August 17th represent the 125th birthday of the Right Excellent Marcus M. Garvey. From a historical perspective, Marcus Garvey, having lived in the real world is distinct from being merely a legendary figure. He was a man of his people. Researching Garveyism is much like taking a photograph that reflects on a pond. The blue of the sky is reflected on the surface of the pond, but the blue is not a place but a relationship between the light of the sun and the atmosphere of the earth; thus, the surface of the pond becomes another little atmosphere suspended between the mud and the air. The blueness of the sky is a relationship between two different worlds. Similarly, PostColonial world history shows the relationship between Garveyism and the infinity, African consciousness, and the need for the Black Race as an international entity and a local personality to come forward and acknowledge the UNIA & ACL as the path to Africa for Africans. As such there should be a re-bonding of Pan Africanism – reconnect with the UNIA ACL. (For general information contact us at --info@theunia-acl.com or Ph# 216-264-9673).

The postcolonial global Black Race (See Garvey's Birthday page 2)

August 2012
On Mr. Garvey’s Birthday Pledge To Reconnecting to Garveyism - Continued from Page 1

must adapt to Garveyism, and the organization Mr. Garvey along with his wife, the Honorable Amy Ashwood Garvey, established almost 100 years ago. The 21st century UNIA & ACL offers the global African Community the best reason to lift our eyes to the horizon as we work to bring about the light of a better day.

Chinizewu a staunch Garveyite -- explains, “the early days of Pan-Africanism occurred in the initial period of breathtaking change. Upon realizing that the postcolonial era was a reality, many Africans at home and abroad were inclined to think that things were setting down now. One was inevitably forced to see certain patterns and developments. Descendants of slaves saw the arrival of Bob Hope and Coca-Cola and each in their own way took on the same importance, if not more as far as Black newspapers and magazine editors were concerned, as the more fundamental and dramatic fissures in Black society, exposed for the first time to the often uncomprehending eyes. Anyone who had any liking for the slaves found himself rejoicing at the new possibilities, while at the same time standing wide-eyed before revelations of reality that few Black leaders observed.

However daring, the new leadership of Pan-Africans were old and retained a vivid memory of slavery and colonialism. These men operate on an understanding that whatever they did, it was better than what went before. Martin Delany, Edward W. Blyden and their allies conceived comprehensive plans for both material and ideological development. However the thinking of European trained Black intellectuals was if African Nationalist came to power, they would simply turn the clocks back that would thwart racial integration. European trained Black intellectuals were generally the offsprings of the so-called House Negroes.”

No one with the slightest understanding of Garveyism would confuse Marcus Garvey's standards with those of the House Negroes. On the occasion of Mr. Garvey's 125th Birthday and the 21st Century’s UNIA & ACL puts before all thinking Black Adults. There is a real need for a

PostColonial Cultural & Economic Conference (PCEC). On June 15 2012 we found an article written by Simon Kennedy, (Bloomberg News) entitled “Central Banks Warn Euro Stress Threatens World” in which we read --

“Central banks intensified warnings that Europe’s failure to tame its debt crisis threatens to roar the world’s financial markets and economy as Greece’s election in two days looms as the next flashpoint for investors. Monetary policy makers from the U.K. to Japan and Canada sounded the alert about potential fallout from the single currency bloc’s troubles. They spoke as Group of 20 leaders prepare to meet in Mexico next week amid the weakest international economy since the 2009 recession, with a video call for European heads of government scheduled for today.”

The Universal Negro Improvement Association and African Communities League, (UNIA & ACL), ask the question. What is the global Black Racial Plan given the cultural and economic situation of the Black Race? If there is a plan – we would like to hear of it. If there is none, we offer our plans for PCEC and ask for assistance. Given the situation of the world, and the fact that every other racial entity is making plans to save themselves, we offer the history of the UNIA & ACL, Garveyism, and our almost 100 years of experiences in dealing with Euro-Americans on the matter of Race from another slant in an effort to make our 21st century Garveyism thoughts clear given that it differs from Black integrationists’ views.

If you would take a photograph of a reflection in a mirror and think of that piece of film, which will in turn reflect an image to the curving surfaces of the eye and the folding surfaces of the brain. Study the events UNIA & ACL’s history and the events/ work itself becomes an event of history. Study mythology, and the work itself becomes a piece of mythology, a story in which old gods wear new clothes but live as they did before the fashions became tight and constricting to their ancient, natural movements.

The scientist tries to examine the "real" nature of the photographs; he tries to get away from the psychological configuration, the meaning of the image, to move down to some other, more basic level of patterns of alternating dots of light and dark, a world of elementary particles. And yet what does he find there but another mental configuration, another arrangement of psychological meaning? If he persists in this direction long enough, the mythological dimensions of science will become apparent in his work, as they would have if he had asked himself questions about the meaning of sunlight rather than questions about the behavior of photons. Science, shaped to its uttermost becomes myth. History fashioned to its uttermost becomes myth. But what is myth that it returns to mind even when we would most escape it? Forms of knowledge change as society changes. Sometimes these changes are small and incremental; at other times the changes are transformations of the structures of knowledge and not merely the contents. From religion to philosophy, from alchemy to chemistry, from legend to history, the social organization of knowledge changes as a new elite comes in to challenge the old authorities. But this movement is not simply a linear and one directional shift toward increasing rationalization and demystification; when the rational historian has come in to take away authority from the mystical and tribal lyricist, the artist has returned to create new forms of expression to re-sacralize, re-enchant, re-mythologize.

Now that the 21st century is upon the UNIA & ACL, a new age seems to have come upon us. And this new age will exemplifies a another period of Black Racial disenchantment unless we do something positive to free the global African Family from false belief and Euro-American illusions.

