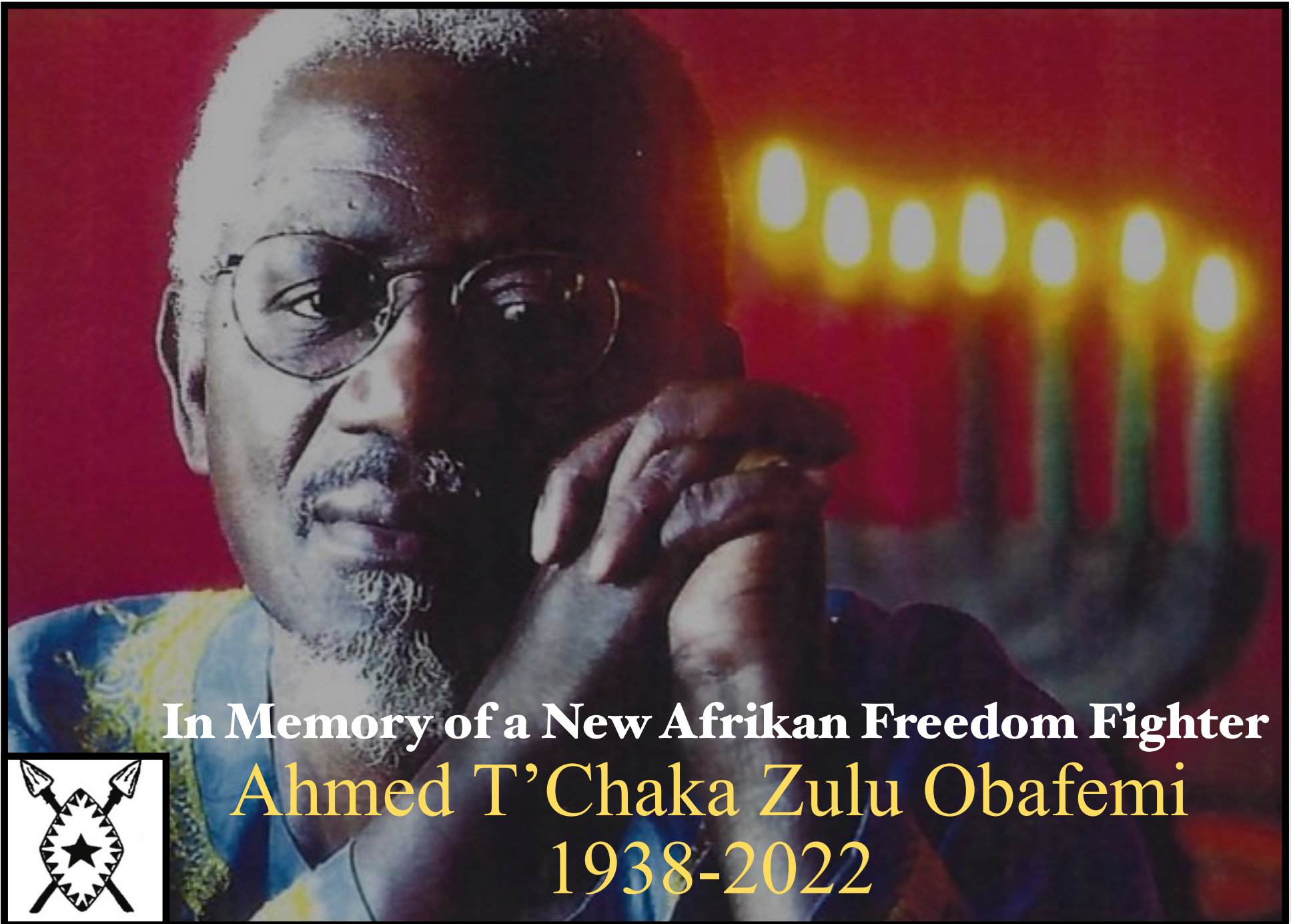


Re-Build!



A New Afrikan Independence Movement Periodical



In Memory of a New Afrikan Freedom Fighter
Ahmed T'Chaka Zulu Obafemi
1938-2022



The New Afrikan Creed

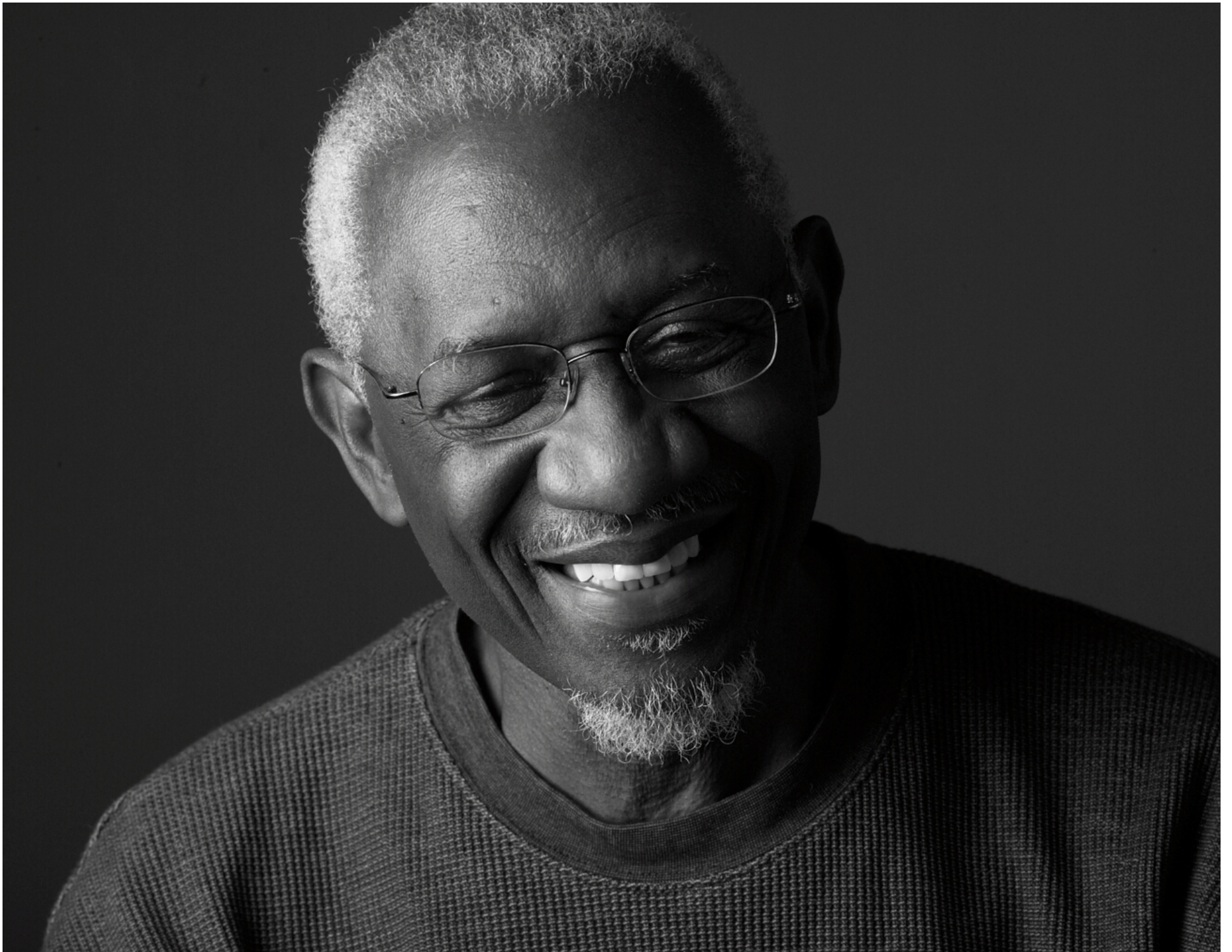
1. i believe in the spirituality, humanity and genius of Black People, and in Our new pursuit of these values.
2. i believe in the family and the community, and in the community as a family, and i will work to make this concept live.
3. i believe in the community as more important than the individual.
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.



“We, the Obafemi/Dixon family, deeply appreciate the outpouring of support and love that we have received after the passing of our beloved Baba Ahmed. The calls, messages and prayers mean a great deal to us and reflect Ahmed Obafemi’s powerful impact on individuals and communities around the world. We are proud to continue his rich legacy of movement building, self-determination and community empowerment.”

Free The Land!

