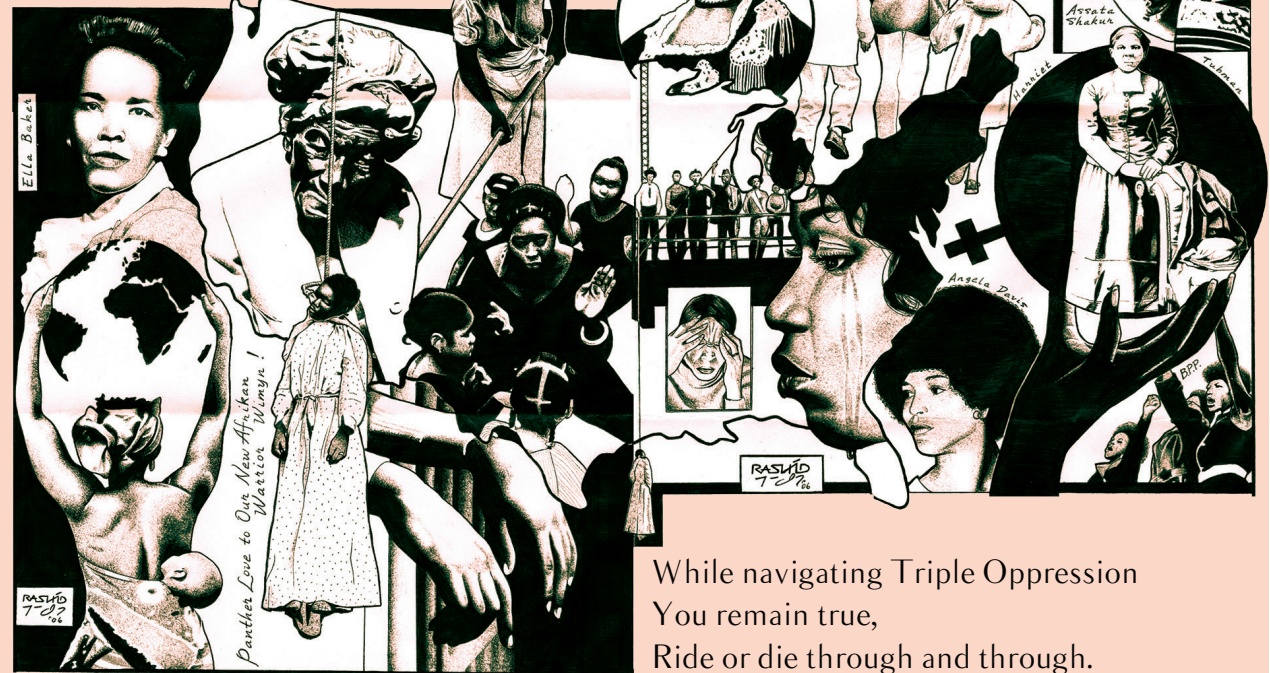
Join members of Community Movement Builders (CMB) and the Black Alliance for Peace (BAP) every Monday for a weekly Open House.

All Activists, Organizers, Advocates, and Ordinary Community Members are invited to come and build, bond, break bread, study, meet, laugh and/or relax. Organize activities, engage the community.

For more information, call (313) 459-6008. For a weekly update of scheduled events, visit the BLACK LIBERATION MONDAYS page on [f](#)



Dedication



While navigating Triple Oppression
You remain true,
Ride or die through and through.

New Afrikan woman, mother of civilization
Daughter of Republic New Afrika
Sista-Souljah to the New Afrikan Struggle
New Afrikan Queen
Desired by man
Feared for all that she stands.
You became the spoil of war
Colonialized, exploited and enslaved
Through your struggles you remained brave.

New Afrikan babies snatched from your arms
Forced to feed white babies as if they were your own.
Through stormy days and dark nights,
You gave hope and never lost sight.

Ain't i woman
Lady sings the blues
Black is beautiful becuz you radiate it
Strong times two
Fighting the good fight

Backbone to the black Liberation Movement
You birthed the Nation
Scars and sacrifices tell your testimony
All while fighting to protect your New Afrikan creations.

Some call you G-Ma
While others call you auntie, sista,
girlfriend, & wife
You are home and heaven for the hardest of us,
The peace to the storm for the rest of us
The strength for the weak
Eyes for the blind
The hope for the hopeless
As a New Afrikan woman-mother
Everything that We seek fighting for
New Afrikan Liberation...

Son of Ava Jo,
Yusef Bunchy Shakur

H.B. 1020,
Continued from Page 4

the movement on the ground in the territory. If the pandemic has taught us anything, it is the ability of folks to carry out key areas of work remotely.

