

Re-Build!



A NEW AFRIKAN INDEPENDENCE MOVEMENT Periodical



GARDENING FOR LIBERATION



ALSO INSIDE THIS ISSUE:

Film Review: "Judas and the Black Messiah," pg. 4
To Fulfill the Mandate by Yaki Yakubu pg. 5
The New Afrikan National Flag, pg. 8
RBC Interview with Sister Akuah, pg. 10
Book Review: "The Devil You Know" by Charles Blow, pg. 12
Political Prisoner Update, pg. 16



New Afrikan Creed

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

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

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

i believe in constant struggle for freedom, to end oppression and build a better world.

i believe in collective struggle, in fashioning victory in concert with my brothers and sisters.

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

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

i believe that all the land in America, upon which We have lived for a long time, which We have worked and built upon, and which We have fought to stay on, is land for Us to use as a people.

i believe in the Malcolm X Doctrine: that We must organize upon this land and hold a plebiscite, to tell the world by a vote that We are free and the land independent, and that, after the vote, We must stand ready to defend ourselves, establishing the nation beyond contradiction.

Therefore, i pledge to struggle without cease, until We have won sovereignty. i pledge to struggle without fail until We have built a Better condition than the world has yet known.

i will give my life if that is necessary. i will give my time, my mind, my strength and my wealth because this *IS* necessary.

i will follow my chosen leaders and help them.

i will love my brothers and sisters as myself.

i will steal nothing from a brother or sister, cheat no brother or sister, misuse no brother or sister, inform on no brother or sister, and spread no gossip.

i will keep myself clean in body, dress and speech, knowing that i am a light set on a hill, a true representative of what We are building.

i will be patient and uplifting with my brothers and sisters, and i will seek by word and deed to heal the Black family, to bring into the Movement and into the Community mothers and fathers, brothers and sisters, left by the wayside.

Now, freely and of my own will, i pledge this Creed, for the sake of freedom for my people and a better world, on the pain of disgrace and banishment if i prove false. For, i am no longer deaf, dumb or blind. I am, by the inspiration of our Ancestors and the grace of our Creator a New Afrikan!

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 that 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 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.

Gardening for Reparations and Self-Determination

Achieving food security is a major task of New Afrikan nation builders

By KWASI AKWAMU

Growing food is an act of self-determination. And as most farmers and gardeners already know, eating that which you have produced thru our own efforts is a very powerful experience. It puts us in control over a critical and indispensable part of our human destiny: fueling ourselves with the necessary nutrients to carry out all our other tasks in life.

Still, the way i see it, learning to grow food is more than cultivating for personal nutrition and healthy food consumption. It is an important step towards the development of black food security, which is an indispensable task in the nation building process. The urbanization of most Afrikans in the settler colonial United States has removed us from our agricultural roots, and most of our food supply (source of nutrition and physical energy) is purchased in the capitalist marketplace. Of course, no money, no food. And it remains a truism that he who controls your diet controls your nutrition.

Black food security is essential to survival, especially considering that New Afrikans remain a dominated people, trapped by economic dependency upon the very people who captured, transplanted and enslaved our Ancestors. That very struggle our Ancestors were engaged in is the same struggle We grapple with today, even if the terrain looks different. The



Shakara Tyler (right), and her daughter Shayla, at D-Town Farm, a grassroots agricultural initiative that is the cornerstone of the Detroit Black Community Food Security Network. (Photo Courtesy of DBCFSN)

struggle for food security is a struggle for REPARATIONS in the most purest meaning of the term: healing ourselves from centuries of oppression, exploitation and degradation towards the restoration of our full humanity.

Reparations is *more* than compensation for unpaid slave labor. More specifically, reparations is the REPAIR of damages/injury incurred from war/conflict. The injuries suffered by Afrikan people from settler colonialism and European imperialism is vast and wide. But if We were to summarize the harm We suffered from white supremacy it would be the loss of our collective (national) SELF-DETERMINATION. That is, the loss of control over our life and destiny is the single-most damaging thing to Afrikan people. And there could never be a meaningful reparations settlement that does not include our own initiative towards the restoration

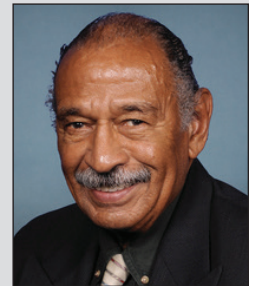
of national self-determination (self-government).

If that be the case, then a true reparations campaign is an internal struggle for control over our individual and collective destiny. After all, self-determination starts with *SELF*. No one can put us back in the drivers seat over our own lives but us. This reduces the need for protests and pleas to our historical oppressors. Self-determination cannot be bestowed from others. It cannot be funded and be *SELF*-driven at the same time. This means We must discover all the ways We can reclaim control over our lives, as individuals and as members of a neo-colonized nation inside the borders of the United Settler States.

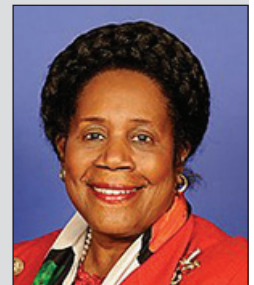
This position does not mean that We abandon the struggle for compensation (backpay) for our Ancestors labor, or seek punitive

Ongoing grassroots reparations campaign finally gets hearing in u.s. congress

After more than three decades since u.s. Congressman John Conyers first introduced H R - 4 0 (during 101st Congress in 1989), the people's campaign to apply pressure to the u.s. government for reparations



John Conyers



S. Jackson Lee

has began to make some headway within the corridors of the u.s. government.

Most recently as this past Feb. 17, the u.s. House Judiciary Committee held a 3-hour virtual hearing on an updated HR-40 Bill (116th Congress, 2019) introduced by Rep. Sheila Jackson Lee and chaired by Rep. Jerrold Nadler.

The update to the current bill is progressively different on paper than the late Conyers' bill. Whereas Conyers' bill merely pursued the *study* of the merits of reparations claims, the bill introduced by Rep. Lee, and co-sponsored by 150 congressional colleagues, includes both *study and remedies*.

The introduction to the current

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Judas & the Black Messiah

In the world today all culture, all literature & art belong to definite classes and are geared to definite political lines. –Mao Tse Tung, “Talks at the Yen’an Forum on Literature & Art”

Any decent u.s. history teacher will show this film to a senior high school class. In our struggle to ‘Free The Land!’, We should show this film to youths as they enter puberty. We say this for three reasons: 1) it is basically historically accurate, 2) it is accurate in its depiction of the main characters personalities, and 3) it is, basically, politically accurate.

HISTORICAL ACCURACY

With the exception of the setting for Jake Winters’ battle with CPD, “Judas” is accurate in its portrayal of the history of events leading up to the murder of Fred Hampton. He reached out to street organizations & encouraged them to take up a revolutionary politic. He was sent to prison on a b.s. “robbery” beef over some \$70 worth of ice cream distributed to some neighborhood children on a hot summer day. Upon his release, comrades & friends did strongly encourage him to go underground, but he refused. William O’Neal’s behavior had become increasingly erratic & alarming for the security conscious. In hindsight, after the COINTELPRO revelations, it was crystal clear that he was an agent provocateur who participated in

the hit on an (objectively) ‘Black Nationalist Messiah’ – just as it was called for in Hoover’s infamous memorandum.