The current talk is of demythologizing Christianity; but the 21st century Black artist has taken on his ancient prophetic role to cast spells and share visions. The Black novels of have become something more than traditional fiction, prophesy in an extraterrestrial school of theology. The Black rappers are no longer exhibitions of an avant-garde school of electronic music; they have become literally oratorios, forms of prayer and moments stolen from the rituals of our Ancient parents.

(See Garvey’s BirthdayPage 3)
The thing is, current Black Art, be it fiction and music are coming close to reorganizing knowledge, scholarship is becoming closer to art. African culture is changing, and so the genres of literature and history are changing as well. In an agricultural-warrior society, the genre is the epic. In an industrial-bourgeois society, the genre is the novel. In this electronic, cybernetic society, the genre is the play of knowledge in a world of data processors. The so-called scholarly fictions or the reviews of nonexistent books, are examples of new art forms of a society apocalyptically cracking up the universe. At such a moment as this the novelist becomes a prophet, the composer a magician, and the historian a writer, a voice recalling ancient identities.

And so a Garveyite, we begin this year’s celebration by recalling the masses of Black people back to the fold. While reminding all that the founders of the UNIA & ACL connected up with their ancient ancestors. The genuine 1920-1940 variety of Garveyites as opposed to the current mixture all had visions of African history, on the order of that found among fossils from ancient Egypt:

Two great bits and pieces of Egyptian antiquity have come down to us. One of them is that the Egyptians reduced all preceding world time to three ages; namely, the age of gods, the age of heroes, and the age of men. The other is that during these three ages three languages had been spoken, corresponding in order to the three ages; namely, the hieroglyphic or sacred language, the symbolic or figurative language, and the epistolary or the forming of a letter employed by contemporary man in order to communicating the common needs of their life. However, in this modern era, there is a need add a fourth, the age of chaos, a transitional age in which the line became a spiral and history turned, up and around to a new age of gods. (See Giambattista Vico’s theory of history, we are now living at the end of a cycle of history, ready to see this era dissolve and a new cycle begin.). That is to say – the global Pan African collective need to be established. Of course our preference is -- the 21st century members of the Black Race need the UNIA &CL more than ever, are living, as we do, in the age of chaos. Due, perhaps to the fact that our understanding of ancient myth has been reduced to nil, at the time when the revelations of the new age of gods should be appreciated and our understanding of myth should be deepening.

Speaking of chaos let’s returning to Chinizewu, and let him explains the current situation. When we left him he was talking about the mentality of the house Negroes -- he further wrote -- “So one can see that things wasn’t quite right at the start of postcolonialism.. It was not simply that there was a huge new generation who knew nothing of the evil of slavery and who listened to the tales of slavery and marauding mulatoses looking for powers with the same amount of detachment of reality to the conditions of the masses as the house Negroes of slavery. The same can be said of today’s generation listens to tales of the Great Depression and World War I: and II. Today’s generation of young Blacks whose formative years were molded by the cataclysmic events of desegregation of public schools. This was a crucial element in their lives, which hadn’t been worked out in the reversion to all the pre-integration planning of the NAACP leadership, the old foxes, clearly used white liberals to regain the personal power they appeared to be losing as a result Pan-Africans. Africans with Black Government had a similar narrative, the difference they preferred Communist Russia. Africans following Euro-Americans or Russia were both racial mistakes. But given to meta physical thinking as well, Black integrationists argued-and no doubt believed they were bringing the experience of racial evolution to a new generation of young Black minds with no direct knowledge of it. This was part of there campaign -- class struggle" unending. On the other hand looking at the situation of Euro-Americans, capitalist or communist the most supreme of ironies is to discover that the there are new generations of revolutionaries -- capitalist and. (communist). On the one hand we find white Wall Street antagonist and on the other hand we find red Maoist reacting Maoism.” .However , our discussion here is associated with Black leadership. We have Black integrationists leaders who followed Euro-American capitalism, and Black integrationists, who followed communist of the Russian or Chinese verity and then we have Pan-Africanist who say they subscribe to Garveyism yet their actions suggest they do not subscribe to a Race-First ideology.” The UNIA-ACL suggest that unless the Black Leadership subscribe to Garvey’s Race First policy they are busy planting some seeds of revolt against Pan-Africanism . If it is their intention to leave a time bomb behind for there successors, they are succeeding amazingly well.

Such revelations were not easily discerned at first during the Pan African movement. However, Chanizau has given us a compressive review of all aspects of Pan Africanism, History reveals that Euro-American capitalism, and Black integrationists, and Black integrationists, who followed communist of the Russian or Chinese verity are one and the same. The hope of the future for Africans at home and abroad must be based on a Race First” mandate of Grandmother Earth and Mother Africa. Yet across the entire continent, Africa is under severe pressure. The human population of sub-Saharan Africa is quickly nearing one billion people Yet the leadership has placed mother Africa up for sell to the highest bidder -- just as they did during the slave trade. “At the same time “African governments do not have policies and protocols to repatriate the slave descendants. Our public must know and demand to be heard. Afro-Americans has been used deliberately to differentiate from Africans in America. Are we to return as lost kinsmen or as benign strangers? We now learn that Nkosazana Dlamini-Zuma, defeated the incumbent Jean Ping of Gabon to win top post of 54 nation African Union Commission. We implore her to realize the African Slave Trade must be corrected.by introducing APPLIED GARVEYISM to the mindset of the African Union. Commission.
There is a saying – “Something Lives Because Something dies.” 2000 years ago Mother Africa began to see signs of decline. Today whereas the signs of recovery and growth are minute there are defendant signs of growth. As such the 21st century UNIA & ACL offers *Applied Garveyism* as a system of thinking to aid the global postcolonial Black Race as we return Mother Africa to her position of originator. As such the Black Race need new principles and practices if we are to achieve success. The 21st century Global Black Racial circumstances require genuinely new actions, ideas, and methods. In short, the 21st century Black Race faces an era of reform.

