PROCLAMATION

ON BEHALF of Her Highness Burnetta Coles our Grand Matron hailing out of the District of Columbia, U.S.A.; His Excellency Cleophus Miller Jr., our President General and Administrator hailing out of Cleveland, Ohio U.S.A.; myself His Highness Dr. Ahmed Assalaam the Potentate and Supreme Commissioner hailing from the UNIA-ACL International African Mission; and all members and supporters of the Universal Negro Improvement Association and African Communities League 1918 and 1929 of the World.

WHEREAS, Saturday, May 25, 2013 realizes a milestone in the struggle of the Negro Peoples of the World in our glorious cause for the general uplift of the Black Race.

WHEREAS, in fulfillment of the Declaration of Rights of the Negro Peoples of the World issued at our 1920 Convention, 50 years ago many of the greatest minds the race had produced assembled on the Mother continent in response to the call for a United States of Africa first championed by the Right Excellent Marcus Mosiah Garvey, and his Universal Negro Improvement Association and African Communities League; after he was proclaimed our First Provisional President of Africa.

WHEREAS, from this gathering emerged the Organization of African Unity now transformed into the African Union, and a spirit that moved swiftly to expand the liberation of our Mother continent from the vestiges of colonialism, and retarded a racist agenda that had for centuries brought about the general destruction of her original inhabitants.

WHEREAS, the Golden Anniversary of the O.A.U/African Union overlaps with the centennial year of the UNIA-ACL, a time that has not come to us by coincidence, but by destiny.

WHEREAS, Africa through the African Union must not now or ever forget her duty to the race, and must keep an open heart to her scattered millions in order that we may take our rightful places under the sun, by reclaiming civilization, and restoring order to this chaotic world.

IN ACKNOWLEDGEMENT of your patience and diligence to do all that you can to conserve the rights of our noble race and to respect the rights of all mankind we applaud you, and ask that the ancestors look favorably upon each of you as you remember that your sacred trust is first to the race.

WHEREFORE, I ENCOURAGE ALL MEMBERS OF OUR NOBLE RACE TO CELEBRATE THIS YEAR NOT ONLY WITH FESTIVITIES, BUT BY WORKING COOPERATIVELY TOWARDS OUR COMMON GOALS OF UNITY, AND A COMPLETE RESTORATION OF THE RACE.

FURTHER, I DECREE THAT THE UNIA-ACL SHALL WORK WITH THE AFRICAN UNION AND ALL MEMBERS OF THE RACE, DURING OUR 2014 WORLD CENTENNIAL AND POST COLONIAL CULTURAL AND ECONOMIC CONFERENCE.

ATTEST:
His Highness, Dr. Ahmed Assalaam
The Middle Passage As Will as The Partitioning of Africa Demands Black Racial Intelligence If Mother Africa is To Be Vindicated & Racial Improvement Is To Be Realized.

The Atlantic slave trade or transatlantic slave trade took place across the Atlantic Ocean from the 16th through to the 19th centuries. The vast majority of slaves transported to the New World were Africans from the central and western parts of the continent, sold to European slave traders who then transported them to North and South America. The numbers were so great that Africans who came by way of the slave trade became the most numerous Old-World immigrants in both North and South America before the late eighteenth century.
May 25, 2013 represents the 50th anniversary of the founding of the Organization of African Unity (OAU), the forerunner of the present African Union which formed in 2002. This conference today is taking place at a critical time within the history of Africa and the Diaspora.

Even though there has been tremendous progress in Africa and throughout the African world since 1963, the imperialists have devised mechanism to continue and expand the exploitation and consequent oppression of African people on the continent and indeed throughout Europe, North America and Latin America. This conference sends congratulatory messages to the AU in the midst of this anniversary.

We are following the situation surrounding the summit which begins on May 19 and extends through May 27. The meeting in Addis Ababa, Ethiopia is being held under the theme of “Pan-Africanism and the African Renaissance,” in an attempt to return the continental organization back to its political origins born in the ferment of the African revolutionary struggle of the 1960s.

According to the description on the African Union website publicizing the 21st Summit of the AU, it says that “The year 2013 marks the 50th anniversary celebration of the formation of the Organization of African Unity (OAU). It will also be a little more than a decade since the formation of the African Union, which seeks to promote ‘an integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in global arena.’ Consequently, the Heads of State declared 2013 the Year of Pan-Africanism and the African Renaissance.” This same synopsis goes on to say that “The anniversary is expected to facilitate and celebrate African narratives of past, present and future that will enthuse and energize the African population and use their constructive energy to accelerate a forward looking agenda of Pan-Africanism and renaissance in the 21st century. It provides a unique opportunity, and comes at a moment when Africa is on the rise, and must therefore build its confidence in its future. The 50th Anniversary commemorations will be anchored by the Theme Pan-Africanism and the African Renaissance.” (AU website)

During the course of the following days through the Pan-African News Wire we will cover the deliberations and addresses extensively to provide the African world and the international community in general with the most comprehensive review of developments taking place in Addis Ababa.