PERSONALITY ACCURACY

Kaluuya’s presentation of Fred Hampton is very good – he actually sounds like a brother from the west side of Chicago. If you have the opportunity, check out the documentary, “The Murder of Fred Hampton”, which has excellent footage of Hampton speaking. All in all, it is a remarkable performance. Lakeith Stanfield’s William O’Neal rings true as well. In fact, it’s hard to tell him apart from the real O’Neal when they recreate his ‘Eyes on the Prize’ interview.

As for other portrayals, Dominique Fishback’s portrayal of Deborah Johnson (now known as Akuah Njeri) is accurate, as well. Knowing Akuah, We have no trouble believing that she challenged Fred to be a better, less obnoxious revolutionary, and this comes out in the film.

The FBI guys & the other soldier-cops were uniformly slimy – nothing surprising there!

POLITICAL ACCURACY

Earlier in this piece, We refer to Fred Hampton as ‘objectively’ Black Nationalist; this is because his political base was the oppressed masses of New Afrikan people. This is a captive nation in the u.s. empire. He forcefully presented socialism as the solution to the



problems of New Afrikans and other oppressed peoples. He challenged those peoples to build an internationalist united front to dismantle the empire & bring “All Power to the People!” – only he called it a “rainbow coalition”. He spoke to the people with language that is easily understood. This is what made him so powerful, and it is presented very accurately in the film.

These observations form the basis

of our strong recommendation of the film, “Judas & the Black Messiah”. This film presents us with a wonderful opportunity to educate 4 generations who were not alive when Fred died. It is a history that too many know nothing about. Go on any forum & listen in on discussions with people under the age of 50, and this becomes crystal clear... Re-Build!

~ hondo t’chikwa

GARDENING, from pg. 3

damages for the ill treatment all of our people have experienced here for the past 401 years. The war continues. Compensation aint the same as reparations. Money cannot repair powerlessness, restore our self-worth, or defend us against centuries of entrenched hate and false supremacy.

Only the constant and courageous pursuit of self-determination can situate us as serious contenders for freedom and the restoration of our full humanity. As such, growing food is more than nutrition. It is a

national obligation towards black food security.

Confidence in our capacity to control our own destiny – to pursue and build our own self-determined nation – is strengthened thru the evolution of our accomplishments achieved thru independent effort and initiative. Therefore, gardening, farming and cultivating habits of good nutrition is not meant to make us the healthiest oppressed people on the planet. Rather, it can and must become a liberating force that can begin to unleash the self-determined impulses that lie deep within us towards FREEING THE LAND!

To Fulfill The Mandate

by Owusu Yaki Yakubu

In the late 1960s the slogan, “It’s Nation Time!” was popular among Afrikans in the united states (the descendants of the Afrikan peoples brought to what’s now known as North America – brought here to serve as a colonized labor force for people who were themselves colonists in service to several European nation-states).

“It’s Nation Time!” expressed a consciousness, this idea shared by us that We are an oppressed nation, has – as does all ideas – a basis in objective material reality, while also exerting its own influence over the development of objective (material) reality.

Evidence of this influence of an idea on the further development of reality is seen when: Over five-hundred activists representing diverse nationalist forces met on March 29-31, 1968, and founded what was essentially a national liberation front – a vehicle that would represent the unity of the entire people in our common struggle to free ourselves from u.s. control.

During those momentous three days in March, 1968, the idea of the nation, the national consciousness shared by us, was made even more concrete when the nation was given its formal name: the Republic of New Afrika. The National Territory was also identified (Mississippi, Louisiana, Alabama, Georgia, South Carolina), following which the activists declared the nation’s independence from the u.s. They then wrote the New Afrikan Declaration of Independence, which over one hundred of them

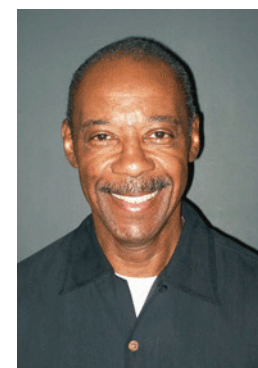
signed, on behalf of all those not attending. They then formed a “Provisional Government” as the organizational apparatus that would carry out a mandate: To solidify and spread the New Afrikan national consciousness and identity, and to “Free The Land,” i.e., to pursue national liberation revolution.

(Not enough people know even this much about the Provisional Government and the nation it

carrying on a tradition as old as the presence of Afrikan peoples on these shores as a captive labor-force. That is, they did not simply pull out of the air the “idea” to describe themselves as citizens of an oppressed nation, and to forge a revolutionary nationalist ideology. We know that ideas don’t fall from the sky, but have a base in material, objective reality.

What, then, was the sense of

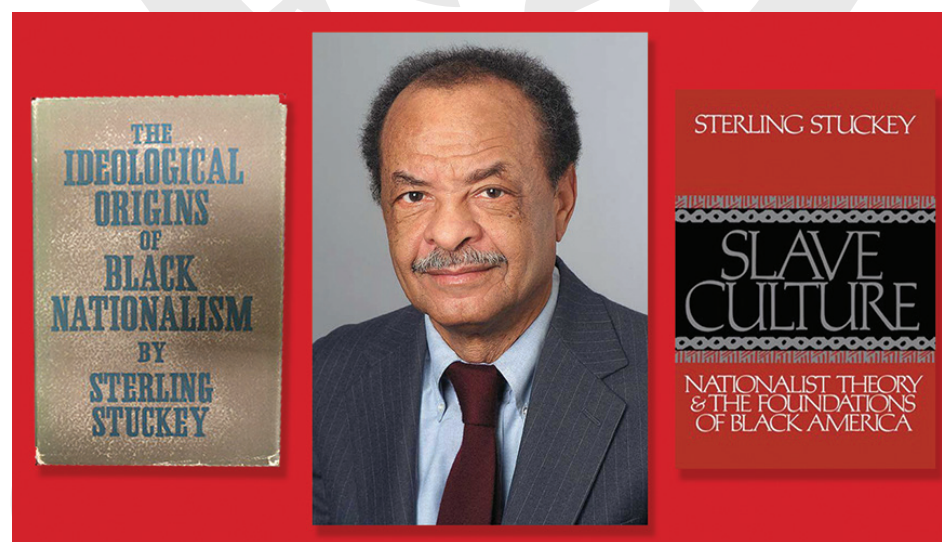
As Sterling Stuckey points out, “The precise details of certain experiences that bear directly on [New Afrikan] nationalism will remain



Owusu Yaki Yakubu

forever enshrouded in obscurity – the degree to which Africans in the seventeenth and eighteenth centuries continued to think positively of their ancestral home; the extent to which they preferred living apart from white people; the length of time the majority of them remained essentially African in America; and the exact nature of Pan-African acculturation, the process by which differences between Africans from various parts of Africa, the West Indies, and North America were virtually destroyed on the anvil of American slavery. But we do know something of the broad contours of these developments, and that is more than sufficient to suggest that many of the ingredients of [New Afrikan] nationalism, together with the conditions necessary for their perpetuation, were very much in evidence by the time the forces of slavery [i.e., colonialism] were becoming, as the third decade of the nineteenth century opened, more entrenched than ever.” (2)

As the above quote indicates, Sterling Stuckey has made significant contributions toward fulfilling



represents, and an argument could be made that much of the reason for this lies in the failure of the PG to keep the mandate in mind over the years, and to keep in mind its basic composition as a front – a pre-independence front – which could not hope to become a full-fledged government of an independent state unless and until it carried out its mandate to solidify and spread New Afrikan national consciousness and identity, by utilizing all the coordinated resources of the varied forces represented by the PG.)

