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BAMN

Black August Resistance: *Remembering the Dragon*



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By Any Means Necessary

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Section 1 - Black August

Black August Resistance During a Time of Struggle!

Makungu M. Akinyela

This, our second Black August edition of BAMN comes at both a precarious and unique time in the history and struggle of the colonized New Afrikan nation (so-called African America). We find ourselves in the middle of a worldwide pandemic, COVID-19 which is having a devastating impact on Black communities. Black people are dying at genocidal rates from this disease while the authoritarian government of Donald Trump has paid little attention to this crisis and focused solely on correcting the financial impact of the pandemic on the capitalist economy. At the same time beginning with the death of Ahmad Aubrey in Georgia and then Breonna Taylor in Kentucky, Tony McDade in Florida and George Floyd in Minnesota, the reality of white supremacist police terrorism had been placed front and center in the public mind. We are living through a two-edged crisis amounting to genocide against our people, and in the spirit of Black August Resistance, Black people are fighting back!

MXGM applauds the power of and tenacity of Black people as the people have poured into the streets by the thousands, often at the risk of contracting the COVID-19 virus to demand justice and an end to white terrorist violence against our people. We stand with the just demand to “Defund” police and redistribute those funds to programs and institutions that support the health and life of Black communities. We believe this demand for defunding the police should be connected to programs for reparations for the ongoing genocide and violations of Black people’s human rights.

While we support these demands, we believe it is important to remind our readers that these are not new demands for the Malcolm X Grassroots Movement and the New Afrikan People’s Organization. While we have always called for reparations, we outlined several demands at the time of the uprisings and resistance after the death of Trayon Martin. We outlined eight demands that we believe are still pertinent during this current struggle and which reflect the current demand to defund the police.

Some Preliminary Demands:

1. Repeal the “*Stand Your Ground Law*”
2. We call for the elimination of the *Police Bill of Rights* and the numerous civil service rules and judicial policies and procedures that give the police anonymity, freedom from having their behavior recorded and virtual immunity from accountability and prosecution.

3. End to the various *policies of containment* such as racial profiling, stop and frisk, gang injunctions, secure communities, etc.
4. End the “*War on Drugs*” and all of its related laws, policies and programs
5. Enact democratically elected “*Police Control Boards*”, with the power to fire, subpoena, and indict police officers for human rights violations
6. *Demilitarization of domestic law enforcement*, including eliminating the use of Drones and various surveillance operations and institutions.
7. The *redirection of military funding* to social programs, such as public education, housing, health care, public transportation, and grassroots-controlled programs to prevent domestic and intra-communal violence.
8. Legislate and enact a *National Plan of Action for Racial Justice* that will make the United States government compliant with all the norms and standards of the Convention on the Elimination of all forms of Racial Discrimination (CERD) on all levels

These demands reflect our analysis grounded in the strategy of fighting for self-determination and human rights for our people. The objective of MXGM is to fight for these demands in coordination with the demands that have been raised in the Black Lives Matter movement for defunding police and the demand for anti-racist justice. This issue of BAMN comes at a momentous time in our people’s struggle and the BAMN staff is excited to share the political and cultural contributions in this issue in recognition of Black August Resistance 2020.



Section 2 - International

“The only way we’ll get freedom for ourselves is to identify ourselves with every oppressed people in the world. We are blood brothers to the people of Brazil, Venezuela, Haiti, Cuba -- yes Cuba too.” - Malcolm X The Malcolm X Grassroots Movement is a Pan-Africanist and Internationalist organization. We believe that the fate of all Black people, and all poor people, wherever we are in the world, is interconnected. Our struggle against oppression here in the United States is the same struggle as the people of the Caribbean, Latin America, Africa, Asia, and Australia. This is so because we all have the same opponent.

The global capitalist system can only survive through the exploitation of the labor and resources of the masses. The prosperity of North America and Western Europe literally cannot exist without the natural resources of Haiti and Brazil and the Congo and pretty much every place in the world where the majority of people look like us. And you can’t take a people’s natural resources without brutally and violently dominating them through some form of colonization.

Whenever any movement in the world strikes back at the global capitalist system and has some success, it makes the entire system a little bit weaker and brings all of us one step closer to freedom. So we feel that it is necessary for BAMN to document the liberation struggles of our comrades all over the world. It is necessary for us to recognize that we are part of a global struggle for freedom.

The Trend Toward Fascism: Struggling for Liberation While Facing a Threat to International Self-Determination and Democracy

Makungu Akinyela & Edward Onaci

There is a widespread feeling at the current moment that democracy is eroding in places where it supposedly once existed. As democracy declines, populism grows. And as right-wing populist movements utilize the legitimate tools of democratic society to empower their chosen leaders, they help accelerate the international trend toward fascism. Fascism is an authoritarian form of government that gains power through the scapegoating and violent repression of groups that “the people” label as their enemies. These supposed enemies overwhelmingly are ethnic,

racial, and religious minorities, immigrants, and critics of a given ruling political regime. Relying on oversimplified notions of a “golden” past and narrow conceptualizations of “we” (as opposed to “them”), fascists believe that an authoritarian leader and violent repression of his enemies is necessary for the redemption of the nation.

Fascism has always developed and been practiced in relation to colonialism. The rise of the original fascist party of Benito Mussolini in Italy was directly related to Italian dreams of reestablishing the Roman empire and Italian sense of being left out of European land grabs of Africa. Consequently, the Italian aggression against the people of Ethiopia was a major development of the Italian fascist movement. In a related way the German Nazi party was able to build popular support based on German resentment and anger after being marginalized and embarrassed about the German defeat in the European imperialist war that began in 1914 (World War I). Adolf Hitler galvanized Germans with dreams of establishing a German Reich or empire aimed at colonizing Europe and Africa.

From the classic fascism of Mussolini’s Italy and Nazi Germany emerged populism. Much like fascism, populism relies on oversimplified notions of who “the people” and their enemies are. Populism (from the far left to the far right and everything in between) favors authoritarian leadership, though it may use democratic institutions to establish it. Although fascism and populism are not the same, populism is an offshoot of fascism. And populism today may create the conditions for fascism to emerge tomorrow. It appears that today’s global political and economic realities are demonstrating how that process works in real time.

The Road to Authoritarianism and Fascism

For colonized people enduring domination from the colonizer, there is always some aspect of authoritarianism and tyranny in our everyday lived experience. This holds true even when the colonizer nation is a constitutional liberal democratic one. After the American civil war which ended enslavement of New Afrikans in the South, the former Confederate states established the legal Jim Crow segregation system ensuring the subordination of Black people. Other areas throughout the union also maintained various forms of legal and social domination. State sanctioned lynchings, race riots, and massacres during the early twentieth century demonstrate the pervasiveness of the problem and tools used to justify white privilege and supremacy for decades to come. Some examples include the 1906 race riot and massacre in Atlanta, 1908 race riot in Springfield, Illinois, the Red Summer of 1919, and the Tulsa massacre of 1921. For New Afrikans, this state terror and control mechanism were only defeated by a prolonged struggle for democratic rights and Black Power which lasted through the 1970s. Despite our people’s best efforts, however, the racist ideas and oppressive tendencies upon which this nation was founded continue to endure up to our present day.