The peoples of Africa scattered throughout the globe are intensely awaiting the outcome of the summit in order to gain clearer insight into the character of the thinking and actions being advanced by the heads-of-state and other leading organs of this esteemed institution. Nonetheless, our purpose here today is to reflect on the significance of the history of Africa and the African liberation struggles that have evolved over the last five decades. Where have we been and where are we going into the successive decades of the 21st century must be the questions that are paramount in our minds.
The Post World War II Political Situation

It has been acknowledged by the leading progressive and revolutionary African historians that the advent of the Atlantic Slave Trade and colonialism shaped the character of African societies throughout the world. Beginning in the 15th century, Africa engaged Europe coming out of the so-called “Dark Ages”, a society and culture desperately seeking to advance its own internal development at the expense of other peoples around the globe.

Between the 15th and 19th centuries, millions of Africans were subjected to super-exploitation through slavery and colonialism. This period in the history of the continent spawned the conquering by Europe of the Western hemisphere and the building of an industrial empire which intensified the exploitation of both the indigenous people of the West as well as those of the African continent, Asia and the South Pacific.

Africans and other oppressed peoples of course resisted the onslaught of slavery and colonialism with vigor. History today is revealing even more detailed accounts of the heroic role that Africans played in the struggle against imperialism in its infancy and continuing into its maturity and consequent devolution under the present system of neo-colonialism. All exploitative and oppressed systems meet resistance from within leading to the organization and mobilization of the forces which are victimized by the ruling interests within the society. These internal struggles along with challenges from the outside result in the transformation of the system into something different that could be an advance or a step backward in the development of humanity. Although imperialism attempted to create a system of exploitation and oppression that was insulated from internal and external attacks, these efforts proved to be futile. By the conclusion of World War I, national liberation movements and communist tendencies were well in evidence in the struggle for the overthrow of capitalism and colonialism.

Rebellions and revolutionary uprisings spread throughout North America, Europe, Africa and Asia beginning in 1917 with the Bolshevik Revolution, the first total overthrow of capitalism and the replacement of this exploitative system with socialism which is based upon empowering the working class and the oppressed.

The 1920s saw additional uprisings and attempts to build a worldwide alliance between national liberation movements and socialist parties. By the conclusion of the 1920s, the capitalist world would fall into its worst economic crisis which lasted for over twelve years until the entry of the United States into World War II in 1941. This collapse of the capitalist system during the 1930s would also lead to the spreading of fascism in Europe and Japan. However, the fight against fascism in the 1930s and 1940s brought to the fore the communist and national liberation organizations which served as the decisive factor in the outcome of the war in 1945.

Beginning in 1945 the communist and national liberation movements accelerated their efforts aimed at the overthrow of capitalism and colonialism leading to decisive victories in Korea, Vietnam, Eastern Europe and eventually China. By 1947, India had gained its independence from British imperialism and the African continent had begun popular uprisings aimed at breaking the yolk of colonial rule.

The aftermath of World War II resulted in the dominance of the U.S. ruling class throughout the capitalist world. Britain, France, Germany, Italy, Spain and Japan had experienced extensive fighting within its borders during the 1930s and 1940s leaving the U.S. unscathed by the military impact of the war.

The Soviet Union which had experienced some of the most intense fighting during 1942 and 1943 at the “Battle of Stalingrad” emerged from World War II as a major power internationally only second in military might and political strength to U.S. imperialism. Socialism spread throughout Eastern Europe during this period and the people of Yugoslavia had largely liberated themselves through their resistance to fascism where they later would establish a socialist system. Despite the devastation of World War II and the founding of the United Nations in 1945 whose objective in part was to avoid another international conflagration, war erupted on the Korean Peninsula in 1950 after the establishment of the Democratic People’s Republic of Korea in 1948. The DPRK and the people of China under Mao Tse-Tung fought to preserve their national sovereignty and socialism in Asia.
By 1954, the people of Vietnam defeated French imperialism forcing the U.S. to take total responsibility for the continued occupation of the south of that Southeast Asian nation. That same year, the Algerian National Liberation Front (FLN) began its armed struggle against French imperialism in North Africa, where it had occupied the country since 1830.

Dr. Kwame Nkrumah, the leader of the Ghana independence struggle through the Convention People's Party (CPP), founded on June 12, 1949, and the chief strategist and tactician of the African Revolution between the late 1940s and the time of his death in 1972, pointed out that the movements led by Africans against colonialism and imperialism were not isolated but very much connected with the global struggle for freedom, justice and self-determination. Nkrumah placed the rising tide of the African liberation movements and the struggle for socialism on the continent within the context of the worldwide efforts against all forms of exploitation and oppression.