In defining this mandate, the founders of the New Afrikan Provisional Government were

reality out of which the ideology of [New Afrikan] nationalism was fashioned? A consciousness of shared experience of oppression at the hands of white people, an awareness and approval of the persistence of group traits and preferences in spite of a violently anti-African larger society, a recognition of bonds and obligations between Africans everywhere, an irreducible conviction that Africans in America must take responsibility for liberating themselves – these were among the pivotal components of the world view of the black men and women who framed the ideology. (1)

Cont’d, next page

MANDATE, from pg. 3

the mandate of all conscious New Afrikans – but especially the responsibility of the leading elements and organs of the front which sits, ideally, at the core of the PG, as well as the responsibility of conscious New Afrikan intellectuals and artists. In several ways Stuckey has made a more significant contribution with his latest book, *Slave Culture: Nationalist Theory and the Foundations of Black America*. (3) (See the “irony” here in the fact that this book, like many others, deals with the subject of an oppressed nation, the formation of a new people; yet, because of this very oppression, the book can’t be straightforwardly written and

published with a more appropriate title, e.g., “The Culture of Colonized Afrikans: Nationalist Theory and the Foundations of the New Afrikan Nation on the North American Continent.”)

In his latest work, Stuckey uses a study of “slave culture” (e.g., folklore, music, dance) to make his case that Africans in America were (and remain) shaped into an essentially Afrikan – or new Afrikan – people. As he describes it, “a single culture” was “formed out of the interaction of Afrikan ethnic groups in North American slavery.”

He believes that “the depths of Afrikan culture in America have been greatly underestimated by most nationalist theorists in America,” and he uses his essays on “Slavery

and the Circle of Culture,” David Walker, Henry Highland Garnet, W.E.B. DuBois, Paul Robeson, and “The Names Controversy,” to follow through on Paul Robeson’s proposition that “consciousness of the attributes proper” to New Afrikan people is “required before a genuine sense of nationality” can be achieved. (4)

As indicated earlier, all conscious New Afrikans – but especially our leading organs – have the responsibility of fulfilling the mandate, i.e., a responsibility to further develop and spread New Afrikan national consciousness and identity. This can be done, for example, when We act out the beliefs and pledges of the New Afrikan Creed: To act as true

representatives of what We are building – but especially when We “seek by word and deed ... to bring into the Movement and into the Community mothers and fathers, sisters and brothers, left by the wayside.”

ReBuild!

1. Sterling Stuckey, *The Ideological Orgins of Black Nationalism*. (New York: Beacon Press, 1972), p. 6.

2. Ibid., p. 1.

3. Sterling Stuckey, *Slave Culture: Nationalist Theory and the Foundations of Black America*, (New York: Oxford University Press, 1987)

4. Ibid., pp. ix, 328

HR-40 Cont’d From Page 3

HR-40 bill set out its intention: *To address the fundamental injustice, cruelty, brutality, and inhumanity of slavery in the United States and the 13 American colonies between 1619 and 1865 and to establish a commission to study and consider a national apology and proposal for reparations for the institution of slavery, its subsequent de jure and de facto racial and economic discrimination against African-Americans, and the impact of these forces on living African-Americans, to make recommendations to the Congress on appropriate remedies, and for other purposes. n to study and consider a national apology and proposal for reparations for the institution of slavery, its subsequent de jure and de facto racial and economic discrimination against African-Americans, and the impact of these forces on living African-Americans, to make recommendations to the Congress on*

appropriate remedies, and for other purposes.

The modern reparations movement began in the 1980s, led by New Afrikan forces, which culminated in the first HR-40 bill introduced by Conyers and the founding of the National Coalition of Blacks for Reparations in America (N’COBRA). The pursuit of reparations go back nearly 150 years, directly to the end of the settler war between the confederacy and the union in 1865 when union Gen. William T. Sherman issued Field Order. 15, which allocated 40 acre land plots and a mule to New Afrikans newly freed from bondage. In 1867, Congressman Thaddeus Stevens introduced Bill HR-29 (40th Congress), which included a 40 acres land provision for heads of the newly freed households and individuals.

In 1898, Callie House, who was born in enslavement, got involved in the National Ex-Slave Mutual Relief,

Bounty and Pension Association and became it staunchest champion. The organization she led sought reparations in the form of pensions for vulnerable and aging former slaves.

In the the next century the pursuit of reparations continued. Queen Mother Audley Moore was an enduring champion, starting during her organizing with the Universal Association of Ethiopian Women in the 1950s. She later insisted that reparations be included as one of the central demands of the Republic of New Afrika during its founding convention in 1968 in Detroit.

During an interview with *Black Scholar* magazine in 1973, Queen Mother was asked about her long-time advocacy for reparations: “*You don’t know what i went through to bring the idea of reparations to my people. We went from city to city. i begged gas from station to station. Some gas stations would give me one gallon of gas. i begged from farm to*

farm. Once i was shot at by the Klan -- three shots. They went on, thinking they had killed me, after my car went into the ditch. Some blacks thought i was begging for myself. It’s not a begging sort of thing -- you need assistance to do the work. Work for black people. i just can’t tell you about the struggles We have participated in.”

The Rebuild Collective supports all grassroots campaigns for their democratic rights and human rights, including the legislative campaign currently in process.

Yet, We remain clear that there can be no genuine claim of reparations settlement that does not include land and national sovereignty. As it states in the New Afrikan Creed, “*the fundamental reason our oppression continues is that We, as a people, lack the power to control our lives,*” and that “*the fundamental way to gain that power, and end oppression, is to build a sovereign Black nation.*”

REBUILD TO WIN!

Detroit activists devise new strategy to fight city hall

Drive for 5 campaign coordinates many fronts of struggle under single umbrella

On March 22, Detroit activists kicked-off a new people's campaign to pressure city government to hear and respond to their demands in five areas of struggle for human rights in this majority New Afrikan city.

The Drive for Five People's Protection Campaign is an action strategy based on five demands rooted in the concrete conditions and struggles being waged from the grassroots.

The five demands include:

- A permanent, full scale water affordability plan
- A ban on the use of facial recognition technology
- Comprehensive police reform
- Reimbursement of Detroit homeowners for \$600 million over taxation
- The reduction of racial health disparities

Led by a conscious New Afrikan citizen, Richard Clay conceived of the Drive for 5 initiative as a way to bring together divergent activist forces that have been battling city government around critical quality of life issues for years with little progress.

Only a few years out of bankruptcy and an appointed financial manager, the city of Detroit has become a hotspot for capitalist speculators and gentrifiers. This majority black city has been victim of official corruption aligned with the interests

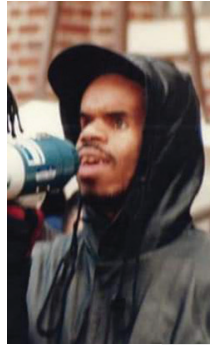
of a handful of local billionaires. The obvious goal has been to force black residents out of the city through illegal property foreclosures through over-taxation, and fostering third world conditions through lack of access to water. The city shut-off water to tens of thousands of households for lack of payment during bankruptcy proceedings that began in 2014.