NAPO/MXGM Statement on the Transition of Comrade Ahmed T'chaka Zulu Obafemi



Baba Ahmed T'Chaka Zulu Obafemi as an Ancestor now sits with Our pantheon of New Afrikan sheroes, heroes and revolutionaries. As one of Our founders of the New Afrikan People's Organization (NAPO - 1984) and the Malcolm X Grassroots Movement (MXGM - 1990), his entry into the New Afrikan Independence Movement (NAIM) began in 1969. In its backdrop, the Vietnam war was present, "Black Power" - a call to action was gaining momentum, the Black Panther Party achieved national growth, and in March 1968 the Provisional Government of the Republic of New Afrika (PGRNA) gave focus and definition to the modern NAIM.

Baba Ahmed's leadership in the Monarchs (street organization) and his love of family would be the fuel for his passionate work in creating a better world for Afrikan people. Movement organizers came into the movement for various reasons. Some saw the oppression and genocide of our people and were angered. Others needed to belong to something greater than themselves. For Baba Ahmed it was a bit of both, and some. By his own admission, he was courting a young

Fulani Adegbalola (Iya Fulani Sunni-Ali, peace be on her spirit). Iya Fulani and her father Alajo Adegbalola (peace be on his spirit) whet his appetite for the Independence movement work, connecting to a broader Pan-Afrikan, Anti-Capitalist and Anti-Imperialist struggle. Although the Black Liberation Movement (BLM) was growing in the united states empire, NAIM taught the significance of land, self-determination, self-defense and sovereignty. As Julian Richardson, owner of Marcus Books (San Francisco) would say of the PGRNA, "they believed in guns too!" Warriors such as Baba Ahmed knew that the monster empire must be fought as Malcolm X taught - "By Any Means Necessary!"

As the oldest of the Dixon family children, he was a leader. As member of the Monarchs, he was a leader. Love of family, love of extended family, love of Black people (New Afrikans), all were cohesive agents, necessary for a growing modern movement (NAIM). Baba Ahmed answered the call with exuberance. Baba Ahmed brought a wealth of skills to the PGRNA, a gifted orator, organizer, writer, soldier and singer. What

was most essential was his commitment and discipline to be in the service of our people. In his PGRNA service, Baba Ahmed was part of the New Afrikan Security Forces, a Consul of New Rochelle (New York), journalist, editor and publisher of *The New Afrikan*. As a journalist, Baba Ahmed interviewed Assata Shakur and William Guillermo Morales, exiles in Cuba.

In the late 1970s and early 1980s he served as the PGRNA Vice President of the Eastern Region, Southern Regional Minister of Interior, Chair of the New Afrikan Prisoner of War Committee (its primary focus was the RNA - 11 cases of 1971) and more under the administration of PGRNA President Dara Abubakari of New Orleans.

In 1971 Baba Ahmed participated in the PGRNA Land Celebration Day, which took place in Bolton, Mississippi, in western Hinds County. He stood firm as many did on that day. Sisters and Brothers, families ready to defend themselves against the police forces of the state of Mississippi and the federal government of the u.s. empire. Commitment, dedication and training were standards in which Baba Ahmed learned to live by as he assisted others who would come into the fold. This is where the term 'Free the Land' came from. Although the land would be lost legally, the spirit of the day would be seared into the hearts and minds of all of the New Afrikans present. Baba Ahmed was one of those "lights."

In 1972 Baba Ahmed was captured as a political prisoner, serving 4 years in Florida State's maximum security prison with Malik Tarik Sonebeyetta, for distributing a PGRNA proposal to the Democratic party for reparations (Anti-Depression Platform). The arrest was made by the u.s. Secret Service. As a victim of J. Edgar Hoover's infamous COINTELPRO program, Baba stayed true to the cause of New Afrikan self-determination, leaving any scars of the harsh treatment he experienced inside the prison walls itself. The spirit of Our ancestors and the support of his family and Our movement were the healing agents required.

In the 1970s and 80s Baba Ahmed was a principal organizer of the National Black Human Rights Coalition (NBHRC), The National Task Force for COINTELPRO Litigation and Research, National Committee to Defend New Afrikan Freedom Fighters, Freedom Now, and The National Black United Front. He coordinated numerous demonstrations demanding human rights for Our people. Rallies were also held to address the illegal use of state and federal grand juries aimed at criminalizing our various movements. “Non-collaboration” was Our articulated position which still remains a NAIM fiat!

Baba Ahmed’s work with the Puerto Rican Independence Movement and the Socialist Reunification of Mexico Movements is legendary. His relationships with poet-revolutionary Don Juan Corretjer, Julio Rosado, Jose Lopez and Ricardo Romero forged strong alliances, strengthening Our international and United Nations work. Among Our people, Baba Ahmed’s intimate relationships with Queen Mother Moore, Dr. Betty Shabazz, Baba Anwar Pasha/Papa Henry Wells, Herman and Iyaluua Ferguson, Yuri Kochiyama (PGRNA citizen), Dr. Mutulu Shakur, Jitu Weusi, Rev. Herbert Daughtery, Dr. John Henrik Clarke, Elombe Brath, Father Lawrence E. Lucas, and many others would solidify strong nationalist support. Silvia Baraldini, Marilyn Buck, Laura Whitehorn, Judith Clark, Susan Rosenberg, Dr. Alan Berkman, and Dr. Barbara Zeller are a few of the white allies who took leadership from NAIM and whom Baba Ahmed worked with. Baba Ahmed greatly assisted us in meeting Our movement’s goals and objectives. Baba Ahmed was also an ardent Pan-Afrikanist. He travelled to Zimbabwe in 1980, along with Dr. Mutulu Shakur and Muntu Matsimela, and Dr. Barbara Zeller of the May 19th Communist Organization, in solidarity with the Zimbabwe African National Union during the country’s independence elections from white settler colonialism. This is just one of the many trips

he made to the Pan-Afrikan world on behalf of the New Afrikan Independence Movement.

In 1981 the Black Liberation Army cases were being prosecuted stemming from the attempted expropriation of \$1.8 million to support Black community programs. Baba Ahmed was an unindicted co-conspirator. There were numerous nationalist organizations and individuals targeted for RICO prosecutions. Baba Ahmed stood tall as one of the major spokespersons in support of our captured freedom fighters and challenging the campaign by the state to destroy our liberation movement.

On May 19, 1984 the New Afrikan Peoples Organization was founded. Baba Ahmed as one of Our founders, developed the strong core of New York activists to join Our ranks. The New Afrikan Security Union (NASU) is the NAPO security component. Baba Ahmed matriculated through the rigorous training and became Captain of the New York NASU units. On May 19, 1990 the Malcolm X Grassroots Movement, the NAPO mass-based association, was created. Baba Obafemi served as the National Organizer of both NAPO and MXGM as well as, the political and security leadership for both formations in New York.

In 1991 Baba Ahmed and his family moved to Birmingham, Alabama, establishing a Malcolm X Center for Self-Determination, a chapter of the Malcolm X Grassroots Movement and a chapter of the New Afrikan Scout Organization (NASO). In 1994 he was one of the founders of Camp Pumziko. Baba Ahmed served as the Logistics Coordinator. Singing and telling stories to the Campers was one of his claims to fame among the youth. They loved and adored him. We must note that many of the campers from Birmingham were recruited by Baba Ahmed from the project housing community across the street from the Malcolm X Center.

Baba Herman and Iyaluua Ferguson heard about the success of NAPO’s national youth program, Camp Pumziko, and would often bring their grandsons to camp. A few years

later Baba Ahmed took a few of our Scouts to New Mexico to participate in a camp run by the Chicano-Mexicano Movement. That summer the young people, built homes for the community in solidarity with the Chicano-Mexicano national liberation movement.

In 1998 MXGM would promote hip-hop concerts to raise money for Political Prisoners, Political Prisoners of War and Exiles. Baba Ahmed’s training of Our young new leadership empowered Black August Resistance of the late 1970s with greater exposure. These concerts were global with many hip-hop legends performing. Sister Nehanda Isoke Abiodun, NAPO/MXGM co-founder, principally coordinated the Cuban concerts.

Baba Ahmed lectured throughout the u.s. empire in varied venues, radio, tv, college campuses, and the streets. He represented Our movement internationally in numerous nations of Afrika, South America, and Europe. This work forged lasting alliances with national liberation struggles and progressive organizations.