Nkrumah wrote that “A number of external factors affect the African situation, and if our liberation struggle is to be placed in correct perspective and we are to KNOW THE ENEMY, the impact of these factors must be fully grasped. First among them is imperialism, for it is mainly against exploitation and poverty that our peoples revolt.” (Handbook of Revolutionary Warfare, p. 1, 1968)

This Pan-Africanist revolutionary leader continues by pointing out that “It is therefore of paramount importance to set out the strategy of imperialism in clear terms: the means used by the enemy to ensure the continued economic exploitation of our territories and the nature of the attempts made to destroy the liberation movement. Once the components of the enemy's strategy are determined, we will be in a position to outline the correct strategy for our own struggle in terms of our actual situation and in accordance with our objectives.” (Nkrumah, p. 2)

With specific reference to the period after World War II, Nkrumah observes that “after the war, serious economic, social and political tensions arose in both spheres” being the colonial territories and the industrialized capitalist states in Europe and North America. He notes that “Inside the capitalist-imperialist states, workers' organizations had become comparatively strong and experienced, and the claims of the working class for a more substantial share of the wealth produced by the capitalist economy could no longer be ignored. The necessity to concede had become all the more imperative since the European capitalist system had been seriously shaken up by the near-holocaust which marked the experience of imperialist wars.” During the same time period, he continues that “While the capitalist system of exploitation was coming to grips with its internal crisis, the world's colonized areas were astir with the upsurge of strong liberation movements. Here again, demands could no longer be cast aside or ignored especially when they were channeled through irresistible mass movements, like the Rassemblement Democratique Africain (RDA), the Parti Democratique deGuinee (PDG) and the Convention Peoples' Party (CPP) in Ghana. In certain areas, for example in Vietnam, Kenya and Algeria, direct confrontation demonstrated the readiness of the oppressed peoples to implement their claims with blood and fire.”

Nkrumah stresses that “Both in the colonial territories and in the metropolitan states, the struggle was being waged against the same enemy; international finance capital under its external and internal forms of exploitation, imperialism and capitalism. Threatened with disintegration by the double-fisted attack of the working class movement and the liberation movement, capitalism had to launch a series of reforms in order to build an protective armor around the inner workings of its system.”

Within the U.S. during the late 1940s through the 1970s, a deliberate division was institutionalized between the white working class and middle classes and the African American people, most of whom were working class with a shrinking number of farmers and agricultural proletarians in the rural areas. The advent of the mass Civil Rights Movement in the mid-1950s served to crack open the cloak of McCarthyism and bring broader sections of the oppressed into the struggle against racism and national discrimination. By 1960, the student sector of the African American people would take the lead as the most militant force in the struggle against legalized segregation. These efforts by the youth led by the Student Nonviolent Coordinating Committee (SNCC) and others awakened a generation of young people within the Latino, Native and Asian communities along with their counterparts inside the white community. A culture of resistance and protracted programmatic struggle was born which was able to challenge U.S. (SEE AFRICA PAGE 6)
imperialist militarism in Southeast Asia and in other parts of the world.

There developed during this period a movement against the status-quo which had not been experienced since the height of the Great Depression of 1929-1941. The role of the Left in building resistance to capitalist exploitation and racism created the conditions for the general strikes of 1934 and the subsequent formation of the Committee on Industrial Organizations (CIO) and the United Autoworkers Union (UAW).

The period of struggle between the Great Depression—interrupted with the force of the state during the McCarthy era of the late 1940s and early 1950s—and the burgeoning mass movements of the late 1950s leading into the early 1970s, opened up new avenues of struggle which threatened the ruling class and its system of exploitation. In response the system embarked upon a period of major restructuring by the mid-to-late 1970s which was specifically designed to preserve and enhance the world capitalist system.

Of this period, Nkrumah wrote that “To avoid an internal breakdown of the system under the pressure of the workers’ protest movement, the governments of capitalist countries granted their workers certain concessions which did not endanger the basic nature of the capitalist system of exploitation. They gave them social security, higher wages, better working conditions, professional training facilities, and other improvements. (Nkrumah, p. 4)

Nkrumah points out that “These reforms helped to blur fundamental contradictions, and to remove some of the more glaring injustices while at the same time ensuring the continued exploitation of the workers. The myth was established of an affluent capitalist society promising abundance and a better life for all. The basic aim, however, was the establishment of a ‘welfare state’ as the only safeguard against the threat of fascism or communism.”