The situation is so bad that United Nations special rapporteurs wrote a statement in 2014 condemning the shut-offs based simply on an inability to pay as a violation of human rights.

But that didn't deter city officials from disregarding black Detroit's human rights. "Between 2013 and 2019," said Clay, "they shut off 140,000 water accounts, at an average of 20,000 per year."

Similarly, thousands were evicted from their homes allegedly for unpaid property taxes. Yet investigative reports revealed that as Detroit property values were decreasing the tax rate was increasing. This over assessment led to \$600 million in over-taxation between 2010-2016.

Before bankruptcy, Detroit had a majority black police force; even after the state legislature eliminated residency rules in 1999. Today, only 23 percent of officers patrolling black communities live in the city. Many residents feel the city is being occupied by occupying troops, as hostile white colonial occupation



Richard Clay



Jo Anna Underwood (speaking), an elected member of the City Charter Commission, and city retiree William Davis (far right), who sits on the unpaid police commission, stand in solidarity with grassroots activists who intend to pressure city officials to do right by city residents. (Photo: K.Akwamu)

personnel (C.O.P.s), many ex-military, bully the very same community that writes their check.

Dovetailing into concerns about police, the city has spent more than \$30 million to have facial recognition surveillance technology installed around the city. "We are the super-majority of this city," said activist Nicole Small. "How dare they use our money and use it against us with a technology that falsely identifies our people."

The Drive for 5 is both an educa-

tion and action campaign. Clay created a website that compiles a wide assortment of news and other investigative reports, and matches it with all the contact information of relevant city officials, from city council to the mayor's office. Clay's strategy calls on Detroit residents concerned about these issues to use the information provided to participate in weekly calls every Monday at 1 p.m. to all ten elected city officials and demand change.

www.thedrivefor5.com

New Afrikans aren't
descendants of slaves,
but of daring
anti-colonial freedom fighters.

Our people
didn't arrive as slaves
but as a captured people
who were ENSLAVED
in an intensified form of
COLONIAL BONDAGE.

Slavery did happen.

But how We understand it
strongly influences
how We struggle against
contemporary manifestations
of the very same system of
oppression, exploitation and
degradation.

Re-Build to Win!!

The National Flag of New Afrika

The history and meaning behind the Red, Black and Green

BY KWASI AKWAMU

Show me the race or the nation without a flag, and I will show you a race of people without any pride.

—Marcus Garvey

The tricolor banner introduced on August 13, 1920 by Marcus Garvey and the Universal Negro Improvement Association and Afrikan Communities League (UNIA-ACL) has been widely embraced by people of Afrikan descent around the globe. As such, the popular Red, Black and Green (RBG) flag has proven to be a major symbol of aspiration for Afrikan unity and freedom. New Afrikans (descendants of Afrikans enslaved in the United States) wave the RBG proudly, and the colors are frequently used together in a multitude of ways to represent black pride and unity. That said, the RBG as presented by Garvey is *not* the banner of the New Afrikan nation.

THE RBG FLAG

Born in Jamaica in 1886 under British colonial rule, Garvey arrived in the United States in 1914, and founded the UNIA-ACL in 1918. The UNIA-ACL spoke for Afrikan people everywhere, he advocated for “race pride” and the “redemption” of the Afrikan race.

According to the contemporary website of the UNIA-ACL, in chronicling the history of the RBG, it states that ...the lack of an Afrikan symbol of nationhood seems to have been cause for crude derision on the part of whites and a source of sensitivity on the part of Afro-Americans.

The impetus for raising a flag originated in a very popular but racist song “Every Race Has a Flag But the Coon” that was released in 1900. We



It wasn't until the founding of the Republic of New Afrika in 1968... that a flag emerged to represent the concrete aspirations of land and independence for the nation. Not a symbolic flag, but a banner under which to mobilize for a clear cut objective rooted in our 402-year history in North America.

aren't sure when Garvey first heard the song which preceded his arrival in the U.S., but clearly it incensed and motivated him to set the record straight: “Show me the race or the nation without a flag,” Garvey is quoted, “and I will show you a race of people without any pride. Aye! In song and mimicry they have said, “Every race has a flag but the coon.” How true! Aye! But that was said of us four years ago. They can't say it now....”

In 1921, in the small book Universal Negro Catechism, as compiled by Rev. George Alexander McQuire, the Chaplain-General of the UNIA, the “race” colors and meaning of the flag

was described:

Q. What are the National Colors of the Negro Race as selected by the Convention?

A. Red, black and green.

Q. What do these Colors represent?

A. Red is the color of the blood which men must shed for their redemption and liberty; black is the color of the noble and distinguished race to which we belong; green is the color of the luxuriant vegetation of our Motherland.

Introducing a flag under which to

galvanize black people worldwide was quite ambitious. The thing is, Garvey was a Pan Afrikanist, not a nationalist¹. As such, he is responsible for fostering a long-standing confusion when he conflated the now widely debunked social construct of “race” as “nation.”

PAN-AFRIKANISM OR NATIONALISM OR BOTH?

Contrary to popular perception, a Pan-Afrikanist and a black nationalist, though complimentary, are different things. A Pan-Afrikanist advocates on behalf of the unity, cooperation and best interests of Afrikan people worldwide. In contrast, a nationalist, in the context of colonialism by various European national powers, is one who advocates and struggles for the end of colonial rule and the emergence of independent nationhood. A black nationalist, therefore, seeks to end being governed by others and pursues national self-government (self-determination on independent territory).

This was best exemplified in the Haitian Revolution. In 1791, enslaved Afrikans on that Caribbean island rose up in an armed uprising and overthrew French rule and proclaimed their independence in 1804. Subjected Afrikans across the western hemisphere, including enslaved Afrikans in the American South, were greatly influenced by the Haitian example. The idea of self-government on independent territory took root among enslaved and colonized populations in North, South and Central America.

When one merges the ideas and aspirations behind both black nationalism and Pan-Afrikanism, one

gets a **Pan-Afrikan Nationalist**: A person who advocates both for his/her nation in particular, and Afrikan people worldwide in general.

A prominent example of a Pan-Afrikan Nationalist is Kwame Nkrumah of Ghana. While he believed in and pursued global Afrikan unity in the face of a strident white supremacy and colonialism, Nkrumah was also a Ghanaian nationalist who pushed for the decolonization and political independence of his native Ghana.

In his inauguration speech as president of a newly independent Ghana in 1957, Nkrumah the nationalist proclaimed his grand idea for Pan-Afrikanism: *"We must unite now or perish. I am confident that by our concerted effort and determination, we shall lay here the foundations for a continental Union of African States."*

Like many other Afrikan nations that emerged following decolonization, Nkrumah was inspired by Garvey. After Ghana had achieved independence, the "black star" of the UNIA was incorporated into the flag of Ghana. But like sixteen other Afrikan nations post-colonialism, the Ghanaian flag took its primary colors after the Ethiopia flag²: red, yellow and green. Some of these nations added accents of black or blue, and offered the color blocks in various arrangements.

Garvey is hailed as one of the most important advocates for black people in the past 100 years. He was a staunch Pan-Afrikanist but he was not a Pan-Afrikan Nationalist. This is despite self-proclaiming himself the "Provisional President of Afrika" and advocating for the decolonization and self-government of Afrikan people.