Baba Ahmed’s greatest strength was his recognition of his weaknesses. He wanted to be the best version of himself. NAPO and MXGM was one of his mirrors. Our collective work, Our circle of command, Our criticism and self-criticism is Our gold standard of behavior/practice in which Baba Ahmed was immersed in politically and socially. He understood the importance of “i am because We are.” He understood the value of the lowercase i and the uppercase We in practice.

As Baba Ahmed’s physical body began to betray him, he continued to work. He listened to lectures and conferences, sharing with us his assessment of the issues facing New Afrikans. Baba Ahmed always placed our politics ‘in command.’

Long live the spirit Baba Ahmed T’Chaka Zulu Obafemi. We salute Our Brother comrade. Our love for him is timeless.

We are thankful to his family for sharing him with Us as family. Our collective work is ongoing. Protracted Peoples War calls on all of Us to engage in Our movement.

As Baba Ahmed would sing:

“Come Together Black People, Let Us Free the Land!!!”



Ahmed: Mi Maestro

By Jose Lopez

As I reflect on the life and work of that amazing prophet of the New Afrikan experience in the US, Ahmed Obafemi, my memory takes me back to some indelible moments I spent with him- in Chicago, Detroit and San Francisco, New York, Los Angeles, Tierra Amarilla, Alamosa; in Ciudad Juárez, Mexico and in Ciales, Puerto Rico.

As we moved across this vast geography, as we engaged in building solidarity for our movements and imprisoned patriots, Ahmed would engage us with his mesmerizing storytelling accompanied by his incredible humility and his selfless personality.

His understanding of his African-ness was so profoundly ingrained that one day, as we traveled through the mountains of Puerto Rico, he would lovingly talk about how much of Africa was in Puerto Rico- drawing analogies from the homes in the countryside to the beautiful landscapes to the sounds and rhythms of the island.

But, in our journeys, Ahmed taught me much more about the resistance and resilience of African peoples (particularly the Diaspora) premised on their intellectual depth. I learned about the pedagogical importance for enslaved Africans, of the concept of “teachable moments”. No other people on earth, have formed and informed their lives around the use of time in the context of teaching. Since enslaved Africans were not allowed to gather together, since they had been forcibly separated from people who spoke their languages, who followed their customs, who sang their songs, who played their musical instruments or told their stories. This began from the moment of

captivity to the imprisonment in Mina Castle to their bondage during Middle Passage to the torturous labor in the plantations. So every second, these Africans could spend together became a “teachable moment”. These moments were so profound that they nourished the African presence on this hemisphere from Chile to Canada, so much so, that the musical legacy on these two continents have all been informed by African sounds and rhythms.

More importantly, Ahmed taught me about the significance of resilience as a virtue of African people. For example, the importance of domestic space during the nearly century long Jim Crow laws. Domestic space (as bell hooks so well describes in Yearning as “homeplace”) for Black people in the South, became the place where they sought healing from the daily wounds meted out by the Southern forms of Apartheid.

Ahmed also taught me of the need of African people in the US to have a well-defined and articulated space- the Republic of New Africa; but additionally he taught me how important it was to engage the most marginalized members of our communities of color in urban spaces in creating projects for self-determination, self actualization and self-reliance as carried out by the Malcolm X Grassroots Movement through its decolonizing efforts.

Indeed, Ahmed Obafemi was my maestro as we engaged in a continuous dialogue about creating anti-colonial dialogue and practices that would truly challenge historical and structural racism in this country.

In Memory of Ahmed Obafemi

Ahmed was a wonderful human being and a great comrade. Ahmed was a teacher of revolutionary principles and national liberation. From him we learned about great Black revolutionaries such as Nate Turner, Harriet Tubman, Denmark Vesey to name a few.

On the other hand we taught him about the Mexican Revolution, Emiliano Zapata, and contemporary guerrilla fighters of the sixties and seventies in Mexico, Arturo Gamez, and Gerardo Vasquez Rojas and Lucio Cabanas.

We had a deep affinity for people’s struggles. We came together when the Malcolm X Grassroots youth traveled to Tierra Amarilla, New Mexico in occupied territory to attend our school-Calmeca-to study and learn New Afrikan and Mexican -Mexico- History.

All together ninety youth came together at the Tierra Amarilla Youth Leadership camp to learn about our struggles. We were able to put into practice “liberated land creates liberated minds.”

In our nightly discussions we shared the oppressive conditions in our communities. We laughed and cried and learned the social realities of our peoples and communities. We vowed to return to our communities to destroy these conditions.

Ahmed lives in the people’s struggle he will never die!

Ahmed Vive la Lucha Sigue

**Ricardo Romero, Mexicano
National Liberation Movement**

From Dr. Mutulu Shakur New Afrikan Political Prisoner

In life, many paths cross on the journey to fulfillment of the struggle for our people. Ahmed and i were bound by the principles of New Afrikanism, Pan Afrikanism, and self-determination. In the summer of 1971, upon his return from prison to freedom, he and i joined forces in defense of El Malik (a land designated in Mount Beulah, Mississippi) as the capital of the Republic of New Afrika.

As you can tell by the opening, our camaraderie was baptized in actual struggle, placing theory into practice; a path we have never forsaken during the breadth of our relationship. Knowing Ahmed and i, audacity was a premium. With that came critical theory and intense practical debate, but we always came to conclusion that our intent was never misunderstood and that he and i would come to each other's aid in the first instance, and address the tactical mistakes over sessions of criticism, self-criticism, bean pies, tea and honey.

My mind's eyes can clearly recall his children Aiyisha and T'chaka wrestling face standing on the dirt road waiting to embrace their father after years of imprisonment, smiling and looking dignified as he rushed to hug them on the land of El Malik. We were building a Nation!

This brings to mind a clear example, he and i, along with brother Muntu Matsimela, found ourselves in the middle of the struggle in Zimbabwe fighting over who would drive the transportation provided us by the ZANU-PF. Classic New Afrikan struggle of "who could drive the best" - me from Harlem or him from New Rochelle- fortunately, in Zimbabwe, i was the victor. Of course, my ego ran amuck and i ended up tearing off the battery plate of the Renault trying to reach the UN destination point. Ahmed was so mad; he didn't speak to me for half a day. We had to hide the car in the terrain between South Africa and Zimbabwe

so that the Boers could not find it. However, later my comrade Ahmed, volunteered to return into the dangerous bush, which was monitored by the international peacekeepers, to retrieve the Renault to give back to the people when he could have easily charged me with the responsibility. That is just one example of the kind of loyalty, responsibility, and principle he lived by. i have not seen Ahmed's face in nearly 40 years due to my incarceration, which also hindered he and i from resolving our past issues. However his children (T'chaka and Aiyisha) have always been my Godchildren, and my daughter (Sekyiwa) has always been his Godchild.

i want to thank Ahmed for the battles We fought /waged and won during the 1970's. Not only did We make our generation proud, We lost ourselves in the love of our people.

So i do not say goodbye to my beloved Comrade, for the promises of sacrifices still look for new recruits to continue the mission.

Straight ahead- see you again in the next stage.
Mud and Water!

Dr. Mutulu Shakur



From the New Afrikan Womens' Organization (NAWO)

We have all benefitted from Baba Ahmed T'Chaka Zulu Obafemi's cool, kind, genuine, generous, commitment, and dedication to life and progress. Baba Ahmed lived and breathed nationhood, he loved family, community, and life. He showed us how to enjoy life as he danced the jitterbug and flipped isters in the air. And he would remind us about the muscle aches we would feel because of dancing.

He sure could dance, sing, and compose songs – "Come Together Black People."

Asante Sana BabaAhmed for loving us,
Your People!!!

The Spirit of Baba Ahmed T'Chaka Zulu Obafemi lives. His Spirit continues to live and work for the fruition of Black Power and the triumph of Black Nationhood. Our brother pledged to the Republic of New Afrika.

His actions were for the building of a better people and a better world. Asante Sana Baba Ahmed for your total devotion, your total resources, and the total power of your mortal life, even in Spirit to Free the Land!!!

From the PGRNA

March 6, 2022

On behalf of the Provisional Government of the Republic of New Afrika, We want to send **Revolutionary Love and Condolences** to the family, comrades and friends of the Honorable Baba Ahmed T'chaka Zulu Obafemi: and share in **honoring and celebrating his Life and Legacy**.

Baba Ahmed is a life-long conscious citizen of the Republic of New Afrika. He served as an Eastern Regional Vice President (1978-1982), during Queen Mother Dara Abubakari's administration. He is one of the founders of NAPO (New Afrikan People's Organization) and Malcolm X Grassroots Movement. Baba Ahmed was also a political prisoner (1972-1976) as a result of his work with the Anti-Depression Program.