Chapters of history are composed of tales concerning the rise and fall of nations. All contain verses of the times nations reached great heights and then faced serious challenges. Aspects of the culture, politics and economy, which brought the nation to its heights, are no longer sufficient to sustain the position reached. Euro-America shows such signs of decline.

However, all have similarities, some quite striking, offering us lessons from the past for the present. Such is the case with 17th century Spain for 21st century Africa. By the early 1600s, Spain faced an essential need for fundamental reform of their political economy, similar to what the USA face today. J.H. Elliott's, *The Statesman in an Age of Decline* tells the story of the era, offering invaluable lessons on reform from a people who failed to meet the challenges set before them.

Before getting into the situation of 21st century global Black Race’s situation let’s look at Spain. The report is: “The Spanish economy, struggling with the aftermath of the bursting of a housing bubble, has been particularly hard hit by the economic turmoil rolling across Europe. On Friday, the government reported that Spain’s unemployment rate hit record high of 24.4%.

Spain’s economy shrank by 0.3% from the previous quarter in the first three months of 2012, the Instituto Nacional de Estadistica said. The decline matched the 0.3% quarter-over-quarter decline in the fourth quarter of 2012.”

Spain’s history is long and fascinating. One of the Roman Republic’s first conquests outside of Italy, Spain fell under Rome’s control in 200 BC, with the defeat of Carthage under the inspirational general Hannibal. In the 8th century, Spain was conquered and in various ways remained under the rule and influence of their conquerors for the next 700 years. In the mid-15th century, the uniting of the Christian kingdoms of Castile and Aragon launched Spain into a high period of cultural, economic and political power lasting roughly a century and half. In this period, Spain would discover the New World and conquer the great civilizations of the Aztecs in Mexico and the Inca in Peru, keeping the Spanish treasury flush with gold and silver. The Spanish monarchy’s matrimonial alliance with the Holy Roman Empire’s Austrian Hapsburgs would give Spain control of parts of Europe, including the Netherlands and Belgium. The 16th century Spanish empire was one of Europe’s and the world’s greatest powers. Nonetheless, by the beginning of the 17th century, many of the things that had previously made Spain great began to cause them problems. The empire drained wealth instead of increasing it. The Netherlands was in open revolt, and maybe most importantly the easy money from America, that had drastically changed the Spanish economy, began drying up. The underlying objective for a PostColonial Cultural and Economic Conference (PCEC) is to seek a permanent and far more desirable solution to the global problems facing the 21st century Black Race. Looking at this task from the perspective of Garveyism, the task of achieving global/domestic Black/racial tranquility is a cultural matter. As such we acknowledge at the outset that the creation of Pan African mass modes of thought – may sound absurd to some given the level of mistrust among Black people. Making the need for major social changes all the more important. And when and if achieved, these conforming modes of thought and conduct will constitute a new culture itself. The ultimate victory is nailed into place, only when the population has been persuaded to define all conceivable political activity within the limits of existing custom.

However if the truth be told, given World Wars I and II, when compared with the mistrust of the white race, there is more mistrust among whites then among the Black Race. And yet there is a white paper entitled *The Euro and European Identity: Symbols, Power and the Politics of European Monetary Union.*

(See Applied Garveyism --Page 5)
“This paper assesses the relationship between money, collective identity, and European integration. The recent move of the European Union (EU) toward a common currency – the euro – seems to contradict the conventional “one nation/one money” assumption about the association between states, territory and money creation. However, from a broad macro-historical perspective, the process of European monetary unification is not as exceptional and unique as it is often made out to be. I argue that the relationship between money and collective identity is reciprocal. On the one hand, money is a purposeful political tool in the construction of identities. On the other hand, in order to function properly, money requires some degree of collective identity among its users. Thus, the paper examines the role of the euro as part of an explicit project to facilitate the development of a European identity as well as the required level of European identity necessary for a successful functioning of the euro. The key identity aspect at stake in the relationship between money and identity is not an affective relationship between citizens and country, but rather a relationship of trust.”

In order for PCEC to be successful, the global African Community must start out as a “stable entity.” Injecting the concept of Applied Garveyism or Race First as an accepted grounding mechanism--thenceforth, protest will pose no ultimate threat because the protesters will necessarily conceive of their options as being so limited that even should they be successful, the resulting “reforms” will not alter significantly the inherited modes of power and privilege.

The 21st century UNIA & ACL feels comfortable in making the above statement because achieving global/domestic Black/racial tranquility is not simply a monetary problem, and thus will not simply be solved with monetary solutions. The Black Race need massive financial and monetary reform across the planet, but financial and monetary reform alone will not be sufficient to meeting the challenges facing our greater cultural, political and economy. We need to fundamentally restructure our entire political economy.

As such, the UNIA & ACL PCEC planners are introducing the concept of Applied Garveyism as PCEC system thinking. Applied Garveyism is the process of understanding how the various Black/African grouping influence one another within the Black Race as a whole. From an organizational perspective and in nature, Applied Garveyism systems thinking include everything within the African ecosystems in which various elements such as air, water, movement, plants, and animals work together to survive or perish. In organizations, Applied Garveyism -- thinking systems consist of Black people, structures, and processes that work together to make an organization healthy or unhealthy.

In Applied Garveyism systems thinking, thinking has been defined as an approach to problem solving, by viewing "problems" as parts of an overall Pan African system, rather than reacting to specific part, outcomes or events and potentially contributing to further development of unintended consequences. Applied Garveyism systems thinking is not one thing but a set of habits or practices within a Pan African framework that is based on the belief that the component parts of the global postcolonial Black Race can best be understood in the context of a Race First relationships with each other and with other systems, rather than in isolation. Applied Garveyism systems thinking focuses on cyclical rather than linear cause and effect.