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THE FLAG OF NEW AFRIKA

Nationalist aspirations among New Afrikans can be traced back over 250 years. Our Ancestors during colonial bondage (slavery) and afterwards (neo-colonialism), always envisioned their existence beyond slavery, even before the Haitian Revolution.

It wasn't until the founding of the Republic of New Afrika in 1968, however, that a flag emerged to represent the concrete aspirations of land and independence for the nation. Not a symbolic flag, but a banner under which to mobilize for a clear cut objective rooted in our 402-year history in North America.

The New Afrikan national flag, which emerged in 1970, is also tricolor, incorporating the same colors introduced by Garvey. The colors of the national flag representing the Republic of New Afrika, as distinguished from the RBG, are arranged horizontally and apportioned as follows: top layer: GREEN (40%), middle layer: RED

(20%), and bottom layer: BLACK (40%).

According to an undated and unattributed New Afrikan document entitled "The Origin of the Flag," the colors mean:

"The Red is for the blood. The Green is for the land. The Black is for the Black People. The symbolism of the flag as used by the Republic of New Afrika is obvious. The Black is on the bottom. We in the Western Hemisphere must obtain land, represented by the green, which is at the top. It is so placed because, until black people in this hemisphere obtain land they will remain on the bottom; and because the acquisition of land is the highest and noblest aspiration for black [people] in this continent, since without land there can be no freedom, justice, independence, or equality.

"The red, or the blood, stands at the center of all things. We lost our land through blood; we cannot gain it except through blood. We must redeem our lives through the blood. Without

the shedding of blood there can be no redemption of this race. Yet the red stripe is slightly smaller than either the black or the green. It is smaller because the bloodshed and sorrow will not last always. They are not the most important part of the picture. The red simply stands in our flag as a reminder of the truth of history, that [a people] must gain and keep their liberty, even at the risk of bloodshed."

Let's rebuild to win, so We can Free the Land!

FOOTNOTES

1. Pan-Afrikanist refers to persons who believe in and advocate in behalf of Afrikan people all around the world. The prefix "pan" literally means "all," hence the term Pan-Afrikan refers literally to all Afrikans. Nationalist refers very specifically to champions of their nation.

2. Ethiopia was inspirational to Afrikan people around the globe, partly due to its prominent mention in the Christian Bible which was forced fed to Afrikan populations by white enslavers, colonizers and missionaries. It helped that Ethiopia was the only Afrikan country that avoided being colonized by European powers. Italy attempted to conquer Ethiopia through two separate military invasions forty years apart (1895 and 1935), both of which proved unsuccessful. These colonial defeats elevated the perception of Ethiopia in the minds of oppressed Afrikans worldwide.



Those who seek temporary security rather than basic liberty deserve neither.
~Queen Mother Moore

ReBuild Collective interviews Sister Akuah

RBC: Greetings! We are here with sister akuah; We enjoyed having u on GJU radio the other day and u made some interesting points which We wanna ask u to expand upon. First off, could u tell us a little about yourself?

AKUAH: i am a mother, i love being a mother - that's a big part of my identity. i guess you could say i'm a daughter, a sister extremely committed to the process of upliftment for our people, particularly our young people, and working with them in intergenerational endeavors.

i do some work right now in the community setting, with different organizations around housing & providing family service resources. As well as working with a lot of brothers & sisters at various levels of you know, of being "left by the wayside". That's a big thing for me, my mother was a social worker and that had a huge impact on me not wanting to be a traditional social worker & realizing that We can't do anything to service our people while they're (white folks) in the conversation. Yeah, while white terrorists are in the conversation because the terror continues...

You spoke about the importance of the New Afrikan Creed; can you expand on your meaning & also it's importance to you & to us?

AKUAH: Yeah, it is really very important to me & i believe it does lay out a foundation to the continued struggle for us collectively. Just seeing the power it has had for me & my son in our relationship with each other and to the work that We're doing; to just being connected to the goodness & the integrity - There's a lot of integrity in the Creed and that is real important to me, as a mother, as a person that works in the community, and the foundational

points in there. i feel like each point is a huge conversation in itself!

We could just pause and talk about each point on there - you know how #15 talks about "brothers & sisters left by the wayside," and the patience and the process with that. To me, it speaks to the well-being that We need to maintain; it's a huge component in well-being for us (communal) and being able to manage while

We're operating in this terrorist society. Undergoing the level of oppression requires tools which help us stay grounded. i think the Creed helps bring us back in & gathers a lot of fragments that have gotten scattered along the way. It helps us restore that confidence - a strong confidence. That's important.

i also think that it's a beautiful way to start building out that New Afrikan consciousness and New Afrikan pride in our little people and the youth. It gives them the power to say, "yeah, this is who i am & i'm beautiful!" We can give them a new kind of confidence minus all the [baggage] that We've had to overcome...This affirmation is essential.

Can you tell us a little about the importance & the significance of your community work?

AKUAH: Well, my main work is with the Chicago Anti-Eviction Campaign, working to connect human rights to housing. It also gets into the conversation more deeply around land, and how land works in our lives. How you

can be controlled and powerless based off your relationship to the land and the interference with that land. But in the immediate sense, We're dealing with a lot of brothers & sisters faced with homelessness at different levels. From people who are straight-out on the streets to what they call "couch surfing"...

It's really difficult to build out any type of sound thing in your life when you don't have a safe, stable base. Chronic homelessness - i'm talking at all levels, even PhD levels! i know brothers & sisters with PhD's struggling

with bouts of homelessness. The 'anti-Blackness' of society just puts us in a shuffle constantly...

So, dealing with these basic needs of our people around housing, food & mental health resources - they all kinda end up coming together. We started off doing housing takeovers - We were taking over houses and putting homeless women & children in there. The young guys were fixing them up just good enough for somebody to stay in there for just a little while. After that, We ended up taking it to the world court where We won a judgement that it was a violation, a crime against humanity to have these vacant homes & people on the street and not meet these two needs. So, the banks started giving us the houses. This is a temporary fix to a long-term struggle; to me, in my mind, the goal is to get us stabilized in whatever ways We can, but with the ultimate goal of getting people to move back to the territory - At the very least, to be connected to that struggle, but in

the right now, people need resources, the people need places to stay.

So, the community work has grown; mostly through a lot of people volunteering. We have not been getting grants or funding or any of that stuff. It's been a ragtag kind of situation, but it's been beautiful, 'cause when you don't have folks taking handouts from massa, We start to shed away so much stuff. In us figuring out, 'We're gonna have to volunteer our time, people are gonna have to use cars, We're gonna have to give resources - just showing the beauty. We've had a lot of brothers & sisters come & volunteer worktime to help fix up the properties and teach the young guys.

RBC: What do you mean, "engaging whiteness"?

AKUAH: Ok, for example, my mother has worked in social services for so long. She's positioned in a situation where she's working with her children - 99% young New Afrikan children, right? But while she's in there, it's under white leadership, at the ultimate corporate level, and these people are telling her how she's supposed to operate with her children, and what she can & can't do. And that violence - it's a violent thing that's happening to the body; the stress...i'm not a doctor, but i can see how this has affected her. i see her preparing herself to go out into this world like these young brothers - to try to deal with all this negative stuff that's going to be projected on them. It's a lot, and just imagine if We didnt have to deal with those things.