His name has been spoken of by many of the elders and long-time freedom fighters, that have mentored this new and upcoming generation of New Afrikan citizen workers.

We thank you for assisting in paving the way and laying strong foundations within the New Afrikan Independence Movement. You have been an unfaltering soldier, father, and Nation-builder. When we think about the foundation of the nation, the New Afrikan Family, your name is at the forefront as a "Baba" to All.

You have truly been a prime example of what a New Afrikan, Revolutionary Nationalist, Pan-Afrikan, Freedom Fighter truly embodies. **May you Rest on the Wings of Angels and be in the Whirlwind when the call for Land, Self-Determination, Independence and Reparations is executed. We honor you today and forever more!**

Ayekoo! Ayekoo! Ayekoo!

I Am...I Will...

By Any Means Necessary

We Will Win the War

The Struggle Is For Land & Independence

Provisional Government of the Republic of New Afrika

(President Sah Maat & Vice President Mama Ayodele Kofie)



Prairie Fire Organizing Committee

We can hear Ahmed's voice so clearly: "FREE THE LAND! Come on: I can't hear you- FREE THE LAND!"

As a representative of the Republic of New Afrika and later the New Afrikan People's Organization, he schooled us in what "Free the Land" actually meant and its significance for the New Afrikan Independence Movement.

Ahmed helped make Prairie Fire Organizing Committee. He taught us and challenged us about what it meant to be in solidarity. What it meant to be anti-imperialists and anti-racists and what it meant to respond to Black leadership. He did so in speeches, one on one talks, and with great story-telling.

As a white anti-imperialist organization, we were in constant struggle to deepen our commitment to national liberation movements, both inside and outside of the so-called borders of the United States. NAPO was a key part of this process, and Ahmed was central to that relationship. We collaborated with Ahmed and NAPO on many campaigns: the fight to free political prisoners, (we worked together building Freedom Now!), battling against the Klan and other white supremacist organizations, and building international solidarity with movements throughout the world.

We remember so many things about Ahmed – his wicked sense of humor, his beautiful singing voice, his patient guidance as we attempted to organize white activists to support Black Liberation. For many years he was a constant. There are so many stories to tell, so many meetings sitting in a coffee shop while he drank tea, visiting different political prisoners, traveling with him to Libya, to Cuba and Puerto Rico. He provided consistent strategic leadership within our work in the John Brown Anti-Klan Committee and challenged us to keep going in the down times. And he spoke with his usual power, verve and brilliance at many of our events.

Beyond all of this, he was a true friend. He cared about the people he worked with, he knew our children, he knew our struggles and he shared his life. He was a comrade in the most meaningful sense of that term. When we heard of his transition, we remembered Ahmed's warmth and his love.

Our deepest condolences to Ahmed's family, to the New Afrikan People's Organization, and to all who were touched by Ahmed's warm and powerful presence.

Once more we say: Free The Land!

Judith Mirkinson, Robert Roth, Judy Siff, Diana Block, Leslie Mullin, Claude Marks, Lisa Roth, Donna Willmott, Lynn Levey, Camo Bortman, Judy Gerber, Bill Crossman, Terry Forman, George Lippman, Scott Braley, Melinda Power, Margaret Power, China Brotsky, Mickey Ellinger

From Former Members of the May 19th Communist Organization



For us former members of May 19th Communist Organization, Ahmed Obafemi was the essence of great leadership. This was critical to our organization, founded, as we were, to support and follow the strategy of the Black freedom struggle. Ahmed was an organizer, a leader, always moving and teaching, always with grace, humor, and the most enormous heart. In return, he demanded commitment and honesty. He gave the slogan, *Free the Land*, a depth of meaning and clarity that helped us articulate why the Black national liberation movement for land and independence was key to anti-imperialism.

Each of us has distinct memories of Ahmed. At our arts collective, the Madame

Binh Graphics Collective, he worked alongside us through late nights, guiding our design and production of posters like the *Free the Republic of New Afrika RNA-11/the Struggle Is for Land* poster and, memorably, the *Assata Shakur Is Welcome Here* poster, which he made with us in our creaky Brooklyn loft late at night during that feverish November of 1979. He created that slogan and turned a police onslaught against the NYS Black community into a tidal wave of collective strength and resistance.

For those of us who worked in Lincoln Detox and BAAANA, he was both a source of wisdom and history linking these institutions to the long history of Black nationalist organizing, and a willing volunteer to be treated by a struggling student learning how to place needles. That willingness to take risks, to submit to the needs of struggle and history was typical of Ahmed.

For our legal eagles, he was both a teacher and a source of humor when the battles in and out of court were touch and go. He fought hard at every point, even when he wasn't thrilled with some of the activities we were defending. For those of us who worked in support of political prisoners through Freedom Now! and international forums, he was a determined, kind, and steady leader.

For all of us who served prison time, Ahmed surprised us over and over with visits, in every joint we were in, from the federal maximum-security control units to the Podunk city and country jails we got shipped around to. Really not so surprising,

as his leadership included deep lessons in solidarity.

Ahmed made things that were hard make more sense and less difficult to do. Our memories of Ahmed are bound up with some of the great victories and hard defeats. At a family memorial and a coming-out-of-prison celebration, he stunned us by singing the most gorgeous rendition of "Nature Boy." He was a terrific Doo-Wop singer (in gold lamé or red from head to toe!) and a wonderful human being. A giant force in our lives – we miss him enormously.

—Susan Rosenberg, Susan Tipograph, Mary Patten, Laura Whitehorn, Barbara Zeller, Shelley Miller, Eve Rosahn, Liz Horowitz



Memories of Ahmed Obafemi

By Comrad Kenny Anderson

Reading about the death of Ahmed Obafemi caused me to go into immediate memory mode of the elder Comrad.

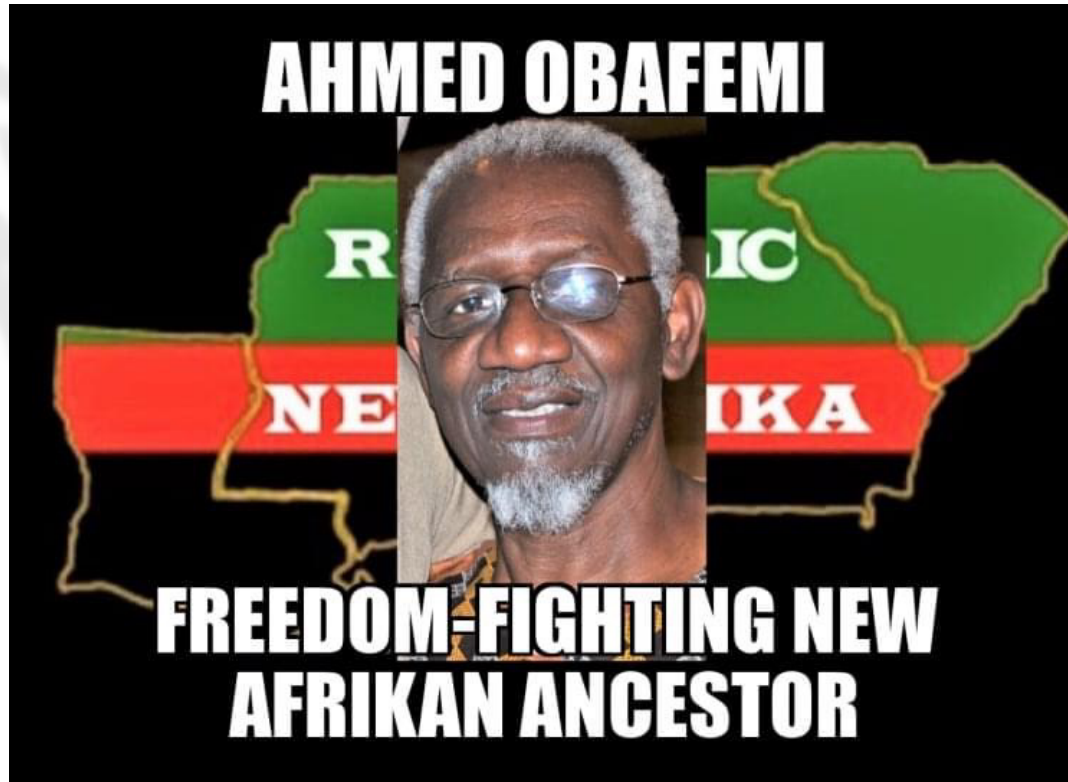
Ahmed had an extensive revolutionary portfolio, he was a former Eastern Regional Vice President of the Provisional Government of the Republic of New Afrika, founding member of Freedom Now, the New Afrikan People's Organization, and the Malcolm X Grassroots Movement. He was a key organizer in the grassroots movement that changed Lenox Ave to Malcolm X Blvd in Harlem NY.