New Afrikans outside of the territory must begin to play a role in New Afrika similar to that played by Irish Republicans in America towards the Irish National Liberation struggle.

Point 10 of the New Afrikan Creed says:

"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."

Point 12 of the Re-Build Collective Points of Unity says:

"We consider 'Free the Land!' to

be not merely a slogan of the Independence Movement, but a COMMAND to which We ALL are subject."

This is a critical moment in our struggle. Our movement is at a crossroad. Let us work to ensure that our actions are in alignment with the sentiments expressed in the points above.

Re-Build!
FTL!

Self-Determination
is our pre-occupation.

The Struggle is for
LAND
INDEPENDENCE
SOCIALISM!



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New Afrikan
Voting Matters
More to the
New Afrikan
Nation

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TRIBUTE TO EDDIE CONWAY, continued from page 5

i remember getting the call from Dominique, “Bunchy, Eddie and i would like for you to be part of his security because he is getting released!” i accepted the invitation without hesitation. Eddie hit the ground running. There wasn’t a day you didn’t see a smile on his face, or where him and Dominique wasn’t using their house as a base for revolution in helping folks develop their politics and providing concrete opportunities to be servants of the people.

When they weren’t organizing, they were taking long road trips across amerikkka because Eddie was a free spirit.

My phone would ring, “Bunchy what are you doing?” That would be the question Eddie and Dominique would ask me, and before i could reply, they both was saying, “Bunchy you’re coming on this road trip with Us!”



Eddie Conway walk out of prison after 44 years on a wrongful conviction in 2014 surrounded by supporters and loved ones

TO EDDIE: It was an honor how you welcomed me into your life as if i was one of your sons. Being around you was a blessing and having the opportunity to learn from you as a Panther Cub was another blessing.

Eddie, you taught me as a revolutionary how to laugh. You taught me as a revolutionary how to enjoy life. You taught me as a revolutionary being a family is essential to liberation. You taught me as a revolutionary it’s more important to be flexible rather than absolute.

As you make your transition to join the Ancestors, We honor you as the Black Panther you were...Strong, wise, gentle, loving, thoughtful, engaging and forever dedicated as a revolutionary. Please hug my mama for me.

Comrad thank you for your service and undying love for the people!!!

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FOR CLARITY'S SAKE, Continued from Page 9

killing it.

One list showed Elon Musk having went from \$24B to \$189B over a period nine months between March 2020 and January 2021; that is, during the most devastating period of the pandemic *when the entire planet was on lockdown*. There wasn't a single person worth \$165B before 2020; Amazon's Jeff Bezos was worth \$113B at start of pandemic.

While the global masses suffered in a myriad of ways during the pandemic, both Bezos and Musk indulged in space games. As soon as Bezos landed back on earth, he awarded \$200M to a Latino and a Negro to be dispersed to nonprofits who "pursue solutions with courage and civility."

Philanthropy has always accompanied big capital. It is one of the ways in which it controls and shapes society. One of the most notorious foundations over the past 75 years has been the Ford Foundation. It has been constant in its intervention against the rising tide of resistance. Under McGeorge Bundy, who had previously served as a national security advisor under JFK, the Ford Foundation played a significant role in co-opting *Black Power* in the aftermath of the urban insurrections of the late 1960s. He was in perfect alignment with settler president Nixon, who openly declared that "*What most of the militants are asking is not separation, but to be included in — not as supplicants, but as owners, as entrepreneurs — to have a share of the wealth and a piece of the action.*" He was nodding to the rise of a 'black' middle class, a buffer group to help keep the rest of the niggas in line:

"we have to get the people of the ghetto into private enterprise — as workers, as managers, as owners."

Same shit, different day. In the aftermath of the 2020 global George Floyd protests, money flowed to reform-oriented social justice organizations. Major corporations conducted major marketing campaigns, and made pledges to donate to racial justice initiatives as a way of expressing empathy with the outraged masses, even hiring social media influencers to help ensure they don't get canceled.

But with less noise or fanfare, they were also making hefty donations to private police foundations. What they can't achieve through the bribes of foundations and the major nonprofits (velvet glove), they are determined to secure through sheer force (iron fist).

In a remix of Neely Fuller's popular phrase, ***if We don't understand capitalist-imperialism, what it is and how it works, then everything that We think We know will only serve to confuse us.***

The police is and has always been

STOP FORMOSA, Continued from Page 8

the reality is that these are still imperialist politicians and are the enemies of the people.