With this history in mind, the Malcolm X Grassroots Movement used the Revolutionary Black Nationalist analysis of our parent organization, the New Afrikan People's Organization, to argue that the election of Donald Trump in 2016 would presage the introduction of fascism to the US. We argued that while the US government up to that time was a settler colonial government and had exhibited some characteristics of fascism, it could not be called a true fascist state. We argued at that time that we were facing the danger of the settler colony under a Donald Trump presidency becoming a true fascist state. Based on that analysis, we called for the defeat of a Trump presidency by any means necessary, including voting for the neoliberal candidate Hillary Clinton. Some nationalist comrades on the left and some Marxist ultra-leftists disagreed with our analysis at that time, claiming that Trump and Clinton were of equal danger and that choosing between them would make no difference. Today, we are more convinced than ever that our analysis was correct and that President Donald Trump is moving the US settler colonial state toward twenty-first century fascism. The Trump presidency poses an existential threat to the lives of New Afrikans as well as to our equally colonized sisters and brothers in the Native nations, the Chicano and Puerto Rican nations, Asian, Pacific Island, Latin, and other colonized peoples controlled by the USA.

Even so, there are still those who deny the danger of Trumpist twenty-first century fascism based on liberal exceptionalist definitions of fascism which insist on linking fascism mechanically to the Nazi and Fascist movements of the early- to mid- twentieth century in Germany and Italy. Such analysis tends to ignore fascism's relationship to colonialism, imperialism, and global capitalist expansion.

Efforts to Counter Fascism

New Afrikans and our comrades in other oppressed nations have developed a number of strategies and tactics to resist and, even counter, fascism. One of the oldest traditions is that of mutual aid. Developed when the US was still in its infancy, the ability to protect our communities from hunger, financial devastation, the abandonment of our vulnerable, and the expediency with which people have provided each other comfort in times of sorrow have been the backbone of our resiliency. Mutual aid has been propped up by community defense, which has taken various forms, including protest, critical media and scholarship, and armed self-defense. From Ida B. Wells's efforts beginning in the 1890s to the Deacons for Defense, as well as current organizing around police brutality, efforts to end violence within our communities, attempts to find our missing children, and media content aimed at shifting perceptions of Black people (internally and externally) all fall under the auspices of community defense. Like mutual aid effort, community defense has helped us overcome tyranny and violence time and time again.

The best of our traditions of self-reliance and self-defense demonstrate that we have the tools we need to avoid populism and stop the rise of fascism. Populism foments division, relies on the oversimplification of complex phenomena, thrives in anti-intellectualism, and values violent authoritarianism. These are some of the same elements that led to the international traffick in and enslavement of African peoples, the racist wars against indigenous nations, the destruction of our environment and natural resources, and much more—all for the cause of private wealth acquisition and political power for oligarchs. Therefore, We argue that populism is one of the master's tools which, to paraphrase our revered ancestor Audre Lorde, should not be utilized to dismantle the master's house. And dismantle it we must, along with all the vestiges of oppression that currently are as commonplace as moldy furniture and broken appliances within a condemned building.

Our Vision for the Future

Our alternatives to populism and fascism will come from a broad-based democratic movement that is radically transparent, accountable to the people, and thoroughly participatory. Such a movement would engage in the persistent work of raising and maintaining humane consciousness through education and training that teaches critical thinking, self-reliance, and a responsibility to others. We especially promote the development of People's Assemblies as a means for everyone to have an opportunity to participate in the shaping of a new society.

We demand self-determination for the New Afrikan nation up to and including, if the people push for it, territorial sovereignty and political independence. Some important steps along the way include food sovereignty, political empowerment, and a new culture that privileges physical and mental wellbeing, strong families, and healthy communities over the market, not vice versa. More concretely, once we defeat fascism, we will work to ensure that everyone is able to provide for themselves and their families while contributing what they are able to the broader society. We see solidarity economies, environmentally friendly cooperatives, and people's assemblies as essential for helping develop the structures needed for this to work. Together, they provide people with access to basic resources and create channels through which people may develop the power to make decisions that affect them. A truly democratic society is one that places egalitarianism at the center. Therefore, there will be no room for racism, sexism, classism, homophobia, transphobia, religious intolerance, or anything else that causes harm in society. One other important aspect of our vision is that society will not need corrupt policing and a prison-industrial system. Instead, the principle of egalitarianism will have individual and community accountability built in. People who choose not to respect and value the life and dignity of others will have to answer to anyone they have harmed before their elders and their loved ones, and in accordance with the highest human principles of care, love, and justice.

Not A Conclusion: A Pause for Reflection and Broader Analysis

Our analysis here is useful for our current US national context. Recognizing that the trend toward fascism is an international problem, We have asked comrades from other countries to indicate what they are experiencing as fascism entrenches itself in their respective locales. You will see snippets from those conversations in upcoming issues of *BAMN News Journal* and will hear from the people themselves via our social media. Check our next issue of *BAMN* and visit our website, www.freethelandmxgm.org, for those updates. In the meantime, continue to struggle against the structures that enable violence and oppression. Organize within your community. And join us as we endeavor to Free the Land!

Further Reading

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Black August Resistance observation, Bois Caiman and Haiti’s unfinished revolution

kwame-osagyefo kalimara

Black August is a tool to raise the consciousness of young people, ...to train to be conscious of their rights. It's like that old adage: If you're not part of the solution, you're part of the problem.”

Nehanda Isoke Abiodun

(Exiled in Havana, September 7, 2000 By Bett Sokol)

The late 1960s was intense! This was another era where we were demanding “Black Power!” Willie Ricks (Mukasa Dada) and Stokely Carmichael (Kwame Toure) in Alabama and Mississippi would fire up the masses demonstrating for voting rights and an end to segregation and the oppression and exploitation experienced in our communities. Reactions to poverty, crime, police brutality, violence, drugs and black leadership being murdered by agents of the united states empire were the conditions setting the stage for what the white ruling class called

“riots.” Rev. Dr. Martin Luther King, Jr. in 1968 was assassinated. His Poor People’s Campaign was an effort to gain economic justice for poor people in the United States. His death ignited rebellions and insurrections in more than 125 cities across this country. The call for ‘black power’ gave the black (so-called) elite the need to create independent professional organizations to assist in the changing the material conditions of black people. The National Associations of Black Social Workers, the Association of Black Psychologists, the National Black Nurses Association, the National Conference of Black Lawyers, the Association of Black Sociologists, the Association for Black Anthropologists, the National Conference of Black Political Scientists and the National Economic Association answered the call. The Congressional Black Caucus was established in 1971.

Women’s voices would not be silenced. The Third World Women’s Alliance, Black Women Organized for Action, the National Black Feminist Organization, the National Alliance of Black Feminists, the Combahee River Collective and the Black Women’s Liberation Committee answered the call.

The movement organizations included Revolutionary Action Movement (RAM), the Student Non-Violent Coordinating Committee (SNCC), the Black Panther Party for Self Defense, the Afro-American Association, the Provisional Government of the Republic of New Afrika, the House of Umoja, the US organization, the Congress of African People, MOVE and the Black Arts Movement (a black nationalist expression of music, literature, drama, etc.) led the charge for move direct action.

This movement energy was the precursor for the Black August Resistance observations. During this period the cultural revolution became stronger to enhance the growing political movement for social change. Kwanzaa celebrations began to take root. Black August Resistance commemoration (1974) sought to honor and dignify armed resistance against white supremacy, colonialism, neocolonialism and imperialism. Moreover, it envisioned an ideological connection between mass incarceration, enslavement and genocide. The writings of George Jackson and the work of other political prisoners were the inspiration for Black August observation. Khatari Gaulden was a principal architect of the tradition. Fasting, study (Afrikan history and culture) and physical fitness was the discipline designed to honor the sheroes and heroes born in August as well as the revolutionary and progressive actions which occurred during the month of August historically. It must be noted that the Black Liberation Army, a clandestine/underground formation which operated from 1970 to 1981, sought to engage the enemy of the Black Nation militarily. In the 1980s captured combatants in the u.s. courts chose not to participate in the criminal trials and as citizens of the internal colony the Republic of New Afrika (the black belt south), they asserted the sovereignty of our nation and denounced the illegitimacy of those court’s jurisdiction.