Ahmed represented the New Afrikan Independence Movement (NAIM) internationally in Zimbabwe, Tanzania, Libya, Ghana, Puerto Rico, Nicaragua, Cuba, Germany, France, Canada and South Africa. Ahmed's leadership work initiated alliances with national liberation struggles and progressive organizations inside the U.S. borders and worldwide.

In 1984 I was a founding member of the Detroit Chapter of the New Afrikan Peoples' Organization (NAPO) along with Chokwe Lumumba, Kwame Kenyatta and several others, I met Ahmed Obafemi of the New York NAPO Chapter for the first time the same year.

Ahmed was a seasoned New Afrikan that included being a political prisoner; he was a

www.rebuildcollective.org



political firebrand. Ahmed was a frequent flyer to Detroit as a speaker at NAPO's events and forums at the Malcolm X Center for Black Survival located on Dexter.

Ahmed was a fiery tell it like it is speaker, away from his podium presence I had some significant one-on-one conversations with him regarding some weaknesses I had identified in the New Afrikan Independence Movement (NAIM).

One of those identified weaknesses was a mediocre level of theoretical development of New Afrikans I had encountered; he agreed in general and told me to write Atiba Shana 'Yaki' of the New Afrikan Prisoners Organization (NAPO) who was locked-down in Dixon, Illinois. Ahmed felt Yaki was one of the best New Afrikan theoreticians to be mentored by and gave me his contact information.

Due to Ahmed's encouragement I would have back and forth insightful indeed rewarding theoretical exchanges through letters with Yaki for many years along with personal visits with him. To decrease theoretical mediocrity and increase theoretical competency I exposed Yaki's writings to younger New Afrikans the same way Ahmed introduced me to a source.

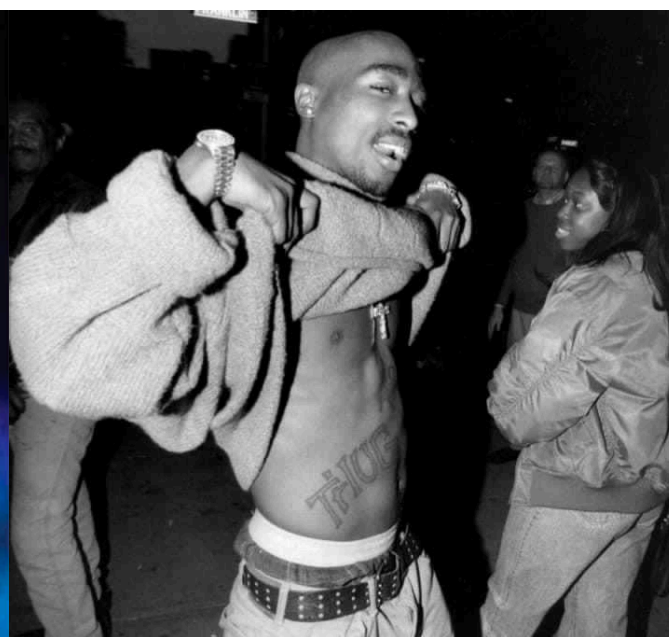
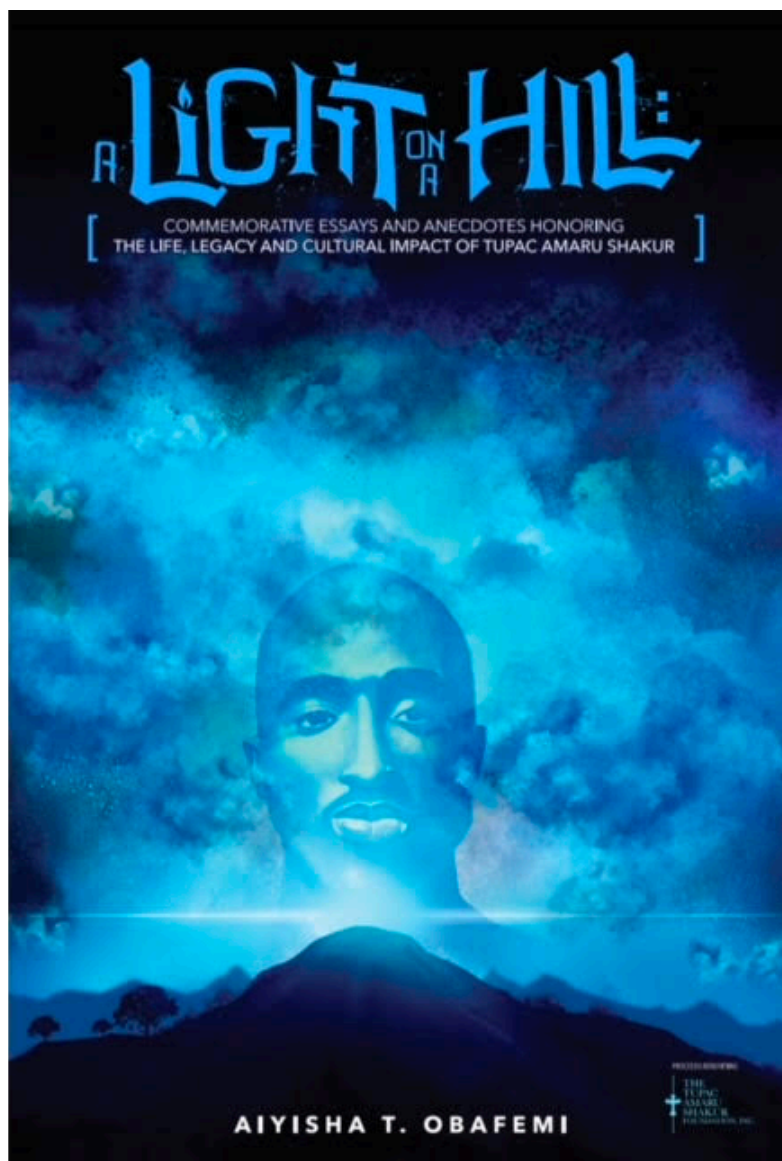
Reflecting back one of my key memories of Ahmed was an incident at Black Nation Day (1988) in Atlanta I believe it was at Clark College where campus police along with Atlanta police tried to disrupt 'buffalo' their

way into the Nation Day proceedings and they were stopped head on 'boldly' and effectively by Ahmed who was coordinating the New Afrikan Security Union (NASU).

When Ahmed moved to Birmingham, Alabama from New York I visited him. In my early years as a New Afrikan Ahmed was a solid mentor. He didn't duck and dodge internal questions, he was a 'straight-shooter' a put it on the line type of Comrad deserving of ongoing remembrance!

To Ahmed I salute you with a clenched-fist as you are now a New Afrikan Freedom-Fighting Ancestor!

"mask no difficulties, tell no lies & claim no easy victories" (amilcar cabral)



(the Author with Tupac Shakur and the author today)

This highly anticipated anthology from music industry executive Aiyisha T. Obafemi chronicles and commemorates the societal, and cultural contributions of legendary icon, Tupac Amaru Shakur.

Through an offering of poignant, unabridged, stories and anecdotes, *A Light On A Hill* is an unyielding compilation told through the eyes of a vast array of cultural icons and influencers who recognized the heroism in documenting divine wisdom and insight imparted by Tupac prior to his untimely passing.

GET YOUR COPY NOW!