In science systems, it is argued that the only way to fully understand why a problem or element occurs and persists is to understand the parts in relation to the whole. Applied Garveyism systems thinking focuses on a better understanding of Pan Africanism by examining the linkages and interactions between the various elements that compose the entirety of the Black Racial System. PCEC -- Applied Garveyism systems thinking attempts to illustrate that events are separated by distance and time and that small catalytic events can cause large changes in complex systems. Acknowledging that an improvement in one area of a system can adversely affect another area of the system, promotes organizational communication at all levels in order to avoid the silo effect. Applied Garveyism systems thinking techniques will be used to study everything affecting the Black Racial system — natural, scientific, engineered, human, and conceptual.

Applied Garveyism systems was developed within the frame work of the School of African Philosophy, a school of thought developed in the 20th century by the Right Excellent Marcus M.; Garvey the founder and first President General of the Universal Negro Improvement Association. Its influence has not been great, among Black integrationist, mostly impacting thinking on the concept of Africa for Africans those at home and those abroad. Yet in the area of Pan African culture, economics and politics, Applied Garveyism systems thinking proved to be of immediate and beneficial value. As far as 21st century Pan African growth models are concerned, Applied Garveyism systems thinking it is believed will have the greatest influence. By adopting Applied Garveyism systems thinking will provide a PCEC framework to help the Black Race begin the necessary reform of our culture, and economy. Despite seeming quite obvious, Applied Garveyism systems thinking is in many ways a radical addition to what have become the adopted and accepted methods of African/Black 20th century political leaders reason. The two main components of Black leadership reasoning in the recent past have been reductionism determinism.

Reductionism is defined as dividing a system into its basic elements. Determinism is defined as once you establish these elements and their interactions, certain outcomes can be concluded. The old expression is, the whole is greater than the sum of the parts. However Applied Garveyism systems thinking asks, how do the various Black Racial components come together and interact as a whole. Applied Garveyism encourages the idea -- The understanding is looking at the whole, thereby gaining additional insights and values. In fact, the Applied Garveyism systems thinking as a whole can determine certain actions of the parts, helping define the parts themselves. If Africa may be moving towards becoming the next frontier BUT NOT MOVING FROM THE STANDPOINT OF AFRICA FOR AFRICANS, Then it can be said – Africans are on the right track but moving in the wrong direction. Africa for the white America, white Europeans s and yellow Chinese; is not Applied Garveyism.

Historically in the United States, one can look back to the unanimous view of the founders, that government, “a more perfect union” was established for the “common defense” and the “general welfare.” However, simultaneous with the founding of the American republic, the industrial era birthed, based on technology developed by the scientific
Revolution's reason, and it dominated the shaping of society to a far greater degree than the new experiment in self-government. This process of shaping is best described by Adam Smith in The Wealth of Nations, particularly the description of the "division of labor." Smith documented the division of labor in the burgeoning manufacturing sectors – the physically applied scientific methods of reductionism and determinism.

What Smith failed to realize was the division of labor, over time, would also become the division of learning and intellect. With industrialization, an increasingly technologically complex society became pervasive. Euro-American values of production/consumption supplanted and dominated all others. Industrial thinking and technique shaped every aspect of American society, including education, politics, and government.

However, in The Wealth of Nations, Smith writes -- “All the improvements in machinery, have by no means been the inventions of those who use the machines. Many improvements have been made by the ingenuity of the makers of the machines. To make them became the business of a peculiar trade; and men of speculation, whose trade it is not to do any thing, but to observe, and who, upon that account, are capable of combining together the powers of the most distant and dissimilar objects.”

Smith writes – “In the progress of society, philosophy, or speculation becomes, like every other employment, the principal or the sole trade and occupation of a particular class of citizens. Like every other employment, it is subdivided into a great number of different branches, each of which affords occupation to a particular tribe and this subdivision at employment, as well as in every other business, improves dexterity and saves time. Each individual becomes more expert in his own peculiar branch, more work is done upon the whole, and quantity of science is considerably increased by it.”

Smith says, Industrial society continue this dividing and reducing, gained from a liberal arts education, or from politics and government, that is devalued to the point of meaninglessness. In education, this has meant the devaluing of a liberal arts or an all-embracing education, replaced with the totality of specialization. While in politics and government, it has meant the division and specialization of elected officials, staff, bureaucracy, and of course the fantastic growth in specialized lobbying.

Applied Garveyism systems thinking suggest that in order for the global African Family to survive, Black leaders must reform their politics and government. We need to begin including Applied Garveyism systems thinking, thus undertaking a revaluing. Looking at Pan African society with additional systems perspectives will enable us to reevaluate, revalue, and redesign the various Family components into a Pan African political economy. In establishing a reform politics using Applied Garveyism systems thinking, several components will present themselves as imperative for the global African/Black Family’s near and long term future: geography/planet, energy, information/communications, and decision making/power.

In the Pan African image of space and time, The Black Race is at the center of a very cozy little universe which surrounds us. In the scientific image, the Black Race is an occupant of a minute planet revolving around a minor sun in an insignificant and remote arm of a commonplace galaxy in a billion-galaxy universe. Indeed the Black Race, the first and oldest component of the human race, this change should not be deeply disturbing. It goes along with a certain shift in our values toward a deeper humility.

Applied Garveyism systems thinking – is a systems view that is ancient, but has been redefined and transcended by the scientific and industrial revolutions. For the vast majority of Euro-American history, geography heterogeneously defined much of their culture, including everything from the food system, buildings, and religion. Too little appreciated by Euro-American contemporary understanding is the phenomena of the industrial era transcending geographic constraints, eliminating diversity, and homogenizing human life around various technologies.

As industrialization spread across the globe, a planetary political system evolved, seen in its most developed and wicked form with the rise of corporate globalization. With this technological transcending of geography came a growing planetary awareness, in the last half-century for the first time in human history, the majority of earth's inhabitants awareness that we inhabit a relatively small planet orbiting an unexceptional star. Where this awareness will eventually lead is little understood, but it allows and imperatively necessitates one of the most important new systems view in human history, the planet.