Nevertheless, the objective was to maintain the system of ever-increasing profits for the banks and other multi-national corporations. Even with the establishment of the so-called “Welfare State” in Western Europe and North America in the aftermath of World War II extending through the early 1970s, the system of exploitation and oppression remained intact. The world capitalist and imperialist system extended reforms not only inside the industrialized states but also within the oppressed nations outside its borders. The system began to depend to greater degrees on the extraction of strategic resources from Africa, Asia and Latin America as well as the exploitation of labor in these geopolitical regions.

In assessing this strategy by imperialism, Nkrumah said that “The urgent need for such reforms was made clear by the powerful growth and expansion of the liberation forces in Africa, Asia and Latin America, where revolutionary movements had not only seized power but were actually consolidating their gains. Developments in the USSR, China, Cuba, North Vietnam, North Korea, and in Egypt, Ghana, Guinea, Mali, Algeria and other parts of Africa, showed that not only was the world balance of forces shifting, but that the capitalist-imperialist states were confronted with a real danger of encirclement.”

To continue reading this article visit -- http://www.myafriicnviews.com/africa-and-u-s-imperialism-post-colonial-crisies-and-the-imperatives-of-the-african-revolution/
I am an admirer of Chinweizu, the Nigerian writer, critic and political philosopher-of sorts.

That does not mean I agree with everything he says, but rather that his courage in articulating so well that which he believes in is certainly worth admiring.

Take for instance how he got his PhD. Chinweizu enrolled for his PhD at the State University of New York, but he had major differences with the dissertation committee, which simply did not want him to pursue the line of thought he was following.

So he took his dissertation draft to Random House in 1975 and it was published as a book under the provocative title "The West and the Rest of Us: White Predators, Black Slavers, and the African Elite".

The following year he took that book to the State University of New York and on reading it, the powers that be immediately gave him his PhD.

He is a headstrong man with some pretty uncompromising views on a number of issues.

Consider his unapologetic take on the black African-Arab African debate, or his assessment of power relations and the need for black African power structures to better project Pan-Africanism as a practicable way of life.

Whether you agree with him or not, you will enjoy his clarity of thought and articulation.

I was this past week re-reading his paper on "Pan-Africanism – Re-thinking Key Issues".

The paper was presented as part of the "Sustaining the New Wave of Pan-Africanism" workshop at the University of Namibia in December 2010.

He says, "To import the imperialist proposed MDGs and the Nepad agenda into Pan-Africanism would be to compromise it by accepting the objectives defined for us by imperialism.

“For example, poverty alleviation aims only to make poverty sufficiently tolerable to prevent revolt against the imperialist system that creates the poverty of our people. And that is not what Pan-Africanism is about.

Pan-Africanism is for the abolition of the system that creates poverty in Pan-Africa, not for pacifying the poor with pittances and amelioratives.”

In just four sentences, he sums up a major argument against the ugly capitalism that we have been trying to put lipstick on since our largely disastrous experiments with Marxism in the earlier years of Independence.

Poverty alleviation, he rightly notes, refers to reducing the number of people who are poor, not eradicating poverty. It is a goal that acknowledges that the system we are putting lipstick on requires there to be poor people whose backs we beat and bend so that we can enjoy our middle class mediocrity. Like good Christian capitalists, we bow our heads and say, “The poor will always be with us…”

Chinweizu doesn’t stop there. He goes further to declare: “Global human issues such as climate change, world peace, global justice, Palestine, Iraq, Afghanistan and Iran; these have enough non-Africans to champion them. The rest of humanity can solve such problems as world peace while we focus on our peculiar problems.

“If a man’s village is mustering troops to go to fight the next village, the fellow whose house is on fire has to excuse himself from village duty while he puts out the fire in his home “In fact, the best thing we could do for world peace is to concentrate on building our own power so as to remove the standing temptation we present to the strong to attack us and thereby disturb our peace and thereby the world’s peace.”

He gives what he aptly calls a cautionary example: "In 1966, out of internationalist anti-imperialist solidarity, Nkrumah made world peace one of his Pan-Africanist projects: that was how he opened himself to overthrow by the CIA by leaving on a trip to Hanoi to help arrange for peace in Vietnam."That should be a pertinent lesson to us not to overreach ourselves, not to take on issues that are best left to others.

"We need to remind some Pan-Africanists that Palestine is not a Pan-Africanist issue. It is an issue between the Arabs and the Israelis, between two groups among our white enemies. “As such, we should try to exploit their conflict to our own advantage, and if that is not possible, we should simply ignore it.” For him, these are all decoy issues that we should not waste our time and energy on because their outcome will not in any way change the way we live our lives as Africans.

And we are certainly falling for these red herrings and not least of all when it comes to the issue of homosexuality.

See Cats -- Page 8
I have my own views on that matter (ie, should it be “acceptable” or not), but that doesn’t matter.