Revolutionary formations studied everyone from Franz Fanon, Mao Zedong, Marx, Carter G. Woodson, Lerone Bennett, James Baldwin, Lorraine Hansberry, Ida B. Wells Barnett, Langston Hughes, W.E.B. Du Bois and Paul Lawrence Dunbar to name a few. The New Afrikan Independence Movement (NAIM) formations in particular studied the Palmares/Kilombos in Brasil and Haiti. Both were viewed victorious in their defeat over their colonial regimes, with

Haiti establishing the first independent black republic in the western hemisphere. Afrikan Haitians defeated the finest military army in the world at that time, the French. The NAIM study/practice objective was to develop a revolutionary science and ideology capable of defeating u.s. imperialism and capitalism. (Unfortunately, there was no analysis on patriarchy at this time).

It is the work of C.L.R. James, *The Black Jacobins: Toussaint L'Ouverture and the San Domingo Revolution, a history of the revolution in Haiti (1791–1804)* that shared the significance it had in relation to our Black August Resistance observations. On August 14, 1791 a Vodou ritual at Bois Caiman (Alligator Forest/Swamp) was held under the leadership of Manbo (female Vodou priest) Cecile Fatimon and Boukman Dutty. Enslaved Afrikans from numerous plantations gathered to participate in this secret sacred ritual/ceremony to seek the blessings of Vodou Lwa (spirits, aspects of Ultimate Reality) Kalfou Met (Petro Legba, young crossroads keeper), Erzulie Dantor (fearless defender of women, children and justice) and Ogu Feray (Petro clearer of the path and master of technology) for planning the insurrection against the ruling white French planters and carrying out their objectives, bringing liberation into fruition. Fatimon directed the enslaved participants to drink the blood of a black creole pig and swear that they must kill every white person on the island of Saint-Domingue. She also declared Boukman the “Supreme Chief” of the insurrection. The following week nearly 1800 plantations were destroyed and 1000 slaveholders killed using guerrilla warfare tactics. The Bois Caiman ritual/ceremony has been a source of inspiration for Black nationalists and a symbol of resistance to oppression and exploitation. This was ‘the only successful slave revolt in history.’ James’ treatment of the Haitian Revolution also illustrated the importance Vodou played in the revolution, its nationalism, and creating a more homogeneous Black culture.

Haiti’s independence from France crippled its empire economically in addition to internal contradictions (the French revolution 1793 – 1799). Haiti was the richest of the New World colonies (1697 – 1804). It produced 60% of the coffee consumed by France and Britain. Moreover, 75% of the world's sugar was produced by Haiti. Between 1804 and 1843 Haiti’s government lacked stability (as does it today). Jean-Jacques Dessalines was the first ruler of an independent Haiti under its 1805 constitution. It was he who renamed the island Ayiti which means high mountain in the indigenous language of the Taino peoples. Haiti was the first country in the Americas to abolish slavery.

Dessalines was assassinated in 1806 and the nation was then divided into a Black controlled north and a mulatto ruled south. Succeeding President Pierre Boyer unified the north and south and removed Blacks from power (1818 – 1843). France took advantage of all of the new nation’s internal contradictions and its perceived need for foreign imports and the exporting of its own goods. In 1825 France demanded reparations for the loss of its colony and enslaved Afrikan population. It was leveraging Haiti’s need for recognition of its sovereignty thus allowing for international commerce/trade (removal of the European blockade). France posted a warship at Haiti’s harbor to intimidate Haiti’s fragile government. According to the International Monetary Fund (IMF) the modern equivalent reparations paid by Haiti was \$21 billion (100 millions francs).

The BBC News prepared the timeline below (February 11, 2019). Its use in this writing is to lend insight into the brief assessment which follows the chronology. (*Italics used are the writer's for emphasis).



Art by: Andre Normil - 1990 - ceremonie du bios caiman huile sur toile

A chronology of key events:

1492 - Christopher Columbus lands and names the island Hispaniola, or Little Spain.

1496 - Spain establishes first European settlement in western hemisphere at Santo Domingo, now capital of Dominican Republic.

1697 - Spain cedes western part of Hispaniola to France, and this becomes Haiti.

1801 - A former black slave who became a guerrilla leader, Toussaint Louverture, conquers Haiti, abolishing slavery and proclaiming himself *governor-general of an autonomous government* over all Hispaniola.

1802 - French force led by Napoleon's brother-in-law, Charles Leclerc, fails to conquer Haitian interior.

1804 - Haiti becomes independent; former slave Jean-Jacques Dessalines declares himself emperor.

1806 - Dessalines assassinated and Haiti divided into a *black-controlled north and a mulatto-ruled south*

1818-43 - Pierre Boyer unifies Haiti, but *excludes blacks from power*.

1915 - US invades Haiti following *black-mulatto friction*, which it thought endangered its property and investments in the country.

1934 - US withdraws troops from Haiti, but maintains fiscal control until 1947.

1956 - Voodoo (sic) physician Francois "Papa Doc" Duvalier seizes power in military coup and is elected president a year later.

1964 - Duvalier declares himself *president-for-life* and establishes a *dictatorship* with the help of the Tontons Macoutes militia.

'Papa Doc' Duvalier ruled by terror and plundered his country's coffers. When he died his son took over

1971 - Duvalier dies and is succeeded by his 19-year-old son, Jean-Claude, or "Baby Doc", who also declares himself *president-for-life*.

1986 - Baby Doc flees Haiti in the wake of mounting popular discontent and is replaced by Lieutenant-General Henri Namphy as head of a governing council.

1988 - Leslie Manigat becomes president, but is ousted in a coup led by Brigadier-General Prosper Avril, who installs a civilian government under military control.

1990 - Jean-Bertrand Aristide elected president in Haiti's first free and peaceful polls.

1991 - Aristide ousted in a coup led by Brigadier-General Raoul Cedras, triggering sanctions by the US and the Organisation of American States.

1994 - *Military regime* relinquishes power in the face of an imminent US invasion; US forces oversee a transition to a civilian government; Aristide returns.

Raoul Cedras (r) seized power but handed over to interim President Emile Jonassaint (l)

1995 - UN peacekeepers begin to replace US troops; Aristide supporters win *parliamentary elections*

Rene Preval, from Aristide's Lavalas party, is elected in December to replace Aristide as *president*.

1997-99 - Serious political deadlock; new government named.

1999 - Preval declares that parliament's term has expired and begins ruling by decree following a series of disagreements with deputies.

2000 November - Aristide elected *president* for a second non-consecutive term, amid allegations of irregularities.

2001 July - Presidential spokesman accuses former army officers of trying to overthrow the government after armed men attack three locations, killing four police officers.

2001 December - 30 armed men try to seize the National Palace in an apparent coup attempt; 12 people are killed in the raid, which the government blames on former army members.

2002 July - Haiti is approved as a full member of the Caribbean Community (Caricom) trade bloc.

2003 April - *Voodoo recognised as a religion*, on a par with other faiths.

2004 January-February - Celebrations marking 200 years of independence turn into uprising against President Aristide, who is forced into exile. An interim government takes over.

2004 May - Severe floods in south, and in parts of neighbouring Dominican Republic, leave more than 2,000 dead or disappeared.

2004 June - First UN peacekeepers arrive, to take over security duties from US-led force and to help flood survivors.

2004 July - International donors pledge more than \$1bn in aid.

2004 September - Nearly 3,000 killed in flooding in the north, in the wake of tropical storm Jeanne.

Late 2004 - Rising levels of deadly political and gang violence in the capital; armed gangs loyal to former President Aristide are said to be responsible for many killings.

2005 April - Prominent rebel leader Ravix Remissainthe is killed by police in the capital.

2005 July - Hurricane Dennis kills at least 45 people.

2006 February - General elections, the first since former President Aristide was overthrown in 2004. Rene Preval is declared the winner of the presidential vote after a deal is reached over spoiled ballot papers.