AVAILABLE WHEREVER BOOKS ARE SOLD

The Shed at Martz Park One Stop Shop for Revolutionary Culture

THREE PHASE THEORY
FOR NATIONAL INDEPENDENCE

The Theoretical Foundation for the Front for the Liberation of the New Afrikan Nation (FROLINAN)

JALIL ABDUL MUNTAQIM
(Revised 2020)

A Discussion Paper by the Spear & Shield Collective on "Identity Politics"

THOUGHTS ON WHAT WE ARE BECOMING

Owusu Yaki Yakubu

**WATCH YOUR MOUTH+
PROTECT YOUR MOVEMENT**

Three Essays on the Importance of Secure Communications While Organizing for Revolution

WAR
IN AMERICA

THE MALCOLM X DOCTRINE

By BROTHER IMARI
(Whose slave name was Richard B. Henry)

This Edition Re-Printed From Original BY THE SHED AT MARTZ PARK

NEW ITEM

Order Books, Art & Apparel at MartzParkGiftShop.etsy.com @the.shed



Building Strategic Alliances and People's War: National Liberation Inside the u.s. Imperialist State



Speech by Ahmed Obafemi, National Committee to Defend New Afrikan Freedom Fighters

This is a speech given by Ahmed Obafemi in Denver at an event sponsored by the Comite de Colorado Contra la Repression in December 1981. He was speaking on behalf of the National Committee to Defend New Afrikan Freedom Fighters, which is leading the political work around the New Afrikan Prisoners of War and their white anti-imperialist allies captured as a result of the October 20th Brinks expropriation attempt. This speech originally appeared in the Spring 1982 issue of "Breakthrough: Political Journal of Prairie Fire Organizing Committee"

On behalf of the National Committee to Defend New Afrikan Freedom Fighters, and on behalf of the New Afrikan Independence Movement, i bring you warm and revolutionary greetings with the battlecry of Free the Land! If i was to say good morning to most people, they would say "good morning". If i was to say good night to most people, they would say "good night". Those are greetings. So again i am going to greet you with the revolutionary greeting of *Free the Land!*

audience: Free the Land!
Free the Land!

audience: Free the Land!
If the Native Americans had sovereignty over their land, Leonard Peltier would not be a

Prisoner of War. If the Puerto Rican people had a free land, the 11 would not be Prisoners of War. If the ChicanoMexicano people had obtained already the reunification and socialization of Mexico, Kiko Martinez would not be now facing the possibility of going to jail for life. And if the Republic of New Afrika's land was free, We would not have New Afrikan freedom fighters, Prisoners of War or the Black Liberation Army 25. So the question of land, the question of free land, is the only question which We are concerned with. The only question, because the resolution of that question should in fact resolve all of the other questions.

i come here tonight not only to greet you, but to extend to the Chicano/Mexicano people, their liberation movement, and to the Puerto Rican Independence Movement, and to the real anti-imperialist North Americans, the solidarity of my people and the solidarity of our soldiers. It is not merely by accident that i come here. Because there are severe conditions in the world which bring me here tonight. And the fact is that We need to talk about this situation that all of us are in. It is to talk about this situation, to talk about this empire, that has all of us in its grip. And it's to talk about how We deal with this imperialist beast.

"OUR HISTORY BRINGS US TOGETHER"

In 1848 New Afrikan warrior/slave/rebels joined forces with the Mexican troops, which fought the armies of the united states of america, as the ChicanoMexicano people battled to resist the westward expansion of the imperialist empire. At that time the struggle of New Afrikan slave/rebels for land and freedom had made us natural allies with the ChicanoMexicano people.

In 1508, Puerto Rico was a colony of the Spanish empire. Afrikan slaves were among the populace of Puerto Rico. Our ancestral blood ties, and our demand for control and freedom have made us natural allies of the Puerto Rican independence movement. Our enemies were the same, European imperialism, the same rich, racist, inhumane, low-down dirty dogs. As We had the same enemy, it was natural that We should aim our weapons at the same target.

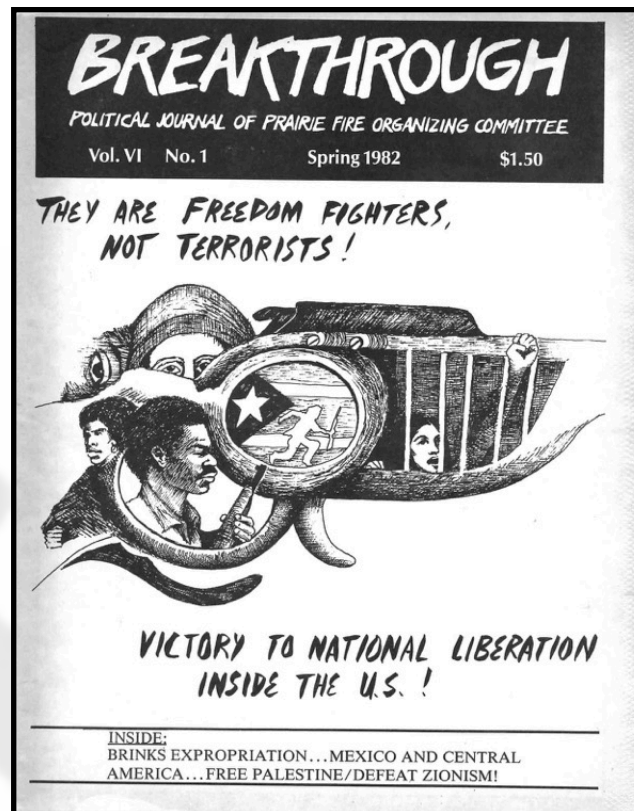
We are here today because our 19th century war for national liberation and your 19th century war of resistance against white European american imperialism has not yet come to an end. u.s. imperialism has not yet been defeated. So the same problem that We faced, that the u.s. imperialists caused your people and my people in the 19th century is the same problem that We face today.

In the mid-1800s my people were already enslaved and colonized in the southeast portion of what is now called the united states of

america, while u.s. imperialism was colonizing the ChicanoMexicano people in the southwest and the Puerto Rican people in Puerto Rico. The enslaved New Afrikan population in the southeast of the so-called united states of america had been kidnapped from Africa, taken from our land in Africa while white nations took over African land. We were colonized in North America as our brothers and sisters were colonized in Africa. In North America our people, as Africans taken from many different African nations, merged into one people, a New Afrikan people, and a New Afrikan nation. In North America in the states of the Black Belt our nation came into existence in about 1660. As slaves and after slavery, We developed the land in the Black Belt and elsewhere. We picked the cotton, and cotton eventually made the united states rich. We did not enjoy the benefit of our labor, however, and We were denied control and sovereignty over the land which We developed. We developed Mississippi, Alabama, Georgia, South Carolina, and Louisiana, and surrounding states. In most of these states, We were, in fact, in the majority. Soaked in New Afrikan blood and cultivated in New Afrikan labor, for three hundred years the birthplace of New Afrikan babies, and the burial places of New Afrikan ancestors, this land became New Afrika, portions of the land subject only to the just claims of the Native American population.

But We were denied our independence and our sovereignty over this land by the white North American government, and We were colonized, beaten and murdered, and the Native American population was massacred and driven out. We resisted, We fought against the slave trade, We fought against slavery, We fought for land and independence in North America. We did not as New Afrikans fight against the indigenous Red Nations. But as New Afrikans, escaped slaves and freemen, We fought with the Native American population. These nations, like the Seminole Nation and the Choctaw Nation were Afro-Red Nations. They struggled for independence. Our solidarity with the Red Nations was not just an isolated event. Indeed the bonds between us have left the blood of the Red Nation running deep in the veins of almost every New Afrikan family. These blood ties flow not from the system of race and subordination imposed by the European american slave masters, but from the mutual alliance against the slave master during the period of anti-imperialist warfare.

Yet, both the Red people and the New Afrikans were denied the land in the southeast of the so-called united states that both populations had lived on, developed, and fought for. Both nations were defeated and colonized. Our nation was colonized in the southeast and the Native American nations were driven to the west. Meanwhile the land of the ChicanoMexicano



people in the southwest and the Puerto Rican people, by force of arms, by the same colonizers that denied us land in the southeast, was being taken. You were colonized in your own land and sometimes taken from your land. And as white racist settlers calling themselves pioneers moved onto your land to displace you and to seize power for the imperialist state, white terrorist organizations called "democratic clubs," Ku Klux Klan, and white mothers' sewing clubs in the 1800s pulled our peoples out of state legislatures and shot them down in the streets. And imperialists colonized New Afrikans, ChicanoMexicanos, and Puerto Ricans. Mexico, Puerto Rico and New Afrika were colonized and neo-colonized, and foreigners and puppets were placed at the helm of the government of these lands.

So this is how We in the southeast, and ChicanoMexicano in the southwest of the so-called united states became the landless, and how the Puerto Ricans, without control of their land, became the wretched and dispossessed. And as a colonized people each and every right We had has been disrespected, including the right to liberty and life. Under the slogan of white superiority, state rights, and war against crime, We have been burned at the stake, We have been castrated, lynched, and placed on chain gangs in an endless succession of acts of state-sponsored terror. In fact you, under the slogan of "manifest destiny," have been butchered and displaced from your land. In fact, you have been hunted and called illegal

immigrants for crossing borders which are illegal themselves.