Getting on a high horse and speeding to the nearest pulpit to deliver a hellfire and brimstone sermon in the finest tradition of Southern Baptists about how evil homosexuality is will not bring clean water to urban slums, will not put food in empty bellies, will not school poor children and will not add to our collective security as an African people that are free to chart their own destiny.

Chinweizu says of this matter, “Back in 2006, I responded as follows to an African-American Afrocentrist who was aggressively campaigning against homosexuality: You see, from the paramount framework of Building Afrikan Power, I can’t quite see the Afrocentric relevance of these matters of sexual preference – whether homosexual, heterosexual, lesbian or whatever else – that obsess some Pan-Africanists.

“I can’t see how any particular sexual preference helped cause our powerlessness; or how it can help or impede the building of Afrikan power.

“So, for me, these are irrelevant, and even decoy, issues that would keep us diverted from where we should be focused – Afrikan power.”

Africa is in an immense struggle right now: we don’t control our natural resources, we have no power over what happens in our economies and our people are used as modern day chattel by multinational corporations. In what way will fighting endlessly about homosexuality change all of this? As Chinweizu asserts, it is a decoy issue. In April, the European Union was reportedly behind the placement of an advertisement in Zambia’s media to invite organizations working within the context of gay rights to apply for funding.

And now for a whole month the Zambian government has been preoccupied by this, filling up newspaper column inches and broadcast air time to denounce homosexuality.

Surely, the government has more important things to focus on than to wilfully chase a cat that the EU has so mischievously – but in a very calculating manner – thrown among the pigeons.

I am not saying legalise gay marriages, I am saying ignore the issue and focus on other things.

Chinweizu offers a simple rule with which to filter issues that should take primacy in our daily lives: does the issue advance our development cause in any way? If it doesn’t,
“There is one thing more powerful than all the armies of the world, and that is an idea whose time has come.” PCEC’s Time Has Come

A global Post Colonial Cultural & Economic Conference coupled with racial intelligence is an idea whose time has come. The vile act of partitioning Africa among Europeans took place as an extension of Slavery and Colonialism. The Liberation Wars were designed to correct the matter, but they did not? The global Black Race now needs to cultivate Racial Intelligence. We who are blind -- the global Black masses -- can give one hint to whose who can see – the Black Intelligential and Black governmental officials -- one warning to those who would make use of the gift of sight: Use your eyes as if tomorrow you would be stricken blind. And the same method can be applied to your other senses. Heat the anguish of the global postcolonial Black people’s voices, their songs of deliverance, the mighty strains of a redemption orchestra, as if you would be stricken deaf tomorrow. Touch the African soul of each Black individual you meet; touch them as if tomorrow your tactile sense would fail. Smell the perfume of Mother Africa, taste with relish the concept of racial aptitude, look upon racial astuteness as the Science of Success, experience it with each morsel, as if tomorrow you could never smell and taste again. The reason-Black Racial floggings by the Arabs and Euro-American will continue until global Black Racial self-confidence improves. Study the laughter on face Obama -- see page 3 in a major address Thursday 5/23/2013, President Barack Obama sought to reframe his drone strategy. Will he dismantle his economic terrorist policies against Africa and Africans? Will he do something to correct the atrocities of slavery and colonialism? In an attempt to define a new post-Sept. 11 era, Obama outlined new guidelines for the use of drones to kill terrorists overseas and pledged a renewed effort to close the military detention center in Guantanamo Bay. Africa has become an economic military detention center, yet we hear no major address from Obama or other major governmental figure on that subject.

The Universal Negro Improvement Association & African Communities League has legitimized the notion that Black Racial Intelligence is not just a single trait but also a constellation of racial capabilities. The Great Garvey demonstrated the dimensions of Black Racial intelligence-perceptiveness, situational savvy, and interaction skill as key to successful Black Racial growth and development.

The 20th century UNIA defines Black Racial Intelligence (BRI) as the ability to get along well with others members of the postcolonial Black Family while winning their cooperation. BRI is a combination of sensitivity to the needs and interests of global Black Family sometimes called your radar and attitude of generosity and consideration, and a set of practical skills for interacting successfully with Black people in any setting. Racial intelligence provides a highly accessible and comprehensive model for describing assessing, and developing Black social intelligence at a personal level and five dimensions. 1) Situational Awareness the ability to read racial situations and to interpret the Race First behaviors needed in those situations. 2) Racial Presence: often called bearing --. It’s a whole range of verbal and nonverbal behaviors that define you in the minds of others Black people 3) Authenticity the behaviors that cause others individuals to judge you as honest, open, and real. 4) Clarity: The ability to explain your ideas and articulate your views. 5) Empathy The ability to connect with others members of the Black Global Family.