Applied Garveyism systems thinking is based on the concept that the fundamental number is the sum of one and one and one is the environment, for most of African history defined largely by a culture's specific geographic location. In the last century, Euro-American methodology in dealing with geographic location was to reshaped and even destroyed by technology. Paradoxically, awareness is growing that environmental systems are very much defined by the planetary system itself. For the last half-century, Euro-American thinking and action about the environment has offered the greatest challenge to their dominant production/consumption value system, though with extremely limited impact.

((See Applied Garveyism --Page 7))
Euro-American 16th-20th century thinking and technology created using reductionism and determinism allows a systems view of the planet, created the need for new 21st century systems thinking. We can start with the understanding technologies create environments of their own, and instead of trying to transcend and exploit systems, which evolved the species of African and other members of homo sapiens, we need to develop technologies that compliment them. Instead of trying to supplant various local geographies and environments, we can learn to evolve technologies aligned with the specific advantages of locality.

The harnessing of fossil fuels, coal first, then oil, and natural gas, beyond any other industrial development defines the Euro-American modern age. In recent decades from a planetary systems view, it has become clear due to environmental impact, constraints in supply, and ever expanding population growth, mankind will soon meet the limits of the fossil fuel age. Arguably, for Black people there is no greater present systems challenge than restructuring our fossil fuel energy system and the physical infrastructure it created. In fact, it can be argued this infrastructure, once considered the pinnacle of development, increasingly will be a burden, so much so, it may be said those who have a limited fossil fuel based infrastructure may well have certain advantages toward the future. An applied Garveyism system thinking offers this suggestion -- To date the global African Family has a limited fossil fuel based infrastructure, as such we have a global advantage toward the future.

(See THE NEW HARVEST AGRICULTURAL INNOVATION IN AFRICA by CALESTOUS JUMA. In his acceptance speech as Chairman of the Assembly of the African Union (AU) in February 2010, President Bingu wa Mutharika of Malawi said: One challenge we all face is poverty, hunger and malnutrition of large populations. Therefore achieving food security at the African level should be able to address these problems. I would therefore request the AU Assembly to share the dream that five years from now no child in Africa will die of hunger and malnutrition. No child should go to bed hungry. I realize that this is an ambitious dream but one that can be realized. We all know that Africa is endowed with vast fertile soils, favorable climates, vast water basins and perennial rivers that could be utilized for irrigation farming and lead to the Green Revolution, and mitigate the adverse effects of climate change. We can therefore grow enough food to feed everyone in Africa. I am, therefore, proposing that our agenda for Africa should focus on agriculture and food security. I propose that our slogan should be: “Feeding Africa through New Technologies: Let Us Act Now.” However before we can think about feeding Africans we must think about the cost of energy. The present energy system is so integral and deeply ingrained in every aspect of modern society it is mind-numbing to begin addressing the possibilities of not only Africa’s needs but also the global Black Race, though looking from a Applied Garveyism systems thinking. Garveyism global system’s level will provides a catalyzing Pan African perspective. The values of a Pan African production/consumption system is foremost in building a 21st century global production model for “Africans at home and abroad. The Euro-American values of cheap price, unlimited supply, and unlimited growth were the wrong values for something with such fundamental importance. Applied Garveyism systems thinking suggest that as a collective racial policy, Black governments need to raise the price of fossil fuels to begin creating a new energy infrastructure based not on unlimited amounts, but enough. The foremost systemic change will be moving from extracting mass amounts of energy from the concentrated energy sources of fossil fuels to gathering specific amounts of energy from dispersed sources such as solar, wind, and the tides. By this conversion of political privilege into a provision for the poor, a principle remarkable in a moral as well as in a historical point of view will came into living operation. Slowly and gradually works the idea of Race First Collectivism into a perception of the interdependence of interests; in earlier antiquity the state doubtless protected its members from the public enemy and the murderer, but it was not bound to protect the totally helpless fellow-citizen from the worse enemy, want, by affording the needful means of subsistence.

Applied Garveyism systems thinking suggest that, information and or communications and decision making/ power are inseparable. The foundation of the past five-centuries scientific revolution is the creation of information and its dissemination through communication. Over much of this time, the information medium was predominantly paper, specifically the book, while its transference speed was limited to a horse's gallop. In the 19th century, with the invention of the telegraph, information began its transformation into electric media, communicated at the speed of light. Today, the networked microprocessor allows the creation and communication of information in literally astronomical amounts, initiating changes to society as radical as those of the industrial era. Using the UNIA & ACL’s PostColonial Cultural & Economic Conference as a global impetus, Applied Garveyism systems thinking will begin to transformation the production/consumption paradigm with, amongst other things, the automation of labor. More important and less understood, what was always the physical impossibility of unlimited growth in industrial doctrine, becomes an actuality regarding information and communication. However, though the creation of information and its communication may very well be infinite, for it to be useful, it must be edited. Presently, the UNIA & ACL is attempting to graft production/consumption values, processes, and Black institutions onto a new Pan African global information/communications systems. A century ago, Euro-American industry and its processes displaced millennia old agrarian values and institutions. Today, Euro-American information/communication systems are defining 21st century political economy.

Just as global trading systems, directed by Euro-American corporation, labor, commodities and energy defined industrial system values, developing information/communications values: creation, editing, communication, control, associations, and finally decision making, must be defined in this era by the postcolonial global Black Race.

(See Applied Garveyism --Page 8
Applied Garveyism systems thinking suggest --Just as our energy system must use more anti-entropic technologies, so too our political economy must embrace anti-entropic politics. The real value in the system of information and its communication is going to be in allowing every individual to participate in all its aspects. For the fact is, the most anti-entropic force in the universe is life, in all its forms and brevity.