2006 June - A democratically-elected government headed by Prime Minister Jacques-Edouard Alexis takes office.

2006 September - Launch of an UN-run scheme to disarm gang members in return for grants, job training.

2006 October - US partially lifts an arms embargo, imposed in 1991.

2007 January - UN troops launch tough new offensive against armed gangs in Cite Soleil, one of the capital's largest and most violent shantytowns.

2008 April - Food riots. Government announces emergency plan to cut price of rice in bid to halt unrest. *Parliament* dismisses Prime Minister Alexis.

2008 May - US and World Bank announce extra food aid totaling 30m dollars.

In response to plea from President Preval for more police to help combat wave of kidnappings-for-ransom, Brazil agrees to boost its peacekeeping force.

2008 August/September - Nearly 800 people are killed and hundreds are left injured as Haiti is hit by a series of devastating storms and hurricanes.

2008 September - Michele Pierre-Louis succeeds Jacques-Edouard Alexis as *prime minister*.

2009 May - Former US President Bill Clinton appointed UN special envoy to Haiti.

2009 July - World Bank and International Monetary Fund cancel \$1.2bn of Haiti's debt - 80% of the total - after judging it to have fulfilled economic reform and poverty reduction conditions.

2009 October-November - Jean-Max Bellerive becomes prime minister after the Senate passes censure motion against his predecessor, Michelle Pierre-Louis.

2010 January - Up to 300,000 people are killed when a magnitude 7.0 earthquake hits the capital Port-au-Prince and its wider region - the worst in Haiti in 200 years.

US takes control of the main airport to ensure orderly arrival of aid flights.

2010 March - International donors pledge \$5.3 billion for post-quake reconstruction at a donor conference at UN headquarters.

2010 July - Popular anger grows over slow pace of reconstruction six months after quake.

2010 October - Run-up to presidential, parliamentary polls due on 28 November. Concern over exclusion of popular candidates.

2010 October-December - Cholera outbreak claims some 3,500 lives and triggers violent protests. The source of the outbreak is thought to be a camp for recently-arrived UN soldiers.

2010 November - *Presidential and parliamentary elections.*

2010 December - Announcement of inconclusive provisional results of presidential election triggers violent protests.

Jean-Claude Duvalier ruled with an iron fist until he fled an uprising in 1986. He returned in 2011

2011 January - Former president Jean-Claude Duvalier returns from exile, faces corruption and human rights abuse charges.

2011 March - Michel Martelly wins second round of presidential election.

2011 July - Death toll from cholera outbreak climbs to nearly 6,000.

2011 October - President Martelly appoints UN development expert Garry Conille as his prime minister, after parliament rejected his two previous nominees.

2012 January - Presidential Martelly proposes reviving Haiti's army, which was disbanded in 1995 because of its role in coups and its history of human rights abuses.

2012 February - Prime Minister Garry Conille resigns in protest at the refusal of many of his ministers and the presidential administration to cooperate with a parliamentary inquiry into dual citizenship among senior officials.

2012 May - Parliament approves Foreign Minister Laurent Lamothe as prime minister.

2012 October - Hundreds protest against the high cost of living and call for the resignation of President Martelly. They accuse the president of corruption and failure to deliver on his promises to alleviate poverty.

2012 November - Hurricane Sandy causes extensive crop damage and leaves at least 20,000 people homeless, exacerbating the cholera epidemic.

2013 May - Thousands of people turn out for ex-president Aristide's first public appearance since his return from exile two years previously. He gives evidence in a court case.

2013 October - Lawyers representing victims of a cholera epidemic in Haiti file a lawsuit against the United Nations at a court in New York. They say UN peacekeepers introduced cholera to Haiti in 2010.

2013 November/December - Street protests in Port-au-Prince and other major cities, with marchers voicing discontent about various issues including an overdue election, unemployment and corruption.

2014 April - New wave of anti-government protests begins in Port-au-Prince.

2014 December - Prime Minister Laurent Lamothe resigns over failure to reach agreement with opposition over delayed elections, amid escalating street protests.

2015 January - President Martelly appoints former mayor of Port-au-Prince Evans Paul head of a planned national unity government as protests continue and parliament's mandate expires.

2015 August - First round of long-delayed parliamentary elections held. Second round to coincide with presidential poll in October.

2016 February - Michel Martelly ends his presidential term without handing power to a successor after the run-off presidential election is postponed indefinitely. Parliament appoints Jocelerme Privert as interim president.

2016 October - Hurricane Matthew, the strongest to hit the region in a decade, kills hundreds in Haiti and destroys thousands of homes.

2017 January - *Provisional Electoral Council* declares Jovenel Moise the winner of the November 2016 presidential elections ending a political crisis which began in October 2015 over allegations of electoral fraud.

2017 June - Guy Philippe, leader of the 2004 coup that toppled President Aristide, is jailed in the US for money laundering. He was arrested days before being sworn in as senator.

2018 February - International aid agencies face scrutiny after revelations of sexual misconduct by Oxfam staff in Haiti in 2011.

2019 February - At least four people are killed and dozens injured in nationwide anti-corruption protests against President Moise and other officials.

Jovenel Moise's is still Haiti's current president (2017 – present). There continues to be protests because of election interferences, gas shortages and paralyzing inflation. Many portions of the population still have psychological scars from the 2010 earthquake. Most horrifying is the fact that a quarter of a million children live in extreme poverty. The denial of access to food, shelter, etc., and true Haitian sovereignty in essence is a form of re-enslavement. *Haiti's instability is a result of four primary factors: 1. The nation did not fully acknowledge and treat the internalized racial inferiority, color and class contradictions resulting from French enslavement and colonization. 2. It sought to engage in international commerce instead of becoming self-sufficient/sustainability. 3. Haiti adopted a Eurocentric form of government. 4. European nations/white supremacy has not forgotten their defeat by enslaved Afrikans as it continues to destroy all efforts for Haiti to prosper.*

Black August Resistance owes much to Our Afrikan sisters and brothers in Haiti for their/Our sacrifices for self-determination and freedom, as We owe Afrikans globally who continue to resist all forms of oppression and exploitation. Malcolm X said "Of all our studies, history is best qualified to reward our research." We must study! Amilcar Cabral said "Tell no lies, claim no easy victories." We must combat liberalism! Haiti's unfinished revolution is a representation of the condition of Afrikan peoples globally. "Black Power!" is the answer to Our unfinished revolutions. We in Our studies and Our kazi/work must not be romantic. Our analysis must be scientific. Those Afrikan empires We laud prior to European invasions were all not "just" societies. We must examine Afrikan communities and use what "best" meets Our ethical and material needs. Spike Lee said "Do the Right Thing!" Lastly, We must know the righteousness of Our struggle and have faith that We shall win.

If you believe in the creator and you believe that there is a day when you will meet your (A)ncestors, you can look them in the eyes and say, I did what I could. That's not to say that we didn't make mistakes because we did, but we did what we thought was principally correct, so yes, it has been worth it.

Nehanda Isoke Abiodun

(NEHANDA ISOKE ABIODUN: REVOLUTIONARY IN EXILE Interviewed by: Ishmahil Blagrove, Jr., August 2010)

Ancestral blessings. Free the Land!!!

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Haiti: The Breached Citadel by Patrick Bellegarde Smith May 1, 2004

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Section 3 - Political Prisoners & Prisoners of War

Safiya Bukhari once wrote that no liberation movement is complete if it does not achieve the liberation of political prisoners (PP) and prisoners of war (POW). Therefore, organizing around any given issue should include discussion and action regarding those who have suffered incarceration due to their efforts on behalf of our cause. PPs are those who have been arrested and convicted in enemy courts as a result of their political beliefs and actions around those beliefs. POWs, like PPs, are in the confines of US detention camps because of their political beliefs and actions. The difference here is that POWs may have participated in armed self-defense leading up to or in the moment that they were apprehended. Some examples include the RNA-11, Panther 21, Wilmington 10, Sundiata Acoli, Imam Jamil Al-Amin, Safiya Bukhari, and scores of others.