New Afrikans are common victims of terrorism. In Buffalo, NY our men have been murdered, and their hearts taken from their chests. In Jackson, Mississippi; Los Angeles, California; New Orleans; in Tennessee, our Black women have been shot down in the streets. In Oakland, California; Boston, Massachusetts; Wrightsville and Atlanta, Georgia, our children are being killed. They are killing our babies and no one goes to prison or is punished for these genocidal crimes against us. But yet, some months ago they attempted to send 16 New Afrikan people, New Afrikan men, to the electric chair for a rebellion in Pontiac Prison against the conditions which clearly no human being should live under.

"THE FUTURE BELONGS TO THE DISPOSSESSED"

So We have the same problems in the 20th century that We had in the 19th century. And technology has changed, but the colonizing system remains the same. So as the ChicanoMexicano people seeks the reunification and socialization of its subjugated territory, and the Puerto Rican independence movement seeks the liberation of the subjugated island of Puerto Rico, We seek independence over New Afrika in the southeast portion of what is called the united states of america. Together We must also support the Red population in their struggle to regain sovereignty over their land. And We must support each other in our drive to liberate our respective nations. In solidarity our respective liberation struggles must tear the guts out of this imperialist state, thereby serving our people, and indeed, serving the world.

So history brings us together again. Let us once again adjust our sights on our target and again We will find that our target is the same. That which has been built from death, destruction, exploitation, and slavery, and which survives off the modern day version of the same thing, must die. That which survives off of death, destruction, exploitation and slavery of others must be destroyed. All of our nations held by the death grip of this imperialist state must be free. We must destroy the imperialist state by destroying imperialist control over us and over our respective lands.

The new president of the united states of america is Ronald Reagan, who has been elected along with former cia director George Bush, and at their side they now have the infamous war monger, Alexander Haig; they along with the Ku Klux Klan and killer cops run amok in the streets. Counter revolution and state terror is the order of the day. Neocolonialist puppets in your country, in Puerto Rico, in our country, in subjugated Brown and Black communities across the continent have been tied firmly to



Ahmed Obafemi with Assata Shakur (photo taken by Mickey Dean)

their strings. The imperialist state now attempts to avoid its historical destiny. It deserves to die. The smiling hypocritical Jimmy Carter is gone. The usa with Reagan, Haig & Bush have put on their harsher face and threaten us with naked fascism.

This is done to discourage those of us who seek independence from its grip, and who seek its demise. But the new growl from the old beast is really not an unfamiliar sound. We who are in the beast's empire have always known the force and fraud by which it operates. The force now breeds its counterforce. The consequences of repression, as history reflects, is resistance. Which breeds more repression, which breeds resistance, which breeds more repression, which ultimately must breed revolution.

The future belongs to us, the dispossessed. We will not be denied. As the ChicanoMexicano people rise in the southwest for national reunification and socialism, so shall We rise for independence, land, socialism in the southeast. Recently, the united states government has taken to calling the Black Nation, the Republic of New Afrika, a terrorist nation. A terrorist nation. But the question We must ask is who is the real terrorist? It was not the New Afrikan nation who kidnapped Africans from the shores of Africa. It was not New Afrikans who branded African people with hot irons. It was not New Afrikans

who beat my sister, lynched my father, raped my mother and castrated my brother. It was not the New Afrikan nation that committed genocide on the Native Americans. It was not the Republic of New Afrika that dropped the H-bomb on Hiroshima, and napalmed the Vietnamese people. Who is the real terrorist - that is the question. The real terrorist is the u.s. government, who assassinated Patrice Lumumba of the Congo, who overthrew Allende in Chile, who helped to overthrow the legitimate government of Iran years back and installed the tyrant Reza Pahlavi, the so-called Shah of Iran. Let me tell you something. The Shah didn't die of cancer, he died of fear. That's what he died of.

It is the u.s. government that's the terrorist, that propped up the fascist Somoza regime, and you saw what they did to Somoza, they blew him sky high. It's the u.s. terrorist organizations that arm the dying state of Israel which stole the homeland of Palestinians and which aids white settler colonists in Azania and Namibia, terrorizing African people. Who is the real terrorist? The real terrorists are the white terrorists of invading armies, the police, the FBI, the CIA and the likes in our communities who shoot down young Black and Brown, poor oppressed people, who shoot our pregnant women, kick in doors, terrorizing our people with guns - who is the real terrorist?

The real terrorist is the imperialist u.s. state which sent two hundred death merchants to Mississippi with four tanks, two helicopters and a host of automatic weapons to terrorize twelve children, two women, and one grandfather. And i ask you, who is the real terrorist?

NEW AFRIKAN FREEDOM FIGHTERS

And so, comrades, if We understand who the real terrorist is, then We now can better understand who the freedom fighters are. The brothers and sisters of New Afrika who struggle for land and independence are freedom fighters. And they are carrying on a tradition. And what is the tradition that they are carrying on? They are carrying on the tradition of Denmark Vesey. They are carrying on the tradition of David Walker who said that Black people in the united states were a nation within a nation. And they are carrying on the tradition of Nat Turner, and you know what Nat Turner did. He rose up to slay the slave master. In fact, Nat Turner was a member of the underground, the forerunner of the Black Liberation Army. Look at the tradition that they are carrying on. They are carrying on the tradition of Marcus Garvey. Marcus Garvey who asked the Black man, "Where is your nation? Where is your flag, and where is your army?" They are carrying on the tradition of Malcolm X, who said our struggle is not a struggle for civil rights, but it's a struggle for human rights, the right to self-determination, the right to land, the right to independence, and the right to build a socialist nation. What is the tradition that they are carrying on? They are carrying on the tradition of those Black Liberation Army members who have been captured, and who have been slain on the battlefield. They are carrying on the tradition of brothers like Twyman Meyers and Sisters like Assata Shakur, and the many others who have resisted united states government attempts to liquidate us.

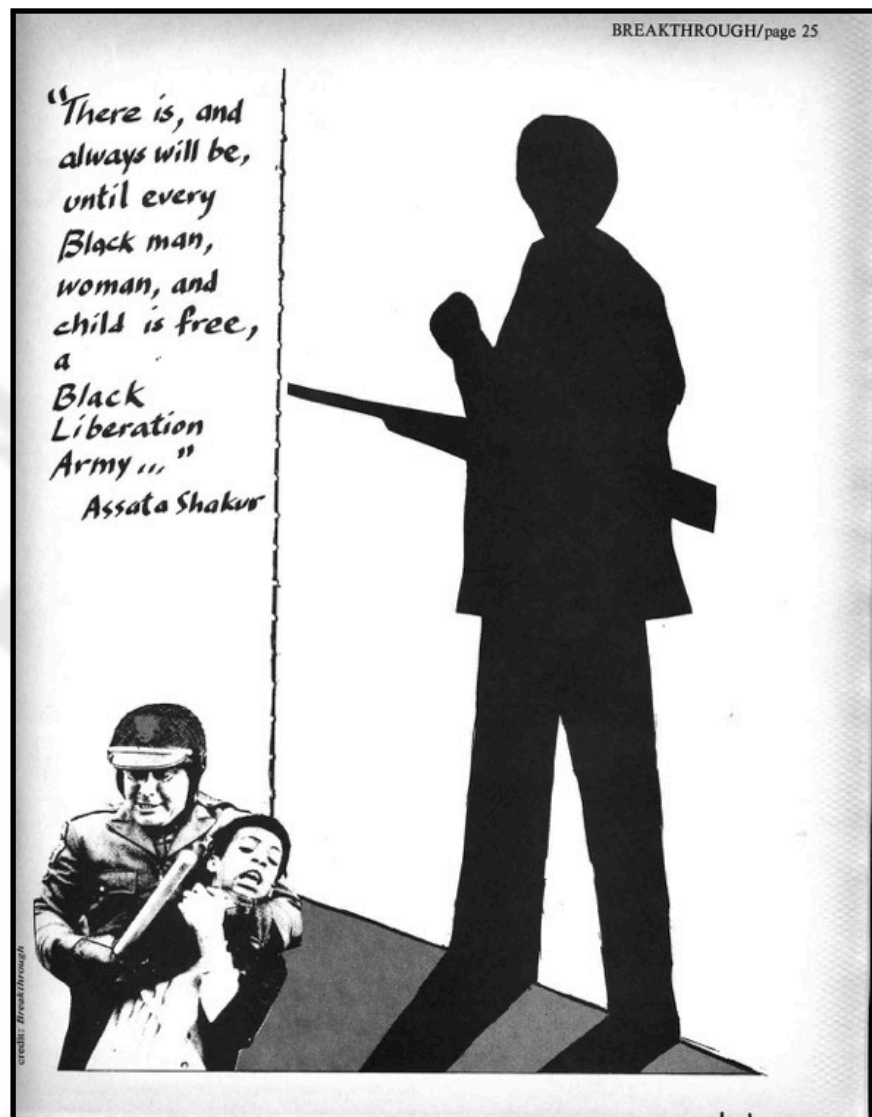
There will be no Black holocaust! As We struggle politically for our independence, there is also a formation in our nation known as the Black Liberation Army, who functions, prior to the development of people's war and armed struggle, in a clandestine way. We have an underground army in the Black Nation. And you have to understand that as an oppressed colonized people who have the right to self-determination, it says that We have a right to struggle for liberation by any means necessary. And i'm not saying it, but the United Nations has said that oppressed colonized people have the right to struggle for their liberation up to and including armed struggle. And so i support resolution, i think it's 3324, of the United Nations [charter].