This is an abridged version of a much longer interview that took place on 7/19/20. The full interview can be read online at www.rebuildcollective.org

In prison, We often said that words have the power to build, save or destroy. It was also in prison when some of us began to develop our understanding and recognize the importance of the choice of words We use. Malcolm X and George Jackson before me, both having cultivated their creative use of words to advance the liberation struggle while in prison, were two major influences.

It was also during the dark days of captivity that the literary brilliance of Kenyan scholar Ngugi wa'Thiongo was discovered. He too was jailed by neo-colonial government officials for using his words (in works of fiction, no less) to bring social and political awareness to his people. While in prison, he wrote a fantastic book, and i believe his first work of non-fiction, entitled *Detained*. But it was in a later book, *Decolonising the Mind*, where he helped us better understand the true power of words.

Said Ngugi: *"Language, any language, has a dual character: it is both a means of communication and a carrier of culture."*

Thru the words of Ngugi We were brought full circle: Words truly can build, save or destroy. More specifically, they have the power to *liberate, mediate or dominate*. The words We use to identify ourselves, for instance, are loaded with the substance of freedom or oppression. Such words are suggestive and directional.

African-American, for example, strongly implies alignment and allegiance with the U.S. empire. To identify as such imposes a cultural barrier to grasping concepts or visions that challenge or conflict with the empire, despite the empire's overt acts of oppression, exploitation and degradation towards persons of Afrikan descent in America and around the world.

To be an *African-American* also implies an embrace of the culture and ideology of America: prizing individualism (which is different than individuality), defending capitalism (which was constructed on the backs of enslaved Afrikans and thrives on the domination and exploitation of ourselves and people around the world), practicing competition (while claiming we need unity and cooperation). When history books speak of Afrikan slaves, we must understand that slaves weren't captured and packed like sardines on those ships of commerce. Those Afrikans were free until they were *ENslaved*. They weren't in need of civilization, rather they were carefully selected according to the skill sets that were in demand in the settler territories.

THE POWER OF THE WORD

By Kwasi Akwamu

When we say We want FREEDOM, or LIBERATION, or PEACE, or POWER, We often fail to recognize that these terms lean towards the abstract, and have limited unifying qualities. They are prone to various subjective meanings and interpretations. If We all want FREEDOM but have grossly different meanings, then We'll never develop sufficient strength through unity to achieve anything. (What is freedom to a person of wealth compared to a person mired in poverty?) When We say We are OPPRESSED, We can mean a host of things. Oppression covers a wide range, but its impact isn't evenly applied. Poor people may feel the brunt of oppression one way, women as a group may feel it in another way.

Wealth or social status doesn't insulate one from oppression, as We all can name a wide variety of affluent or prominent Afrikan people who suffered attacks. Paul Robeson was blackballed from Hollywood for having a voice of the people; WEB DuBois was criminalized for embracing a philosophy (communism) that was at variance with the American empire.

Words should speak clearly. They should be unambiguous. They should bring us together on a common accord. Afrikan people in America are a *NATION*. That is much more than a community. This Afrikan Nation in America is indeed oppressed; but the form and character of oppression is better understood when We say it is *COLONIZED*.

When members from this Afrikan Nation participate at high levels in the empire, such as in political office or

corporate management, and when they endorse policies that increase hardships on the rest of us, We often call them sell-outs or Uncle Toms or coons. But they are more effectively understood as *NEO-COLONIALISTS*. Such terms don't have ambivalent meanings. They mean what they say and say what they mean. When some of us identify as *NEW AFRIKANS*, you can be clear that whatever differences We have between us that We all share a common vision: an independent Republic of New Afrika. We are all *NATIONALISTS* in its purest meaning of a people pursuing self-government on independently controlled and protected territory.

The slogan *FREE THE LAND* isn't open to interpretation. Rather it gives direction to the movement. No matter our daily struggles or contemporary skirmishes with *SETTLER IMPERIALISTS*, it keeps us focused on the victory prize. We should also bring clarity that the *INDEPENDENCE MOVEMENT* isn't a struggle against white people. *In fact, We give little legitimacy to the concept of WHITE people (or BLACK people).* The forces of capitalism created these words for its own use. Such terms help settler colonial America perpetuate its existence through distraction. These people otherwise known as *WHITE* are *SETTLER AMERICANS*. They don't merely oppress, they *COLONIZE* or prop up *NEO-COLONIES*.

Settler Americans are not the only ones using language in a way to advance their ends. But privileged black folk, those who celebrate their hyphenated identity as African-Americans, have a long history of helping shape an accommodationist narrative to preserve their cherished privilege, wealth and status. They dangle out hopes and dreams of a truly inclusive America while turning a blind eye to and distancing themselves from the deep suffering of the majority of New Afrikans. This suggests to us, also, the great importance of dissecting our terminology with a rigorous and revolutionary class analysis.

The words We choose to define our reality also determine the tools We use to navigate it. As one of our greatest theoreticians, Owusu Yaki Yakubu, advised, if We are serious about pursuing *SELF-DETERMINATION* (*INDEPENDENCE*) as a *PEOPLE* (Nation), We must immerse both ourselves as individuals and our organizations in a process of *rectification* and *reorientation*. We must study and struggle for greater clarity around the contradictions that prevent us from progressing towards our greater destiny.

THE STRUGGLE IS FOR LAND, INDEPENDENCE AND SOCIALISM

NYT Columnist advocates a return to the Black Belt in bestselling book

BY N.A. FREEMAN

With *The Devil You Know: A Black Power Manifesto*, New York Times Columnist Charles Blow makes the argument, for the first time in a book with the prospect of being on the New York Times best seller list, that if political power is to be achieved for New Afrikan people on this continent, it can only be realized in the the south.

The logic behind the argument is simple. At the conclusion of America's civil war, New Afrikan people constituted a majority of the population in the states of Mississippi, Louisiana, Alabama and South Carolina, and a near majority in Florida and Georgia. However, as a result of waves of outward migration, this majority was lost in every southern state.

What Blow presents in this text is more an elongated position paper, with a sprinkling of memoir than a plan. He advocates that New Afrikans, whom he of course refers

to as Black, move to an expanded version of the National Territory. He includes the five states (Mississippi, Alabama, Louisiana, Georgia, and South Carolina), but to those he adds North Carolina, Delaware, Maryland, and Virginia. Nine states in total.

Within these 9 states, Blow recommends that New Afrikans returning South settle in the major cities. He does however have an exception for cities that are on the coast, or are particularly vulnerable to flooding. New Orleans doesn't make the cut.

The fact that the book presents nothing new or particularly radical from the standpoint of New Afrikan nationalists is correct, but also immaterial. The point is not what the book has to say on a matter that has been long resolved for us, but rather, that the book is putting before masses of New Afrikan people the futility of the struggle for real power or self determination outside of the National Territory.

We must recognize the hard truth that despite the fact that the Afrikan Blood Brotherhood raised the issue of independence in the Black Belt South in 1919, and that the position was supported by the Comintern in 1928; that despite 53 years of New Afrikan political agitation since the launch of the modern ew Afrikan Independence Movement in 1968, and an armed struggle that continues to see some of the most determined champions of national liberation languish as political prisoners in enemy hands, We have failed to convince any significant segment of the New Afrikan people that the independence movement has any relevance for them.

At present time, only a tiny minority of New Afrikans are even aware that such a thing as the independence movement exists.