And while the structure, the architecture of Applied Garveyism systems thinking, defines power, the essential political element – decision making – will be key to understanding how we reform. At present, decision making in the industrial era corporation is autocratic, while our government decision making is hierarchical, with a few representative and democratic inputs – all are increasingly dysfunctional. Asking how our political economy, with sophisticated information/communications systems, fosters democratic decision making will help guide the design of the global Black Race as a whole. “A genuine revolution of values means in the final analysis that our loyalties must involve promoting friendly relations between the global African Family rather than sectional. Every African grouping must now develop an overriding loyalty to Race First as a whole in order to preserve the best in their individual societies. This call for a worldwide Pan African fellowship that lifts neighborly concern beyond one's tribe, class, and Race is in reality a call for an all-embracing, unconditional love for the Black Family. And when we developed intraracial love we can work on interracial love. – Applied Garveyism systems thinking allows the Black Race to gain a postcolonial perspective for the necessary reforming, reshaping, and evolution of our Pan African global cultural economy. In the end, we are not so far from the Ancient parents. We know much more science, allowing us to create an ever more complex technological society, which would no doubt astound the ancients.

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LONDON - CITY OF PLUNDER!

In a few days time, the English organizers of the Olympic Games will roll out the red carpet for a multitude of visitors from all over the world, and will seek to dazzle and impress them with the fabulous sights of the city of London. No doubt, most of these visitors will be awestruck by the sheer massiveness and opulence of many of the buildings and other elements of the infrastructure of London. But before such visitors get too carried away, we would admonish them to ask some hard and piercing questions about the source of the wealth that is behind these wonderful edifices!

We would also encourage them to seek out an answer to their questions by looking very carefully at the historical personalities that the British Establishment has chosen to honor and memorialize in their holiest of places – London’s St Paul’s Cathedral and Westminster Abbey - and in the many parks and other public spaces dotted across the London landscape.

We can assure them that they will find historical personalities such as Sir John Hawkins, Sir Francis Drake, Lord Kitchener, Major Charles George Gordon, Sir Robert Clive, Lord Nelson, Cecil Rhodes, Lord Frederick Lugard, Sir Henry Morgan, Lord Baden - Powell and General Jan Smuts among many other arch-imperialists and plunderers of the so-called “Third World”.

It is not surprising that the British elite have chosen to memorialize these rogues, for it was upon their exertions that the vast wealth of London was built! You see, London is really a repository or storehouse of centuries of accumulated loot and plunder that was stolen by the British from virtually every conceivable corner of the world. This, after all, is the true meaning of the phrase - "the sun never sets on the British Empire."

Indeed, if we wanted to pinpoint the beginning of the British Establishment’s career in international theft of resources, we would have to go as far back as the ‘Third Crusade’ of 1188, when King Richard I of England led a mercenary army to the Middle East and captured and pillaged Cyprus and the town of Jaffa (Present day Tel Aviv.)

But perhaps a more poignant starting point for us black folks would be the year 1564 - the year in which Queen Elizabeth I provided Captain John Hawkins with a 700 ton ship and sent him to the West Coast of Africa to burn and destroy the towns, and to capture the black men and women that he found there and reduce them to slavery. This was the beginning of the British organized trans-Atlantic slave trade - an evil, criminal enterprise that delivered untold wealth to the London-based elite.

Indeed, the trade in African human beings provided the British kleptocracy with a springboard to launch their piratical activities into the rest of the African continent, the Caribbean, North America, Australia, India, China, New Zealand, the Middle East, the islands of the Pacific and Indian oceans, Iran, Afghanistan, and the list goes on and on. And it was not merely theft - often it was theft coupled with the most extreme and barbaric violence. Take, for example, the case of Lord Kitchener, the so-called "Conqueror of the Sudan". In 1898, his machine-gunners mowed down 10,000 relatively defenseless Sudanese troops. A British soldier captured the horror of this event in his diary when he recorded - "The many thousands of Mahdists dying and wounded on the battlefield received no aid from the British, who simply turned their backs and marched away...... they called for water and they called for our aid, but our officers spurned them".

But as horrible as this incident was, it probably has to take a back seat to Britain’s decision - in 1839 - to go to war against China because the Chinese government, alarmed at the number of drug addicts that was being created, had dared to attempt to halt the flow of British produced opium into China. After three years of warfare, the Chinese acceded to British terms by opening a number of their ports to the opium trade, paying an indemnity, and ceding the island of Hong Kong to Britain. These are but two horror stories in a long list of atrocities - all committed in the interest of feathering the nests of the political and economic elites of the United Kingdom, headquartered in the capital city of London. Truly, it would take several books to simply catalogue the list of abuses.

However, it behoves the Olympics-bound Barbadian visitor to recall that for 175 years the British monarchy extracted an onerous 4½ per cent duty on every single item produced in Barbados and shipped from our island. Surely, many of those splendid buildings in the heart of London must have been built with the proceeds of this pernicious "thieving" tax!