Agreeing with Bukhari, MXGM seeks “Freedom for all Political Prisoners and Prisoners of War. We demand the release of activists who have been imprisoned because of their commitment in seeking human rights and liberation for our people. These brothers and sisters are Political Prisoners or Prisoners of War and should be recognized as such.” Just as Nelson Mandela’s liberation was tied to the destruction of apartheid, we see the release of our PPs and POWs as integral to the success of the broader effort for human rights and self-determination of our nation and to all historically oppressed peoples.

Featured in this section are brothers and sisters who have fought hard for our liberation. They are serving life sentences, in some cases as stipulated at the time of their sentence hearing, and in other cases as a result of being locked away long after they have served their set time. Even as their legal teams work to get them out of prison, they benefit greatly by hearing from those of us who are on the outside. Writing to them helps them maintain their inextinguishable spirits. Lifting them up as PPs and POWs also makes clear to the world that we have not forgotten them and that a luta continua!

FREE ALL OF OUR POLITICAL PRISONERS!!!



www.freeemall.org

DEATH SENTENCE VIA MEDICAL NEGLIGENCE

Nyeusi Jami

The descendants of Afrika within the united states are a nation, a nation imbued with the rights of “territorial integrity” and “political independence” just like every other nation, under international law. The government of the united states is an imperial colonizer, seeking to keep the Afrikan nation within its borders subjected and exploited, by any means. It is impossible to understand the position of Afrikan people within the us’s prison industrial complex outside of that context.

The us empire has a special, rabid kind of disdain for dedicated public servants who are able to inspire hope in their Afrikan subjects that real freedom for our nation is possible.

Seeking full equality as citizens within the us status quo is a thorn in the establishment’s side. People like Martin Luther King, Rosa Parks, A. Philip Randolph, Septima Clark, Medgar Evers, and Diane Nash were certainly opposed by the empire for seeking full citizenship rights in the country that forced us into paper citizenship with the 14th Amendment. But when it comes to the stream of the Black Liberation Movement that insists on complete sovereignty and self-determination for our nation as a whole, upsetting the foundational mythology of the empire, that thorn becomes more like a tree trunk. It is completely intolerable, the empire has sought to crush our existence since our beginning, and nothing has changed.

That is the reason that our Political Prisoners and Prisoners of War languish in cages after 20, 30, or 40 years, defying all legal justification. Even with the world’s most draconian prison sentencing laws, we have many freedom fighters who should be out, even by the beast’s standards. But they want our heroes to die in prison. They want to turn the heroes of our resistance into examples of their power to crush our resistance. The leaders of the us empire would make Darth Vader very proud.

- Jalil Muntaqim received a 25-year minimum sentence in 1971 at the age of 19. He is currently 68 years old. After half a century with a stellar record as a prisoner and after twelve parole rejections, he has contracted the Covid-19 virus. A judge in New York State ordered his immediate release, in seeking to protect his life as well as the lives of others in the prison. The state attorney general, with a name like Letitia, has had the nerve to appeal that judge’s decision and stall Jalil Muntaqim’s release. Of course, the police union is ultimately behind the parole denials as well as this most recent tactic to keep our beloved elder behind bars.

- Mutulu Shakur has been in prison since 1986. He will turn 70 years old in August 2020. Based on the guidelines of his sentencing, he was supposed to have a mandatory parole in 2016. He has been denied parole eight times now, despite serving as a force for good and anti-violence throughout his decades of incarceration. In October 2019 he received a diagnosis of life-threatening bone marrow cancer. That is just the latest and most severe in a string of health challenges that he has accumulated by not being allowed to take proper care of his health. Yet his petition for compassionate release has been denied by the courts.

- Jamil Al-Amin has been in prison for over twenty years, even though someone else confessed to the actions that he was convicted of. He is 75 years old. In December 2019 he was denied a needed cataract surgery. In 2014-15 it took a gargantuan effort from his supporters around the world to get him treatment for multiple myeloma and Sjogren's Syndrome. Imam Jamil's family and legal team are fighting right now for him to get the proper medical treatment as well as for him to get the re-trial that he should've gotten twenty years ago.

- Mumia Abu-Jamal is 66 years old; he has been imprisoned since 1981. Several people were coerced into falsely testifying against him by the notoriously racist Philadelphia Police Department. There has been a global "Free Mumia" movement since the early 1990's. Mumia was diagnosed with hepatitis C in 2012. Three years later he was rushed to hospital in critical condition, yet he was still denied the antiviral drugs that could fully restore his health. A federal judge would later on order that he received the needed medications. In July 2019, a federal appeals court finally upheld his right to sue corrections department employees for initially denying him access to life-saving medications. In September 2019, Mumia was granted the right to appeal his conviction and get a new trial. That trial has not started as of yet.

- Kamau Sadiki is 67 years old, he has been in captivity since 2002. He was arrested and convicted for a 1971 incident for which there was no physical evidence to link him to it. 30 years later, there was miraculously enough evidence to apprehend him and imprison him, after he refused to cooperate with the international (wo)manhunt for his daughter's mother, Assata Shakur. Before being imprisoned, Kamau was already dealing with liver cirrhosis due to improperly treated hepatitis C, as well as sarcoidosis. In late 2018, a small wound on Kamau's foot was allowed to spread into a serious infection, with him being denied access to a wound specialist. When they threatened to amputate his foot rather than treat his wounds, the community sprang to action and applied pressure on the prison officials to get him the proper treatment. Kamau Sadiki deserves a greater level of support from the community in fighting for his release and proper medical care.

There are many more people who we could add to this list. Fighting for the freedom of our Political Prisoners and Prisoners of War has been a major priority of our movement for fifty years now. We can never forget about our freedom fighters who languish behind the walls. In fact, we must amplify our demands for their immediate release. The united states empire continues to hypocritically claim that other nations are human rights abusers while imprisoning more people than anyone else in the world and keeping people who actually fought for human rights locked up indefinitely. We must point out this contradiction before the whole world but especially here within the belly of the beast. The call remains the same: Free 'Em All!!

DAVID GILBERT

Nyeusi Jami

“The starting point for me is identifying with other people. That solidarity, that tenderness, mandates standing with the oppressed—the vast majority—against the power structure...The Civil Rights Movement also showed me more of a sense of humanity and nobility of purpose than I found in the white suburbs where I grew up.”



Image Credit: PM Press

Born in 1944, David Gilbert grew up in a middle class Jewish family in the suburbs of Boston, Massachusetts. He was deeply impacted by the news of the burgeoning sit-in movement, and the realities of racism, in his teens. At the age of 17, he joined the Congress of Racial Equality (CORE). Later that year, he entered Columbia University in New York City.

By this time, David had abandoned the Kennedy-liberal political leanings of his parents and had embraced a more social democratic philosophy. Over the next few years, he would drift further leftward, becoming a revolutionary communist. In 1965, he started the Committee to End the War in Vietnam at Columbia University. He was a founding member of the SDS (Students for a Democratic Society) chapter there in 1965, he wrote the first national SDS pamphlet to name the system as “U.S. Imperialism” in 1967, and he participated in the historic Columbia strike of 1968, opposing racial segregation as well as the school’s links to the Vietnam war.

Between 1969 and 1979, SDS split into different ideological factions. David Gilbert was part of the group that made a new formation called the Weather Underground. Their aim was to raise the level of resistance - lending direct assistance to Black underground revolutionaries engaged in armed struggle, and emphatically opposing U.S. militarism in Vietnam.