Many grassroots groups such as RISE St. James have been at this struggle for decades and have also had significant wins against these corporate entities. In 1993, 1998 and 2019, these groups led the charge in order to have proposed factories and plants blocked.

This year, Sharon Lavigne, founder of RISE, spoke to the U.N. on the perils of 'environmental racism.'



A #StopCopCity solidarity coalition braved frigid temperatures for a rally and march in downtown Detroit.

the first line of defense of capitalism. Its ranks will increase continuously and in direct proportion to the ever-increasing divide between those who got and those who do not. Since the slave patrols, the role of law enforcement has always been to protect property rights of the exploiting classes against the potential awakening, organizing and

revolt of the New Afrikan nation for Land, Independence and Socialism.

Our charge then, while also supporting de-fund and other quality of life struggles, is to never lose focus of the greater goal of ending settler colonial domination over our nation. After all, until We end our oppression, our oppression will never end. ***Re-Build to Win!***

These New Afrikan wimmin are putting up a valiant fight, refusing to leave their homes and heritage (New Afrikan). This is obviously a struggle for land.

Currently the Formosa project is on hold due to community unrest. The U.S. Army Corp of Engineers withdrew the wetlands permit and a lawsuit challenging the 14 air permits is going to court.

To show your support to these modern day New Afrikans, sign the petition at stopformosa.org

Polluters in Cancer Alley", June-July 2021, Freedom Socialist Newspaper

(Excerpted from *POWER TO NEW AFRIKA: Essays by Comrade Triumphant*)

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What is Cop City, and why it must be stopped?

By Kamau Franklin
Community Movement Builders

Cop City is an initiative by the city of Atlanta to build a militarized fortress in one of the last remaining vast greenspaces in Atlanta, which is vitally important during catastrophic climate change. The facility will have helicopter pads, spaces for militarized drills, firing ranges, and a mock city designed to train for urban warfare tactics. The facility is being built by the Atlanta

Police Foundation which is largely sponsored by big corporations.

The city of Atlanta has agreed to give this monstrosity of a gift to the police on the backs of the George Floyd rebellions and riots in Atlanta. The city of Atlanta will spend nearly \$90 million dollars to build this unnecessary facility even though the land is in Dekalb County and thus the local residents

had no say whatsoever in the matter. Furthermore, nearly 70 percent of residents opposed this facility when it came up for debate in the city council. However, Atlanta has pushed through with its plan to build this facility anyways and has continued to use terroristic and deceptive tactics to push this widely unpopular plan on through.

Protestors on the streets of Atlanta have been arbitrarily arrested and attacked for exercising their right to protest this facility. Environmental rules have been ignored as the proposed site is currently an Atlanta police shooting range and a former prison farm and is likely contaminated with toxic pollutants and heavy metals which will flow into the local community's already severely polluted water supply.

Critics of the official advisory board have been fired for raising concerns about the implementation of the Cop City plan and for maintaining that local and federal rules governing the development of such land be followed. Since the site used to be a plantation and former brutal prison farm where slavery like convict leasing was employed, there are likely unmarked graves or burial sites which would further restrict development in that area.

Georgia and Atlanta's officials have ignored all of this and thus the heavy-hand tactics of criminalizing and terrorizing protestors are a reflection of its unpopularity, the undemocratic nature of the development, and criminality in its ruthless quest to develop this future terrorist training facility aka police training grounds.

In closing, this terrorizing tactic

by the GBI, FBI, and APD is a campaign to crush any form of dissent to a very unpopular plan to destroy a native forest in the face of ecological disaster. This shows that the elites are desperate to push their undemocratic and unpopular plan to develop "Cop City" to officially boost police morale, not fight crime.

Given the ecological and societal collapse projected by the Pentagon to happen soon, it also shows that the elites wish to maintain power during that collapse through using terroristic military tactics in their desperate attempt to maintain power. Hence why they want to build a military base to train local and national police how to terrorize racial justice advocates, environmentalists, socialists, anarchists, and any dissenters to their rule and unjust systems they defend, i.e., capitalism which will increasingly be challenged in the near future.

It also why propaganda terms like "domestic terrorism" are being used to demonize non-violent tree sitters and a whole movement committed towards freedom, Black liberation, and a healthy and stable planet. Don't be fooled by this. *Please support the campaign to stop Cop City and free the protestors who have been unjustly criminalized by the state.*

READ MORE AT:

<https://grassrootsthinking.com/2023/01/06/gbi-and-bidens-fbi-terrorizes-non-violent-defend-atlanta-forest-movement-to-crush-dissent-for-unpopular-cop-city-plan/>



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