The Middle Passage was the stage of the triangular trade in which millions of people from Africa were shipped to the New World, as part of the Atlantic slave trade. Kidnapped Africans were transported across the Atlantic as slaves. Present day statesmen are making the biggest blunder of the age if they believe that there can be any peace without equity and justice to all mankind.” So said the Great Garvey.

Patrice Lumumba appears to back-up Mr. Garvey when he said -- “Africans, let's walk hand in hand with those who want to help us make this beautiful continent a continent of freedom and justice! “ And Lumumba words was re-enforced by Samora Machel who write -- Mis-education is bad. We can’t allow the enemy to direct against us a weapon, which we ourselves have created to destroy him.

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.

(See PCEC’s time has come -- page 11)
PCEC’s Time Has Come continued from page 10

The UNIA-ACL suggests that unless the Black Leadership subscribes 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 their successors, they are succeeding amazingly well.

Today the UNIA-ACL has proposed a way to defuse that time bomb. The PostColonial Cultural & Economic Conference (PCEC) is a call to action by the Universal Negro Improvement Association & African Communities League. “This call for action seeks assistance from the most populist countries on the African Continent. The UNIA-ACL believes the PCEC Conference is necessary, involving the act of relieving the global ills of the Black Race by giving Black individuals a voice in enhancing their lives at home and abroad. This can only be accomplished through self-action and self-determination.

“The groundwork for PCEC has been made apparent in three modern day racial reports.

1) ‘The United States of America is deemed to be the greatest country on earth, but for every century of its existence this country has clung to a self-elevating need to belittle the Black Race.

2) The US Secretary of State, Hillary Clinton, put the world including all Black governments and individuals on notice when she said - “WikiLeaks is an attack on America’s foreign policy interests.” (The Julian Assange Internet case is “an explosive story of a white Australian – and Euro-American political lies, cover-ups, and conspiracies he exposed. As such Julian Assange’s problems with the USA should serve as a postcolonial signal that the current racial battle lines are expanding to include freedom of speech. The Internet is the latest Euro-American instrument of global Pan African Control. Russian Prime Minister Vladinur Putin speaking about the WikiLeaks release of 570,000 intercepts of pager messages sent on the day of Sept 11 - ‘If there is democracy, it must be a full one. Why did they jail Mr. Assange? Is that democracy?’

3) “The Wikileaks is pales when one considers what the US kidnapped Africans enslave them and continues to hold us as hostages. The global Black Race of which the so-called African-American has family connections has been forced to look upon democracy as a calamity. In the seventeenth and eighteenth centuries it was the transatlantic slave trade, in the nineteenth century it was slavery, in the twentieth century it was Jim Crow.

In this twenty-first century whereas slavery is illegal the status of a slave has not been removed. Mass poverty, mass incarceration, indeed the Black poor in the USA live under a dome of 21st century Jim Crow-ism, a modern caste system that is generally accepted even by 21st century Black sovereign countries in Africa.

The rationale for PCEC can be documented with a few points about sovereignty, that need to be understood from a strictly Black perspective. First of all, the word “sovereignty” is rarely used in the Black vocabulary because the type of freedom we received with emancipation is not synonymous with sovereignty. Neither are civil rights synonymous with sovereignty. Yes, we are free within the context that freedom is offered in America, but by no means are we a “sovereign people.” Any sense of sovereignty that we may think we have is simulated through our association with Euro-Americans. However, association should not be confused with sovereignty. (See Ezrah Aharone book “Pawned Sovereignty”)

From another slant Michelle Alexander wrote in her book The New Jim Crow - The Racial Bribe - Let’s Give It Back, -- “The foregoing could be read as a ringing endorsement of affirmative action and other diversity initiatives. To a certain extent, it is. It is difficult to imagine a time, in the foreseeable future, when the free market and partisan politics could be trusted to produce equitable inclusion in all facets of American political, economic, and social life, without anyone giving any thought--caring at all-about race. It may always be necessary for us, as a society, to pay careful attention to the impact of our laws, policies, and practices on racial and ethnic groups and consciously strive to ensure that biases, stereotypes and structural arrangements do not cause unnecessary harm or suffering to any individual or any group for reasons related to race. There is, however a major caveat. Racial justice advocates should consider, whether affirmative action--as it has been framed and defended during the past thirty years has functioned more like a racial bribe than a tool of racial justice. One might wonder, what does affirmative action have to do with mass incarceration. We should ask ourselves whether efforts to achieve “cosmetic” racial diversity-- that is, reform efforts that make institutions look good on the surface without the needed structural changes have actually helped to facilitate the emergence of mass incarceration and interfered with the development of a more compassionate race consciousness. We have seen that throughout our nation’s history, poor and working-class whites have been bought off by racial bribes. The question posed here is whether affirmative action has functioned similarly, offering relatively meager material advantages but significant psychological benefits to people (See PCEC’s time has come – page 12)
of color, in exchange for the abandonment of a more radical movement that promised to alter the nation's economic and social structure.