The Weather Underground functioned for seven years, after which time some of their members reemerged. Most were able to avoid prosecution despite having been sought by police for years (*ahem* white privilege *ahem*). David surfaced from Summer 1977 to Spring 1979; he then walked away from the freedom of his white privilege and went back underground. He and his partner Kathy Boudin remained active in the underground even following the birth of their son Chesa Boudin in August 1980.

In his return underground, David Gilbert worked with the Revolutionary Armed Task Force (RATF). This name was given to a group of white allies who worked with and under the leadership of a unit of the Black Liberation Army (BLA). In 1981, most of that unit was captured by the state in connection with a shootout that unfortunately occurred as part of expropriating funds from a Brinks truck in Nyack, New York. Sekou Odinga, Kuwasi Balagoon, David, Kathy, and others were convicted as criminals instead of being appropriately treated as freedom fighters with Prisoner Of War status.

David was sentenced to 75 years to life in New York state prison. In prison, he has tried to continue to contribute to the struggle through his political writings and through correspondence with younger generation activists. Also, after his co-defendant Kuwasi Balagoon died of AIDS on 12/13/86, he became a pioneer in initiating peer AIDS education programs in prisons and did intense AIDS counseling and education work for the next 13 years.

David and Kathy’s son, Chesa, was raised by their close comrades from the Weather Underground. Kathy Boudin was granted parole and released in 2003. Chesa Boudin was elected San Francisco District Attorney in 2019. He has emerged as a national leader on criminal justice reform. In his first two weeks in office as district attorney, he fired six problematic prosecutors and eliminated the cash-bail system in San Francisco.

David Gilbert is still imprisoned 37 years later at Shawangunk Correctional Facility. He is not eligible for parole until 2056. His only chance at seeing freedom is either revolution, or pardon from the governor of the state of New York. His mailing address is:

David Gilbert #83-A-6158
Shawangunk Correctional Facility
P.O. Box 700
Wallkill, NY 12589

Section 4 - Culture

Culture is a Weapon!

Culture is at the heart of the Movement for the liberation of Black people in the USA as well as internationally. It is through culture, the way we move, the way we sing and make music, the way we cook and dress, the way we talk to each other and spend time with each other, that we create the collective national identity that we call New Afrikan. Our culture, New Afrikan culture whether it is expressed musically in blues, gospel, jazz or hip hop, or whether it's expressed aesthetically in dashikis and head wraps or in sagging pants and cut offs, shapes our struggle and is shaped by the struggle. It is important as we build our struggle that we pay attention to and honor the rich deep African culture that has developed here in colonized New Afrika over the past 400 years. It is a culture of resistance and liberation. It is the source of the voice of our nation. For these and many more reasons we here at BAMN News see the importance of regular discussions, presentations and expressions of our people's culture which is at the center of our revolutionary development.



“Warrior Shield”
Art by: Khalid Abdur-Rasheed

Baba Khalid Abdur-Rasheed is an elder in the New Afrikan Independence Movement and was editor of the New Afrikan Journal. His visual art helps keep the ideas and people of the movement alive. For inquiries, call Baba Khalid at 215-207-3733.

I both love and hate the South

Halima Olufemi

I both love and hate the south.
It's something about living on hallowed ground...
You can't help but see the ghosts

Sitting on the porch
Sipping lemonade or sweet tea
Fanning away the heat
Trying desperately to be seen

Oh, did you need me
I was just swinging...

From that tree in the front yard...

Hey look, there's God....
All dressed in ceremonial white
Dancing by the river....

Singing wade in the water Children...
Be still and
Let me braid some maps in your hair

Moses went to prepare a room for you by the new moon; so
Take a left when you leave this shack and don't look back

Travel a couple of miles
Until you see a shanty dipped in blood
At the top of the hill

When you get there
Ask for Traveling Grace

She'll be waiting on you in a black dress
Wearing A noose for a necklace

Smelling like death

Somebodies...
had to die
Somebodies still dying

For your Freedom

We're a giving people
Here, take my life if you need it
My Gods too....

Forgive us... (screams in the background)
Obatalá & Olokun
Forgive us....
Papa Legba & Eshu...
Forgive us...(screams in the background)
Oya and Yemeya
Forgive us....
Chango and Oshun

We now pay admission
To experience what already lives inside us
Praying aimlessly to foreign deities
Calling it religion instead of insanity

Spirits live free

They run through veins and trees,
And Blues and Red Clay
In hearts and minds
And always find a way to protect their soul

Mississippi Ghosts

Let you know exactly what's on their mind
And they won't leave you alone til you get it right

“Mane Mane

Go get my knife
I'm bout to cut this nigga down the street
I don't like the way he looked at me"

Random aggression is
Restless spirits with unfinished business
And no guidance

Somebodies...
had to die
Somebodies still dying

They want answers
Tired of living dead every minute

They say, take my life, you can't have my Spirit

Femi



“Assata Shakur”

Art by: Khalid Abdur-Rasheed

Baba Khalid Abdur-Rasheed is an elder in the New Afrikan Independence Movement and was editor of the New Afrikan Journal. His visual art helps keep the ideas and people of the movement alive. For inquiries, call Baba Khalid at 215-207-3733.

DRAGON'S BLOOD

(For Comrade George)

Makungu Akinyela

PART I

The Dragon spoke
His words were fire
burning through thin
veils of swollen hypocrisy
The Dragon spoke
Babylon shook
edges singed
His words ignited fires
of imminent futures
in our minds
when we
would no longer
write blank checks for
headstones and extra sites
The Dragon breathed
his spirit filled our souls
walked with us
into hostile courtrooms
announced

“We are the real revolutionaries
and we’re taking over”
AIN'T NO TERRORISTS HERE
His spirit moved us to understanding
fascism is here
at our throats
a mad white dog
cynically smiling
behind tin badges
from under
white starched robes
and masks
over three piece business suites
fascism sits and smiles
snapping at our jugular veins
fascism is here
We have been warned
The Dragon has roared. . .
“We must accept the eventuality *
of bringing the u.s.a. to its knees
accept the closing off of critical
sections of the city
with barbed wire

armored pig carriers
crisscrossing the streets
soldiers everywhere
tommy-guns pointed at stomach level
smoke curling black against the daylight sky
the smell of cordite
house to house searches
doors being kicked in
the commonness of
fascism is here
The Dragon roared
Babylon shook
edges singed
a beast enraged
fascism exposed
ugly beastly head slowly turns
dripping racist slime
foaming white supremacy
ugly beastly head
strikes back
The Dragon SCREAMED
painful death throws

we CRIED

chained helplessly

to our own fear

unable to tread his road

The Dragon SCREAMED

we CRIED

chained to our Own fear

The Dragon screamed

BLOOD IN MY EYE

BLOOD IN MY EYE

BLOOD IN MY EYE

no more blank checks for

headstones and extra sites

BLOOD IN MY EYE

accept closing off

critical sections of cities

fascism is here

BLOOD IN MY EYE

smoke curling black against daylight sky

BLOOD IN MY EYE

house to house searches

cordite smell

pig carriers

tommy guns pointed at stomach level

commonness of death

no more blank checks

we cry chained to our own fear

The Dragon bleeds
and bleeds and bleeds and bleeds
and bleeds and bleeds and bleeds

a

seed.. a seed.. a seed.. a seed.. a seed. . .