DAVID A. COMISSIONG President
Jamaica punches above its weight

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A new state-of-the-art courthouse at Bryan's Bay funded by Jamaica-born Canadian billionaire and businessman, Michael Lee Chin.
Randy Risling/Toronto Star
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Jamaica's 50th anniversary»
Jamaica is a paradise thousands of Canadians pay attention to only when the winter winds howl down Bay St. and University Ave. Even then, they see only the sun, sand, seas and cold alcoholic drinks with fruit and tiny umbrellas stuck in them. But Jamaica is far more than a fun-filled beach haunt.
Jamaicans have known for centuries that their apparently featherweight island, has the heart and punch of a super heavyweight. Jamaica is one of the world’s longest-standing democracies, maintaining this state as larger neighbours in the Caribbean and Latin America have been torn apart by revolution and civil war. Jamaica has produced world leaders in politics; world renowned intellectuals and artists, and supplied millions of immigrants to build “developed” countries all over the world.
It is the third largest island in the Caribbean, behind Cuba and Hispaniola (this island that consists of Haiti and the Dominican Republic).
Jamaica was the first country to impose economic sanctions against the apartheid regime of South Africa; it was was the founder of the International Bauxite Association and spearheaded the International Seabed Authority, which both now have their headquarters in Kingston. The authority organizes and controls all mineral-related activities in the international seabed area beyond the limits of national jurisdiction, an area underlying most of the world’s oceans.
Jamaica is the first country to sign a grant agreement on a global fund to fight AIDS, tuberculosis and malaria. Apart from the United States, which has more than 300 million people, the island nation has won the most world and olympic sporting medals. The global spotlight has been on Jamaica for a long time and this started soon after Jamaica was settled. In 1688, Jamaica was the first British colonial territory to establish a postal service. Black River in St. Elizabeth, then an extremely important port, got electricity in 1893, before New York.
Part of the the island nation’s impact comes from the large number of Jamaicans who have gone to other parts of the world. More or less twice as many Jamaicans live outside Jamaica than reside in their native land. The official count is 2.7 million residents on the island, and it is estimated the Jamaican diaspora is estimated to be between 3 million and 5 million people. These are immigrants or descendants of immigrants, living mainly in Canada, the United States and the United Kingdom, but also, in increasing numbers, in other parts of Europe and in Africa. The island’s population is ethnically diverse. According to the University of the West Indies, Jamaica’s ethnic make-up consists of 76.3 per cent of people of African descent, 15.1 per cent Afro-European, 3.4 per cent East Indian and Afro-East-Indian, 3.2 per cent caucasian, 1.2 per cent Chinese. There are some 424,000 Jamaicans of Jewish ancestry, and Jews were among the first immigrants from Europe to Jamaica, arriving with Christopher Columbus from Portugal and Spain, as they fled the Spanish Inquisition in the 1400s.
Jamaican workers helped to build the Panama Canal. They worked in the sugar cane fields of Cuba, the apple orchards of America and Canada and hastened Britain’s post World War II recovery in rebuilding the public transport system and the health sector.
The impact of Jamaicans in Canada has been tremendous. Politicians, nurses, doctors, teachers, manual workers, farm workers — the list of Jamaicans who have made Canada their home contains every profession and trade that helped build this country.

If your child has surgery at Toronto’s Hospital for Sick Children, it may well be performed, either by a Jamaican or a doctor trained by a Jamaican who is a professor of pediatrics at the University of Toronto.

Immigration from Jamaica to Canada started in 1796 and has continued ever since. Most recent estimates of the number of Jamaicans in Canada are as high as 300,000 people.

Jamaicans first “immigrated” to Canada in 1796, when 600 or so Jamaican Maroons (the descendants of escaped slaves) were deported from Jamaica to Nova Scotia following their rebellion against the British.

In the last three decades, three ministers in the Ontario cabinet have been Jamaicans.

Jamaican-born Alvin Curling was Minister of Housing, then Minister of Skills Development, and the first black man to be Speaker of the House and finally the first black man to be Ambassador to the Dominican Republic. (He is now retired.)

Mary Anne Chambers, born in Jamaica, and a former senior vice-president of Scotiabank, was the Liberal Minister of Training, Colleges and Universities and, later, Minister of Children and Youth Services. In 2007, she retired.

Margarett Best is Minister for Health Promotions.

Links between Jamaica and Canada go the other way, too. The Bank of Nova Scotia was established in Jamaica in 1889, before it came to Toronto. It was the first foreign operation of a Canadian bank outside of the U.S. or the U.K.

The impact of Jamaicans on other countries is just as profound. In Britain, Diane Abbott was the first black woman elected to that country’s House of Commons, as a Labour Party MP. She was born in London to Jamaican immigrants in 1953. Her father was a welder and her mother a nurse.

In the U.S., General Colin Powell, eventually the first black man appointed U.S. Secretary of State, was born in New York to Jamaican immigrant parents. He was also the first black man to be U.S. National Security Adviser and Chairman of the Joint Chiefs of Staff of the American Armed Forces at age 52, the youngest person ever to hold the position.

“Out of many, one” says the Jamaican motto and the whole world echoes the refrain of Jamaica’s most famous creative artist, Bob Marley: “One love, one heart...Let’s get together and feel all right.”
A Message To The African World

A reprint THE BLACKMAN June 2012

I love my race through a bond of kinship that is like no other love I know. I am not consumed, but rather compelled by it to never yield to the injustice inflicted upon all Africans of past, present, and future.

Sometimes I have such a yearning that if I could just "say the magic words", I could fix all of the problems of the race in an instant. Although I, just like every other member of the race, do have the power to come together and make things happen literally overnight, this will take direct action and immediate involvement, and not some fairytale that we are either living or trying to live throughout the African world or today.

We will not be able to completely solve the problems of the race if we continue to try and be like others, and not just be ourselves. This means doing things according to our own culture and traditions, realizing that out of Africa came the first of our kind (humans) to ever step foot on the face of the Earth, which is no small matter indeed.

We can never forget that from day one of the advent of all other races, the Black race has been under a constant state of siege right along with our Motherland. For millennia together we have suffered subjugation and exploitation, and believe it or not if we take our minds away from the fantasy, it will be totally clear that we are fully engaged in the new global war on Blackness, GENTRIFICATION & DESTABILIZATION.

Everywhere on the planet other races are taking over our communities and lands under the premise of anti discrimination, trying to make us feel and believe that wanting to live and be among our own kith and kin is racism, knowing full well that very few of us can afford to live in their communities, and even those who can are really unwanted.

As soon as they move in the neighborhood they start claiming to be "stakeholders" in the community, and begin complaining about our way of living. The next thing you know the standards have changed and we are either forced out, or forced to amalgamate until we ultimately lose all identity with our original selves.