Blow's book should be welcomed with open arms by all New Afrikan Nationalists. This book has the potential, perhaps more than any other text published in the last 50

years to create the space for a broad discussion of the National Territory not only as a significant battle ground in the struggle for "rights" but as the only place where New Afrikan people have any chance whatsoever to obtain and exercise real political power.

We should welcome this book, while pointing out its petty-bourgeois limitations. Not only should We welcome it, We should challenge him to play a role in helping to establish the sort of mechanism to facilitate the mass "repatriation" of New Afrikans that he states would be required to make real the proposition advanced in his book.

When all is said and done, this book will be seen as a significant point of departure in the struggle for land and independence.

We should see it as a tool to help us create the lateral conditions that will be necessary to FREE THE LAND!

Importance of rev consciousness in establishing organizational security protocols

Again, We must stress the importance of CONSCIOUSNESS. Security is not simply a matter of magical methods, especially when cadres only learn even the simplest methods in a mechanical manner, and by rote. Knowing the methods without having the theoretical perspective that allows them to be used in the most appropriate manner, is sometimes worse than not knowing the methods at all.

Another thing to keep in mind: It's not a matter of being paranoid when it comes to employing such methods,

nor is it a question of whether or not the opposition is actually following you. *It's a matter of making a habit of being serious, apply science, being disciplined and vigilant.* The enemy won't come up to you and say, "Watch yourself today, we're playing for real, and watching every move you make."

More on what We mean by stressing the importance of CONSCIOUSNESS: It happens that We got so-called vanguard forces who still — believe it or not — think that the time to get serious about "security" is after the state announces

that "civil liberties" are being suspended, or that martial law is being imposed. But, by that time, it's too late to start employing security methods, or to begin developing a more developed consciousness. By the time such an announcement is made (assuming that it will be), the lists of those to be arrested have already been compiled!!!!

So, one aspect of what We mean by CONSCIOUSNESS, from the revolutionary perspective, is that, folks have lived in amerikkka all their lives, and studied and been

part of the development of struggle against the state, but they still have the consciousness of bourgeois reformists, slaves, adventurers, and dilletantes. They still have the consciousness of the petty-bourgeoisie, even while claiming to wage revolutionary warfare.

EXCERPT FROM: "So We Don't Fool Ourselves Again: Study Notes on Secure Communications,. It is available online for free on the Rebuild Collective website, or for purchase at The Shed (see ad in this paper).

Thinking of Gaza and Detroit

This was written in 2019, one year after a 10-day visit to Lebanon where an international delegation gathered in the name of solidarity with Palestine. Lebanon hosts twelve Palestinian refugee camps sheltering nearly a half million displaced Palestinians. We visited the Bedawwi Camp in Tripoli, and the Shatila Camp in Beirut, where we encountered courageous and determined men, women and youth who remain steadfast in the hope of returning to their homeland in peace. When Palestinians leave their homeland, whether fleeing conflict or merely seeking education abroad, the Israel refuses to allow Palestinians back into the Zionist occupied territory.



BY KWASI AKWAMU

When I think of Palestine, Gaza is among the first things that come to mind. The reason is, it shares several similarities with my city, Detroit.

Both Gaza and Detroit are approximately 140 square miles. There are 1.8 million Palestinians living in Gaza. Known as the world's largest open air prison, residents suffer a unique oppression as they are blocked in by Egypt on the south, the Mediterranean Sea on the west, and Israeli-occupied Palestine on its northern and eastern borders. There is only one commercial road into Gaza, where essential goods are allowed to enter, and which is guarded by heavily armed Israeli military forces. It is the discretion of the Israelis whether or not goods are allowed to reach a desperate Palestinian population.

Although Detroit's population of less than 700,000 residents is less than half of Gaza's, I often imagine what life would be like if Detroiters — 85%

Activists of multi-national origins gather in Detroit in solidarity with the Palestinian struggle

of whom are New Afrikan (black) — were blocked in: unable to leave by feet, car, boat or plane. Trapped in an urban space, with little resources, and an unemployment rate of a whopping 50% — the World Bank declared Gaza to have the highest in the world.

Like Detroit, Gaza suffers major issues with basic services, such as access to water. In Detroit, nearly 50,000 of the poorest households have had municipal water service cut off for an inability to pay water bill. When the United Nations visited Detroit in 2014, they recommended that the water services be restored if city didn't want to be in violation of basic human rights.

Even still, Gaza faces far more severe issues with water. An estimated 90 percent of Gaza residents lack access to clean and safe drinking water. Add to this, Gaza's extremely limited access to electricity which is available for a limited number of hours per day. I imagine the impact on hospitals, which need both clean water and electricity

to service the health concerns of a population suffering staggering levels of distress.

There is much more that links Detroit to Palestine. While it is rarely spoken of in these terms, but Detroit is a city of black refugees. Euphemisms are used often to sanitize the history and stunt the resistance of New Afrikan people. Detroit's New Afrikan population arrived in waves from the southern states in America. The southern states are where millions of Afrikans, victims of a pernicious state-sanctioned system of international human trafficking, were brutally subjected for 246 continuous years to chattel slavery.

When freed in 1865, New Afrikans — who developed a new identity and culture in the course of our long struggle against white supremacist domination, distinct from both the continental Afrikans from whom we descend and the Americans who oppressed them — ventured to create a new life for themselves in the southern states. Land

grants were issued and then reneged upon, and white supremacy reascended with great force and intensity. In turn, New Afrikans were subjected to a neo-slavery existence via publicly-sanctioned lynchings, Black Codes (racist laws), tenant farming, false imprisonment and forced to work on chain gangs, and a form of humiliating and life-threatening subservience to white authority. White supremacist organizations sprouted up across the southern states, determined to restore as much of the lifestyle that Americans (whites) enjoyed under slavery.

In response, many New Afrikans fled the south, the land where their blood, sweat and tears fertilized the soil, where for 246 years they buried their loved ones. Millions left the land known as the Black Belt due to the majority black population across the former slave states, and headed north and west as refugees.

Cont'd, next page



Kwasi Akwamu (left) and Agatha Nyirenda of Zambia (right), learns from a Palestinian refugee at Camp Shatila in Beirut, Lebanon.

DETROIT & GAZA continued from page 13

Similarly, some 7.2 million Palestinians are scattered around the globe as refugees from their homeland. I had the pleasure to meet some of these refugees during a visit to Lebanon in March 2018. The enduring courage and steadfastness of the refugees at camps in Tripoli and Beirut speaks volumes to the humanity and righteousness of the Palestinian cause as they face mounting hardships, especially as the United States contributions to the United Nations Relief and Works Agency (UNRWA), which allocates dedicated

and desperately needed services and resources to more than five million Palestinians, has been abruptly cut.

Since 1948 — known as the Nakba, the “Catastrophe” — many Palestinians fled their homeland due to life-threatening risks and hardships caused by the war of Israeli occupation, and are unable to return to their homeland. In Gaza, an estimated 70 percent of the population are refugees from other areas of occupied Palestine. Hence, the Great March of Return, which I have followed intensely since it was launched in Gaza in March 2018.