PART II

We are the seeds

of the Dragons blood

warriors rising from red puddles

Black angels

criticizing the unjust with the weapon

bring righteousness to Babylon

AIN'T NO TERRORISTS HERE

the chains of our fear

have been forged into bullets

burning through decayed cracker brains

they tremble at our names

Geronimo - Abdul - Safiya

Kuwasi - Mtayari - Zayd

Sundiata - Mutulu - Bilal

- Fulani - Assata

Assata Assata

Asante Sana Black Angels

Bring righteousness to Babylon

AIN'T NO TERRORIST HERE

New Afrikan Freedom Fighters

Sprung from Dragon's blood

Black Urban Guerrillas

AIN'T No TERRORISTS HERE

New Afrikan Freedom Fighters

preparing for a western sunrise

final retribution

vita wa watu/peoples war

smoke curling black against daylight sky

vita wa watu/peoples war

commonness of death

vita wa watu/peoples war

armored pig carriers

carrying dead pigs rapidly

from our path

vita wa watu/peoples war

Black angels

bring righteousness

New Afrikan Freedom Fighters

sprung from Dragons Blood

heralding red black and green mornings

a new Afrikan day

AIN'T NO TERRORISTS HERE

New Afrikan FreedOM Fighters

birthing a new nation

on free land

Black nation

fertilized with Dragons blood

and

AIN'T NO TERRORISTS HERE

Listen to Dragon's Blood and Shoot'n at the Cops with Zayd Malik at

<http://zaydmalik.bandcamp.com/track/shootin-at-the-cops>

August Moon

Michael Simanga

Our harvest moon
is Black
bejeweled with red stars
draped in green sky
visible only to those who know

Our harvest moon
Is Black
giant drum of images and sounds
music decipherable only
by those who know

Our harvest moon
is Black
beats and harmonies
only the black and blue
can dance to

Our harvest moon
Is Black
rains on our garden secrets
nourishing and sustaining
the planting and harvesting of freedom

Our August moon
Is Black
Illuminating our preparations
for the winter
and the war

The Spirit in Times of War

Ifetayo Flannery

Much of 2020 has been filled with uncertainty and extraordinary change. What may mark our final memory of this year is still left unknown. However, in our own tradition as New Afrikans, we forever remember the month of August as *Black August*. This is our time to concentrate on the struggles and advances made by our people; to honor them and to plan strategically so we do not stray from our collective victory. In the context of this year, considering the fatal community losses from covid-19 but also the ongoing momentum for social evolution following the murder of George Floyd, what epic memories should we draw on to charge *Black August 2020*?

In our social history we remember that August was the month that Africans in Haiti initiated the Haitian Revolution of 1791; which inspired the Gabriel Prosser rebellion of 1800 and Denmark Vesey rebellion of 1822. In August 1831, Nat Turner would lead the most infamous slave rebellion in Virginia. In 1850 is when the great Harriet Tubman would begin her journey to ultimately free an estimated 300 enslaved Africans. We learn that with the electric consciousness inspired by the Haitian Revolution, creating the first free African nation in the Diaspora, there were a long series of revolutionary events to follow for years to come which arguably forced the Civil War to ignite in the United States by 1861. What is sometimes overlooked however, is that with each of these great revolutionary icons and moments, the Spirit of the people was evoked to secure victory. In 100% of these epic revolutionary developments, the leaders self-proclaim to have had spiritual visions, guidance, and support. Who were our leaders calling on and who was likely to answer?

In African spiritual traditions it is most understood that one's Ancestors are their first line of defense. In order of protocol we are to acknowledge our personal ancestors, the community ancestors, and then the expansive spirits of the earth and spirits of creation. It is evident in the biographies of our community leaders, that in great moments of transformative history they sought support and foresight from the spiritual expansiveness we are both a part of and in relationship with. Especially in *Times of War*, we must be armed with our first (ancestors) and second (higher deities) line of defense. This is best done through collective work and offering. Humans are gifted with consciousness and free will. We have the capacity to see what is in front of us and to observe the past. A revolutionary Spiritual practice offers us a vision of what is coming or likely to come that we may not have clear evidence of or insight around yet. Together

with critical consciousness around what we know and what we are privileged to know through divination we can best strategize for victory.

There are specific warrior deities that our ancestors have called upon in times such as these. Most infamously we honor, *Ogun*. Ogun is evident in a variety of African spiritual sciences and is represented often by iron, metal work, and machetes. He is a cunning hunter and warrior who clears the path for justice. -Maferefun OGUN!

What we can infer from our own spiritual science is just as there are archetypal war deities we can expect as human beings that we will at some point encounter conflict and we should make use of them. The idea is not to run or fear instability, rather we prepare properly and arm ourselves. In the religious practice of *IFA*, emanating from Yorubaland, it is said there are 200+ *Ajogun* or negative spirits and 400+ *Orisa* or benevolent spirits. As such, we are not destined to escape all challenges but we are equipped to have an overwhelming ability to restore that which is good; that which is Light.

This *Black August* we cannot avoid the war amongst the Spirit of sickness (Arun) and death (Iku) and the Spirit of justice (Ododo). However, we can call on *The Spirit in Times of War*. In honor of our traditions, in reflection of our victories and defeats, let us pay forward a collective acknowledgement of our *Black August* front liners- both alive and past. Let us be sure to pour libations for our folk who made it beyond times worse than these and who believed in something that remains difficult to invalidate.

A Prayer for Victory

Ibaye Egun mi	I honor my Ancestors
	(Call out the names of your Ancestors)
Ibaye Egungun	We honor the Collective Ancestors
	(Call the names of community & historical
Ancestors	
Egun san mi	Ancestors guide me
Egun san igede	Ancestors support me
Maferefun Ogun	Praise be to Ogun
S otito, S ododo	Perform truth, perform righteousness
Ka maa worisha	Let us keep looking to the Orisha
Ase.	It is so.

Vol. 2 No. 1 Summer 2020

Re-Build!

A New Afrikan Independence Movement Periodical



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www.rebuildcollective.org

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Section 5 - Notes on Revolutionary Theory & Practice

Our people's struggle for self-determination, human rights and liberation will always be at its strongest when it is guided by theory put into action. The theory that guides the Malcolm X Grassroots Movement and the New Afrikan People's Organization is rooted in the revolutionary black nationalism of Queen Mother Audley Moore, Malcolm X and Robert F. Williams. That revolutionary black nationalist theory was built on by the sisters and brothers of the Revolutionary Action Movement, the House of Umoja, the African People's Party and the Republic of New Afrika. Our theory has been influenced and sharpened by great thinkers like Harry Haywood, James and Grace Lee Boggs, Akbar Muhammad Ahmad (Max Stanford) and Mamadou Lumumba. This and each following issue of BAMN will include the best in Revolutionary Black Nationalist theory including its latest developments through New Afrikan womanist, queer, and Afrofuturist lenses. We will continue to publish the best of Revolutionary Black Nationalist thought in the interest of self-determination and liberation for our nation.

Against Trump and the Movement Toward Fascism and Genocide

Sundiata Keita Cha-Jua

Elections have consequences. The President matters!

We are not at the proverbial crossroads. We're far down the path toward fascism and genocide. However, it's not too late to stop and reverse course. This moment is pregnant with possibilities. Protesters have seized the streets in hundreds of cities in the U.S. and worldwide. Monuments to Confederates and racists are being toppled all over the world. City councils across the U.S. are contemplating transforming the policing function. And a few led by Minneapolis intend to defund or dismantle the neo-slave patrols. Indeed, transforming policing opens a doorway to the reconstruction of the entire racist, capitalist, institutional complex of the U.S. empire. Unfortunately, the presidential

prospects are gravely restricted. Consequently, we are forced to choose between two enemies, the greater or lesser evil, again!

We are in a difficult place; militant resistance has spread rapidly throughout the country and the world. What was inconceivable on June 1st by Juneteenth has become plausible. The radical has become common sense. Yet, as the river of resistance surges forward toward a new day, Joseph Robinette Biden, the neoliberal alternative to fascism, is left behind asleep, dreaming of a time long ago. At this moment, he speaks of putting an additional 130,000 police on the streets.