The same thing is true for Mother Africa as it is for the Diaspora. Every other race of people is coming onto the African continent, still handing us beads and trinkets in exchange for their carting away all of the natural resources that the Motherland has to provide.

When you look at the world today you will see that everyone is trying to be like us, while we are trying to be like everybody else and especially like White people. The whole world is mimicking our music, our dance, our dress, our rap, our culture! They say they are not racist but what is it when you steal and commercialize the cultural identity of another race? As a matter of fact I saw a video of a blonde blue-eyed Caucasian woman dressed in African cultural attire with a large group of original Africans dancing behind her while she is singing "we are all Africans. Oh no! I have not forgotten what you did, and you are not an African!

In fact, I will go far as to say: Europe for the Europeans; the Americas for the Native Peoples. China for the Chinese: India for the Indians; Persia for the Persians; Arabia for the Arabians; and Africa for the Africans, those at home and those abroad!!! The planet itself originated the Black race, and every other race is just a by-product of this original form. From the very beginning we emerged as the highest and best form that could ever occur within our relative time and space.

So this is our planet, we are the originators and true leaders of our planetary government and civilization, and we need to stop trying so hard to fit in to join the world arena, set the stage, then force the world to join in and follow our righteous lead. "Up you mighty race you can accomplish what you will!"
Dear Brother IHWHdah,

Greetings and Salutations! especially to your young troop, also. I will be visiting North Carolina this coming weekend. There is an eagerness there which I hope will spur the nation. When that happens, the UNIA administration will need be up to snuff.

Just surfing online to get some practice on close thinking, I came across this blog site [which seems to be down. Can it be taken up and revived by us/me/any new body? I believe that the drift of the Diaspora is moving toward a constitutional crisis in Africa; so focusing on that issue will give us time and leisure to guide th conversation and pre-empt the leadership.

The African governments may be playing a gave of deception based upon the ambiguity of words and terms. It must be common in their practice and experience because all important documents from them folk is preceded by a glossary defining terms. What a boggle! And Diaspora is one of those terms now floating and taking advantage of our simplicity and naivete.

During last week's discussion at UBC, an African participant brought this out, that for the African governments [some, if not many of whom are not trustworthy, based on history and current events], use the word Diaspora to mean their own people in dispersion rather than all Africans expatriates, especially those alienated by slavery. We must grab that bull by those horns and throw it. A theme of constitutional crisis will serve.

If the African governments do not have policies and protocols to repatriate Afro-Americans, then our public must know this and drop Africa from their agenda. Afro-Americans has been used deliberately here to differentiate from Africans in America. Are we to return as lost kinsmen or as benign strangers?

The crisis is in their constitutions, protocols, and policies. Some are prepared, abstractly, to receive expatriates who can prove DNA kinship. Some use Diaspora to mean only their citizens and offsprings; and not those of their neighbors, fellow members of AU. Their brotherhood concepts are very shallow. We must underpin our positions now so that we don't fall through the tile flooring.

Therefore, our protocols must be to put them on the carpet here before the public gaze of our constituency. Country by country, we must interview and grill them about their meaning of Diaspora and their policies and provisions for a general repatriation. If each and all, if not most, protest and protect their nation-state status, we must prepare for that. Of course, AU federal citizenship would solve all this matter, by raising every them up one level. That way, no one African state need go out on a limb. In the meantime, we can choose those most amenable to repatriation and guide all attention to those places. Malawi, might be just such a place. Ghana is usually thought of as the place, but history has shown that to be a sham of the order the speaker last week meant to convey. Africans are primarily mercenaries not idealists. We must therefore operate within that environment, despite our historical injuries and justifications.

In my discussions long ago, approaching these nations as flags of convenience was warmly received. I still will emphasize AU convenience as a primary goal, but sympathetic AU member flagstates. With the Caribbean getting nation-state recognition at the AU, for instance, we could approach Belize, which has a dual citizenship policy and history as our gateway to Africa. Belize and Malawi.

Now for your Reeves programs, the four African nations who must receive invitations are Benin [The Chairmanship nation], Tanzania, Ethiopia [The AU-HQ state], and Ghana [because it is the elephant in the room that everybody acknowledges]. This is a mission of myth versus protocols. The Ambassador from Djibouti should, technically be first since he is the Dean of the African Diplomatic Corps. [But only if we have a good crowd]. A half empty room would be fatal and make an eternal bad impression. Inviting him to a Kwanza event might be best. I would add Malawi after Benin, since that nation stood up against Bashir. We must support the Rule of Law. It is our best option for a secure future, especially in Africa. America and the British have spoiled us, with the near justice mannerisms. jwj
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Pan African Solidarity charges NATO
with crimes against African peoples

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FILED UNDER AFRICA, AFRICAN DIASPORA, FATOU BENSOUDA, GAMBIA, HAGUE, INTERNATIONAL CRIMINAL COURT, NATO, PAN-AFRICANISM

Group charges NATO with crimes against African peoples

By Dolores Cox

The Hague, Netherlands: A delegation of the Pan-African Solidarity Hague Committee from throughout the African Diaspora made a historic trip to The Hague on June 18 to present a legal petition to Fatou Bensouda of Gambia, the newly appointed chief prosecutor of the International Criminal Court. The petition demanded that the ICC investigate and prosecute the United States, Britain, France, Italy and other NATO countries for war crimes and crimes against humanity in Africa and its Diaspora, committed in violation of international laws. A press conference was held on the steps of the ICC informing the media of the delegation’s mission. http://www.workers.org/2012/world/nato_crimes_0705/#at_pco=cfd-1.0

This underwater sculpture is located in Granda, (the Caribbean. It was done in honor of our Ancestors who were thrown overboard the slave ships during the Middle Passage of the African Holocaust. The Artist, Jason DeCaires.