The argument made here is not widely debated in the mainstream media, or, for that matter, in civil rights organizations. The claim is that racial justice advocates should reconsider the traditional approach to affirmative action because (a) it has helped to render a new caste system largely invisible; (b) it has helped to perpetuate the myth that anyone can make it if they try; (c) it has encouraged the embrace of a trickle down theory of racial justice; (d) it has greatly facilitated the divide and conquer tactics that gave rise to mass incarceration; and (e) it has inspired such polarization and media attention that the general public now wrongly assumes that affirmative action is the main battlefront in the US race relations.

From A.L. Higginbotham Jr., book "In the Matter of Color", we read find more Black/white racial information that our civil rights leaders don't Garveyites to discuss. Aloyisus Leon Higginbotham, Jr. (February 25, 1928 – December 14, 1998) was a prominent African-American legal advocate, author, and federal appeals court judge. Higginbotham was the seventh African-American Article III judge appointed in the United States, and the first African-American judge on the United States District Court for the Eastern District of Pennsylvania.[1] He served as Chief Judge of the Third Circuit Court of Appeals from 1990 to 1991. So Judge Higginbotham must have known what he was writing about when he wrote -- "The institutionalized injustice of racial apartheid had first brought Martin Luther King to the forefront and now, ultimately, had brought him to his death.

Particularly during this Bicentennial era, it is appropriate to assess the interrelationship of race and the American legal process. This nation has just celebrated its 200th birthday in a most grandiose fashion. Conventions have been held in almost every town to reaffirm those "self evident truths", and the oratory will continue to 1987, the 200th anniversary of the United States Constitution. As praise is heaped on the great leaders of yesterday, and as some laud 1776 as the Golden Era of liberty, it is often suggested that if only today's leaders had the integrity and character of Jefferson, Franklin, John Adams, Washington, and Madison, today's racial difficulties might be quickly resolved. Few have had the temerity to contradict this general but misdirected consensus, for it is bad bicentennial form to refer to the fact that many of America's founding fathers owned slaves and that most, either directly or indirectly, profited from the evil institution that enslaved black human beings only.

The bicentennial drum roll of revolutionary heroes and events, then, symbolizes one thing to white Americans but quite another to Blacks. From a predominantly white perspective, the Declaration of Independence is viewed as former President Nixon described it: "the greatest achievement in the history of man. We are the beneficiaries of that achievement." But who, until recently, did the "we" describe? Not Black America. Frederick Douglass, a leading abolitionist who was born a slave, described Independence Day in 1852 from the perspective of Blacks and Slaves rather than whites and slaveholders: Douglass said--

'This Fourth of July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters to the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony...I say it with a sad sense of the disparity between us. I am not included within the pale of this glorious anniversary... The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought light and healing to you, has brought stripes and death to me.'

Likewise, from a predominantly white perspective, the pledges of the Preamble to the Constitution honestly set out the largest principles for which the new American legal process would strive. We the people... in order to form a more perfect union, establish justice... promote the general welfare, and secure the blessings of liberty to ourselves and our posterity.

From a black perspective, however, the Constitution's references to justice, welfare, and liberty were mocked by the treatment meted out daily to Blacks from the seventeenth to nineteenth centuries through the courts, in legislative statutes, and in those provisions of the Constitution that sanctioned slavery for the majority of Black Americans and allowed disparate treatment for those few blacks legally "free."

Further, whatever opening there might have been for one day peacefully redefining "We the people" to include, as it should have in the first place, Black Americans; was abruptly closed with the 1857 U.S. Supreme Court decision Dred Scott v. Sandford. When asked if the phrase "We the people" included Black people and whether Blacks were embraced in the egalitarian language of the Declaration of Independence, Chief Justice Roger Taney, speaking for the majority, wrote:

'[A]t the time of the Declaration of Independence, and when the Constitution of the United States was framed and adopted - , [blacks] had no rights which the white man was bound to respect.'

In effect, Taney had not answered the question. Rather, he had gone back in time in an attempt to determine what the founding fathers had intended.

(See PCEC 's time has come -- page 13)
The 100th anniversary of the UNIVERSEAL, NEGRO IMPROVEMENT ASSOCIATION & AFRICAN COMMUNITIES LEAGUE, find the 21st century organization expressing our thanks to the above quoted authors as we incorporate their views as we construct PCEC. We are partnering with such authors, not only to remind the Black Family at home and abroad what life is like living in the West; The US Court emphasized that for the slave "there is no remedy," that "[w]e cannot allow the right of the master to be brought into discussion in the courts of justice. The slave, to remain a slave, must be made sensible that there is no appeal from his master: that his power is in no instance usurped: but is conferred by the laws of man at least, if not by the law of God." The court noted that this unlimited "dominion is essential to the value of slaves as property, and to the security of the master, and the public tranquility. However such frank talk give us the platform to discuss the light of a brighter day.