I deeply empathize and draw

inspiration from the Palestinian people who courageously protest dire living conditions through nonviolent but determined protest at the border fence to Israeli-occupied Palestine. In the past year, thousands of grassroots Palestinians of all ages and genders have participated in the weekly Friday protest. And to be clear, though the Palestinians have exercised nonviolence, they have suffered continued casualties from Israeli military, who have used drones to drop tear gas on the protesters, and live gunfire resulting in over 250 Palestinians killed and over 28,000, including women and children.

Detroit and Gaza has many similarities, but the fact is that my city isn’t an open air prison, and black Detroiters with a desire to return to the black belt south are presently free to do so (many New Afrikans refer to this as our national territory, and I plan to return here very soon).

Palestinians do not enjoy this privilege, and ultimately, that is all the Great March of Return is about: the freedom to return to their homeland without conflict.

*Originally published April, 20, 2019
online at www.blackforpalestine.com*

STATEMENT FROM REBUILD COLLECTIVE ON ISRAELI MILITARY SIEGE OF OCCUPIED PALESTINE

IT IS WITH GREAT OUTRAGE THAT THE REBUILD COLLECTIVE ISSUES THIS STATEMENT IN CONDEMNATION OF THE SCORCHED EARTH VIOLENCE PERPETRATED BY THE ZIONIST STATE OF ISRAEL AGAINST THE PALESTINIAN CIVILIAN POPULATION AND THEIR INFRASTRUCTURE. WE ALSO INDICT THE BIDEN ADMINISTRATION FOR ITS PASSIVE COMPLICITY.

Israel instigated hostilities through a series of provocations during the month of Ramadan. The final straw occurred when the Israeli military raided Mosque Al Aqsa, one of the three most revered mosques in the Islamic world. In response, Hamas fired missiles from Gaza into Israel, causing no initial casualties.

While Israel claimed self-defense, as a quasi-religious state it ignored the religious sanctity of its subjected Muslim population. Moreover, its hyper-aggressive air strikes have largely targeted non-combatants in violation of human rights and internationally recognized protocols of war. On top of all this, Israeli settlers continue to invade & take over Palestinian space.

We condemn the disingenuous statements from the Israeli mili-



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tary that hundreds of missiles fired from Gaza fell short, contributing to Palestinian casualties, while the Israeli Prime Minister Benjamin Netanyahu openly stated that he would continue bombardments until there exists calm in Israel, and that Palestinians would learn their lesson.

We further condemn the U.S. government's role in enabling Israel's arrogance and aggression towards Palestinians, including the razing of Palestinian villages and building Zionist settlements. The U.S. government fosters both Zionist settlement expansion and military aggression in its annual allocation of nearly \$4 billion in military aid to Israel, while federal and state legislators steadily push laws that penalize businesses that support the nonviolent Palestinian Boycott, Divestment and Sanctions Movement.

We recall with disdain and condemn President Biden's 1986 assertion that if there didn't exist an Israel, the United States would necessarily need to create one.

While the United Nations has called for a total ceasefire, We condemn the refusal of the Biden Administration to do the same in the face of obvious violations of international law by Israel. Some 274 Palestinians, a the majority being civilians including 67 children, have lost their lives in the indiscriminate Israeli air strikes, with thousands more wounded. Power outages and non-stop airstrikes to civilian residential areas have displaced tens of thousands of Palestinians seeking to escape the carnage and destruction. Hospitals largely function through use of generators, as fuel

supplies are near exhaustion, while the Israel military prevents Jordan from providing medical aid.

We condemn the claim made by the Biden Administration defending Israel's right to self-defense while disregarding those same rights belonging to Palestinians.

We further condemn the justification used by the Biden Administration of its unilateral designation of Hamas as a terrorist group while more than half of Palestinian casualties are women and children.

We condemn the deliberate infrastructural damage inflicted on Gaza, including roads and buildings.

We condemn Israel's air strike targeting of the 12-story Al-Jalaa tower that houses a mixture of offices, apartments and media offices for several international media outlets, including Al Jazeera and Associated Press, among others, in an attempt to create a media blackout. We further condemn Israel's threat to bomb two schools in Gaza – Al Aqsa and Al Bouraq – which were in preparation to shelter and attend to internally displaced Palestinians fleeing indiscriminate Israeli violence.

STOP THE EXPANSION OF THE ISRAELI STATE!

RETURN TO THE 1968 BORDERS!

NO MORE SETTLER TAKEOVERS OF PALESTINIAN HOMES!

REMEMBER THE NAKBAH!

STOP U.S. FUNDING OF PALESTINIAN GENOCIDE!

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PANDEMIC IS NOT OVER, JOIN PETITION CAMPAIGN TO DEMAND NEW JERSEY GOVERNOR GRANT A COMPASSIONATE RELEASE FOR 84 YEAR OLD **SUNDIATA ACOLI**

Why is this important?

I urge you to exercise your executive power to release Sundiata Acoli by commuting his sentence to time served. Mr. Acoli (formerly Clark Squire) is 84 years old and has been incarcerated nearly 48 years. He was sentenced to life with the possibility of parole for the 1973 killing of State Trooper Werner Foerster. He has taken responsibility and expressed remorse. For the past 27 years Sundiata has had a completely clean disciplinary record and is a strong candidate for commutation.

Sundiata has strong family support and they are prepared to care for him. Further evidence of the fact that he presents no risk to public safety, is that he has been assigned to teach the Federal Bureau of Prisons's course in Avoiding Criminal Thinking, since 2013. This program teaches younger men how to avoid recidivism. As you know, there is a presumption of release on parole in New Jersey unless it is clearly demonstrated that there is

a risk to public safety. However, Sundiata has been denied parole 6 times despite all the compelling evidence in his favor and the fact that he successfully prepared dozens of his peers for release.

Sundiata Acoli is elderly, with significant health complications including residual symptoms resulting from his hospitalization last year for COVID-19. His battle with the deadly virus resulted in his loss of 30 lbs. His increasing and irreversible health issues include cardiac disease, emphysema, glaucoma and advancing dementia and exacerbate the urgency of this situation. Mr. Acoli's condition is progressing and if not given commutation, he and his family will never benefit from his release. Sundiata Acoli is the very model of a person deserving of release as was the intent of the 1979 Parole Act. At 84 years of age, with dementia and declining health, he is no threat or danger to society. A simple sense of basic compassion and human kindness cry out for commutation. In this historic moment, you have an op-



Sundiata Acoli (center) pose in 2015 with members of the Sundiata Acoli Freedom Campaign on a prison visit.

portunity to exercise justice removed from the desire for revenge, hate and punishment. **Bring Sundiata Acoli**

home now.

~Petition campaign organized by
Lumumba Bandele

Sign Petition online at:

**[https://campaigns.
organizefor.org/petitions/
bring-sundiata-home](https://campaigns.organizefor.org/petitions/bring-sundiata-home)**

Write Sundiata Acoli:

**Sundiata Acoli #39794-066
(Squire)
FCI Cumberland
P.O. BOX 1000
Cumberland, MD 21501**

We Remember! ROMAINE 'CHIP' FITZGERALD

Romaine 'Chip' Fitzgerald was a 19 year old member of the Black Panther Party who served **51 years as a Prisoner of War**, following a shootout with police following an unjust traffic stop.

Chip escaped capture during shootout but sustained a police gunshot to the head. Captured a month later, he was nevertheless framed for the murder of a security



guard while a fugitive.

**In memory of Chip, We must
FREE ALL OF OUR POLITICAL
PRISONERS! Ase!**