Nonetheless, we must organize our people to rise up, go to the polls, and mark the ballot for a man whom time has passed by. And sadly, to resurrect that particular blast from the past, is to act in our own best interest.

Our central task is to halt the rush toward fascism. We can't breathe in either an authoritarian nor fascist regime. Biden and the Democrats, the neoliberal alternative offers minimum relief. But however shallow, the presumptive Democratic nominee offers more air, greater space, and more political room to maneuver and organize our resistance.

We must defeat Donald Trump and the fascistic historic bloc he leads. However, we cannot gleefully vote for Biden, the author of the 1994 Violent Crime Control and Law Enforcement Act and the 2005 Bankruptcy Act. Yet, we must rally our organization, our tendency—revolutionary Black Nationalism and the New Afrikan Independence Movement--and our people to vote for the air to breathe. This necessitates that we craft a nuanced narrative. One that targets the main threat, one that mobilizes us to defeat the fascist threat and prepares us to battle the secondary threat: the Democrats' neoliberal racist imperialist alternative.

In times like this, in moments of crisis and quickly shifting political and strategic positions, we often turn to El Haji Malik El-Shabazz. Malcolm X incisively cut through the smoke of the John F. Kennedy Administration. He dissected and articulated the limitations of the 1963 March on Washington and the 1964 Civil Rights Act. It was Malcolm who analyzed the different tendencies within the Democratic Party and explained the relationship between the Democratic and Republican parties.

Malcolm described the two U.S. capitalist political parties as members of the Canidae family. He pronounced the Democrats as “smiling foxes” and the Republicans as “growling wolves.” In October 1964, in a speech in Kenya, Malcolm observed, “The

shrew capitalists, the shrew imperialists knew that the only way people would run to the fox (Johnson) would be if you showed them the wolf (Goldwater).”

This is precisely the political situation we find ourselves in today. We are forced to vote not for our hopes and dreams, but rather to negate our fears. In 2020 it’s the “same old song.”

Since Malcolm’s time, both capitalist parties have *devolved*. The neoliberal racist capitalist Democratic party has been transformed into vampires. They seduce and mesmerize us. To paraphrase Malcolm, they hoodwink, bamboozle and consume our blood, sweat and tears, daily, a few pints at a time. While the Republicans have been more bestial (at least since the Great Depression), the party of archconservative neoliberals have been transformed into werewolves. They lack the sophistication and control of the Democratic blood suckers. Their racist bloodlust is not measured. It’s uncontrollable. They don’t just maim and kill slowly; they murder and devour in fits of hatred. Their white supremacist desires run far beyond oppression and exploitation; their hunger for a white ethno-state or at least the maintenance of white supremacy has given them an appetite for genocide.

The Malcolm X Grassroots Movement exists to fight for self-determination. We oppose both U.S. racist political parties—the Democratic vampires and Republican werewolves.

Joe Biden and Donald Trump are both white racist monsters. This truth should not lead us to a false equivalency. The stakes demand that we recognize the significant similarities and the fundamental differences between Biden and the neoliberal Democrats and Trump and his fascist hordes. Each monster represents a different menace.

Biden does not necessarily represent a change in direction. He will maintain the U.S. neoliberal agenda which has been the north star for U.S. presidents since Ronald Reagan. Under Biden, even in the unlikely change he chooses a liberal Black woman as vice president, the U.S. would remain a racist capitalist empire dominated by its financial sector. As the representative of transnational capital, the banks and credit card companies, Biden portends a drastic slowing down of the pace toward a fascist police state, however.

Corporate Joe is not a solution; he is a different type of problem. While Biden will undermine the push toward social transformation in pursuit of minimalist social reforms, that is preferable to a full scale thrust toward fascism. In fact, Biden’s triumph

over Trump would forestall the advance toward fascism. A Biden victory would ensure a wide application of civil liberties.

President Trump is an existential threat. In a second Trump regime he would further pack the Supreme Court with Federalist Society acolytes. And we would witness the shedding of the Bill of Rights and the complete subversion of the Constitution.

Trump has turned the clock backward in a broad range of areas. He has revitalized the so-called drug war, encouraged police to brutalize suspects, eviscerated civil liberties, exacerbated wealth inequality, and through executive orders sought to preserve the U.S. as a majority-white country.

Trump has cloaked himself in Richard Nixon's mantle of "law and order." He and his first Attorney General, Jefferson Beauregard Sessions routinely falsified crime statistics to justify their push toward a police state. He has already nullified and rolled back the Barack Obama-Eric Holder Justice Department's consent decrees. Under Holder, the DOJ investigated local police departments and placed some 24 departments under consent decrees for "patterns and practice" of racism. Within 18 months of taking office, Sessions abolished them. And to curry favor with police "unions," Trump issued Executive Order 13774, "Preventing Violence Against Federal, State, Tribal and Local Law Enforcement Officers." In a July 2017 speech to law enforcement officers Trump urged them to brutalize suspects. And in utter defiance of the Constitution he threatens to deploy the military on domestic soil.

Even though U.S. "democracy" is unevenly distributed on the basis of race/ethnicity/nationality, class, gender and sexuality, in its fragments exist the Bill of Rights and civil liberties, which are essential to establish a social context conducive to resisting racial oppression and capitalist exploitation.

Another Trump regime would convert a racist capitalist state into a fascist state that would severely curtail the avenues for resistance and would enact genocidal policies.

We ask our people not to vote for Biden but to vote against Trump. A Biden Administration would offer us a chance to breathe.

AFRICAN AMERICAN STUDIES

"Professor Onaci has written a comprehensive history of the New Afrikan independence movement, establishing its significance to the Provisional Government of the Republic of New Afrika, and other New Afrikan formations in the Black Power movement, and demonstrating their connection to contemporary political activism and the debates around reparations for descendants of enslaved Africans."

Akinyele Umoja, Georgia State University

"In this engaging and meticulously researched book, Edward Onaci tells the story of how the New Afrikan Independence Movement captured the imagination of thousands of Black Americans during the twentieth century. With incisive analysis and vivid examples, Onaci reveals how the movement laid the intellectual groundwork for contemporary movements for Black liberation and reparations for the injustices of slavery and segregation. By centering the lives and ideas of those who led and supported the movement, Onaci's book provides a lens to better understand the complex and multilayered meanings of citizenship and belonging in the United States."

Keisha N. Blain, author of *Set the World on Fire: Black Nationalist Women and the Global Struggle for Freedom*

On March 31, 1968, over 500 Black nationalists convened in Detroit to begin the process of securing independence from the United States. Many concluded that Black Americans' best remaining hope for liberation was the creation of a sovereign nation-state, the Republic of New Afrika (RNA). New Afrikan citizens traced boundaries that encompassed a large portion of the South—including South Carolina, Georgia, Alabama, Mississippi, and Louisiana—as part of their demand for reparation. As champions of these goals, they framed their struggle as one that would allow the descendants of enslaved people to choose freely whether they should be citizens of the United States. New Afrikans also argued for financial restitution for the enslavement and subsequent inhumane treatment of Black Americans. The struggle to "Free the Land" remains active to this day.

This book is the first to tell the full history of the RNA and the New Afrikan Independence Movement. Edward Onaci shows how New Afrikans remade their lifestyles and daily activities to create a self-consciously revolutionary culture, and argues that the RNA's tactics and ideology were essential to the evolution of Black political struggles. Onaci expands the story of Black Power politics, shedding new light on the long-term legacies of mid-century Black Nationalism.

Edward Onaci is associate professor of history at Ursinus College.

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This book is the first to tell the full history of the New Afrikan Independence Movement.

BY ANY MEANS NECESSARY

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