THE BRINKS EXPROPRIATION

With respect to the revolutionary expropriation that took place on October 20th, 1981, We are very sorry that the action was not successful. And We think that every progressive, every just-thinking people, should understand this, should not have no problem with what happened in Nyack on October 20th. And you should support that. Because any time that revolutionaries will risk their lives to take \$1.6 million dollars to put back into the community from which it had been taken, from a low-down, dirty, imperialist capitalist dog, you must support that. Because there is no way in this world that that action can not be supported. Because that's our money. That is the money that We pay for this dilapidated housing that they provide for us. It is the profits made from the exploitation of our labor.

With respect to those comrades who were captured at Nyack, We salute their courage and We say that they should rest assured that We will work for their freedom, and that We will make sure that history reflects correctly their action. We say to Judith Clark, We say to Kathy Boudin, and We say to David Gilbert, our allies, We say that they have shown by their actions and their practice that they were serious when they said that they supported, unconditionally, the Black Liberation Movement. We salute our comrade Sekou Odinga, a very strong man, a courageous and dedicated New Afrikan man, who was not only beaten immediately upon arrest, but when he was taken into the precinct, he was tortured. They put a pistol to his head and pulled it a number of times. They burned cigarettes and cigars on his skin. They put his head in a toilet and flushed it. They beat him so bad that they destroyed his pancreas. But Brother Sekou stayed strong. Didn't mumble a word. Now I wasn't there, but knowing Brother Sekou, if he did anything, he probably spat in their faces.

And We salute our comrade Prisoner of War Sam Brown, who also was tortured, was beaten until he was unconscious, had his shoulder and his neck fractured to the degree he had to have a brace put on him, was picked up by this brace and thrown on the ground. And the pigs stood on his head, and he stood strong and courageous. We salute Eve Rosahn, who resisted and would not collaborate with the Grand Jury who attempted to extract information from her about the Black Liberation Movement. We salute and commend Yaasmin Fula, who refused to cooperate and collaborate with the imperial state. We salute and commend Sister Fulani Sunni-Ali who was just recently incarcerated for



not collaborating with the u.s. imperialist state. It is important that We just reflect on those few names in terms of noncollaboration.

There's one thing about all three of them, it is that they are women. They are women. The next person to be called to the Grand Juries is another woman, Sister Jerry Gaines. Our information has it that Sister Sonia Sanchez was just recently terrorized, her and her child, and that another Sister, Ebony, who supports the Black Liberation Movement, was terrorized, her and her child. Now the thing about these things is that these are women who have children, who in most cases live by themselves. Why are they trying to terrorize women? If We look around We can look at Assata Shakur, and Haydee Torres and Dylcia Pagan Morales, and We can see that in the struggle for independence of nations inside of the imperialist state, women are playing a major role. Women are rising to the fore, and so the imperialist state feels that if they can terrorize women and children, they might be able to set back our liberation movement. But clearly We have news for them. We will not turn

around, and you will not terrorize us into giving up our struggle for land and independence and socialism wherever We may reside within these borders.

In closing, our revolutionary greetings to the Black Liberation Army 25. Our revolutionary greetings to the Puerto Rican Prisoners of War and to all other Prisoners of War. And i have to say this, i have to make sure that our comrades understand that We love them, We support them. And they must understand that they have made supreme sacrifices and that We have not forgotten them. And that We must always remind them that top priority on what We do is to struggle for their freedom.

Now We know that some of them will be free the way We freed William Morales. And some of them will be freed the way We freed Sister Assata Shakur. But ultimately, the only way that all Prisoners of War will be free is that if We free our respective nations.

In closing, i would like to quote from our beloved fallen comrade Brother Mtayari Shabaka Sundiata, a brother who We have a poster of him, a brother who was killed in action, a brother whose life was dedicated to the liberation of his people and oppressed people all around the world, a brother who was murdered on the streets of New York. He was murdered. He was lying on the sidewalk after having been shot a number of times, and he was shot in the head by Detective Irwin Jacobson. And every time i speak i always like to let it be known that i always carry a message from the New Afrikan people for Irwin Jacobson, and

that one day, one day he will receive revolutionary justice.

But to quote Brother Mtayari, this is what he said, but not only did he say this, he lived it, and i quote:

"How can We talk about a nation, and not talk about an army. That's not realistic. Every nation has an army. So power to the people's army. The nation must come to fruition by revolutionary action."

And so on behalf of all the New Afrikan people, i say to you in closing, as our respective nations arise, the Red, the Black and the Brown, North American imperialism must and will come down. Support and long live the Black Liberation Army! Support and long live the Revolutionary Armed Task Force! Support and long live the FALN 11! Land and socialism for Puerto Rico! Reunification and socialism for ChicanoMexicano people! Land and independence and socialism for New Afrika! Sovereignty for Native American Indians! Comrades: Free the Land!



Re-Build Call for Submissions

Re-Build!

Vol. I No. 1 Fall 2018

A New Afrikan Independence Movement Periodical





 <p>Table of Contents: The New Afrikan Creed p. 2 The Struggle is STILL for Land and Independence p.3 Thoughts & More Thoughts on the New Afrikan Creed p.4 Reflections on 50 years of the Republic of New Afrika p.7 Smash the Neo-Confederacy! p.11 Revolution Without Women Ain't Happenin' p.12</p>	 <p>Free the Land!</p>
--	---

Re-Build!

Vol. I No. 3 Spring 2019

A New Afrikan Independence Movement Periodical





 <p>Table of Contents: On the Passing of Sister Nehanda Iboke Abiodun- New Afrikan People's Organization p.3 Killer Mike's New Afrika: a Caricature of a Liberation Movement- Asanteewa Sumi-Ali p.4 Patriarchy and Gender Nonconformity in New Afrika- Asanteewa Sumi-Ali Collective p.6 Looking Back-Looking Forward- Kali Akuno p.8 From Captured Colonial to New Afrikan Freedom Fighter- Kwame Shukur p.11 Fundamental Nationalism- Thandizwe Chimurenga p.12</p>	 <p>Free the Land!</p>
---	---

Re-Build!

Vol. I No. 2 Winter 2018/19

A New Afrikan Independence Movement Periodical





 <p>Table of Contents: Queen Mother Moore: Mother of the New Afrikan Nation p.3 Proposal p.5 Yaki: Theoretician of the New Afrikan Independence Movement p.6 America's Many Mandelas p.8 400 Years On: The War in America Continues p.12</p>	 <p>Free the Land!</p>
---	---

Re-Build!

Vol. I No. 4 Summer 2019

A New Afrikan Independence Movement Periodical



 <p>Table of Contents: Money Management and Liberation p.3 Reparations? Yes... But Not Yet p.4 Our Conversation with Anarchist Comrades in Jackson p.6 48 Years is Long Enough! Free Jalil Muntaquim! p.8 Imam Jamil: Prisoner At War p.10 Statement on the Anniversary of the Lee County Massacre p.12 A New Afrikan Perspective on the 14th Amendment p.14</p>	 <p>Free the Land!</p>
---	---

We want to hear from you!

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

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

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

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

Please send your submissions or other communications to:

info@rebuildcollective.org.

Submissions or letters by mail should be sent to:

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

The struggle is Still for Land and Independence!