Whereas The Great Marcus Garvey preached that with "Confidence, conviction, action will cause us to be free men to-day." He demanded that we must — "Let Africa be our guiding star—OUR STAR OF DESTINY. However it appears that slavery and colonialism has denatured Black people to the point Mr. Garvey's words concerning Race First is difficult for us to grasp. Many of us may be on right track but we are going in the wrong direction. In an effort to correct this dilemma, some times it pays to be still. To describe this concept we took a page from the book — I AM THAT — TALKS WITH SRI NISARGADATTA MAHARAJ — he said — THE SELF STANDS BEYOND MIND. Study the following --

Questioner: As a child fairly often I experienced states of complete happiness, verging on ecstasy: Later, they ceased, but since I came to India they reappeared, particularly after I met you. Yet these states, however wonderful, are not lasting. They come and go and there is no knowing when they will come back.

Maharaj: How can anything be steady in a mind which itself is not steady?
Q: How can I make my mind steady?
M: How can an unsteady mind make itself steady? Of course it cannot. It is the nature of the mind to roam about. All you can do is to shift the focus of consciousness beyond the mind.
Q: How is it done?
M: Refuse all thoughts except one: the thought 'I am'. The mind will rebel in the beginning, but with patience and perseverance it will yield and keep quiet. Once you are quiet, things will begin to happen spontaneously and quite naturally, without any interference on your part.
Q: Can I avoid this protracted battle with my mind?
M: Yes, you can. Just live your life as it comes, but alertly, watchfully, allowing everything to happen as it happens, doing the natural things the natural way, suffering, rejoicing -- as life brings. This also is a way.
Q: Well, then I can as well marry, have children, run a business... be happy.
M: Sure. You may or may not be happy, take it in your stride.
Q: Yet I want happiness.
M: True happiness cannot be found in things that change and pass away. Pleasure and pain alternate inexorably. Happiness comes from the self and can be found in the self only. Find your real self and all else will come with it.
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But these ideas of movement, of restlessness, of pleasure and pain are all in the mind. The Self stands beyond the mind, aware, but unconcerned.

Q: How to reach it?
M: You are the Self, here and now. Leave the mind alone, stand aware and unconcerned and you will realize that to stand alert but detached, watching events come and go, is an aspect of your real nature.

Q: What are the other aspects?
M: The aspects are infinite in number. Realize one, and you will realize all.

Q: Tell me some thing that would help me.
M: You know best what you need!

Q: I am restless. How can I gain peace?
M: For what do you need peace?
Q: To be happy.
M: Are you not happy now?
Q: No, I am not.
M: What makes you unhappy?
Q: I have what I don't want, and I want what I don't have.
M: Why don't you invert it -- want what you have and care not for what you don't have?
Q: I want what is pleasant and don't want what is painful.
M: How do you know what is pleasant and what is not?
Q: From past experience, of course.
M: Guided by memory you have been pursuing the pleasant and shunning the unpleasant. Have you succeeded?
Q: No, I have not. The pleasant does not last. Pain sets in again.
M: Which pain?
Q: The desire for pleasure, the fear of pain, both are states of distress. Is there a state of unalloyed pleasure?
M: Every pleasure, physical or mental, needs an instrument. Both the physical and mental instruments are material, they get tired and worn out. The pleasure they yield is necessarily limited in intensity and duration. Pain is the background of all your pleasures. You want them because you suffer. On the other hand, the very search for pleasure is the cause of pain. It is a vicious circle.

Q: I can see the mechanism of my confusion, but I do not see my way out of it.
M: The very examination of the mechanism shows the way. After all, your confusion is only in your mind, which never rebelled so far against confusion and never got to grips with it. It rebelled only against pain.

Q: So all I can do is to stay confused?
M: Be alert. Question, observe, investigate, learn all you can about confusion, how it operates, what it does to you and others. By being clear about confusion you become clear of confusion.

Q: When I look into myself, I find my strongest desire is to create a monument, to build something which will outlast me. Even when I think of a home, wife and child, it is because it is a lasting, solid, testimony to myself.
M: Right, build yourself a monument. How do you propose to do it?
Q: It matters little what I build, as long as it is permanent.
M: Surely, you can see for yourself that nothing is permanent. All wears out, breaks down, dissolves. The very ground on which you build gives way. What can you build that will outlast all?

Q: Intellectually, verbally, I am aware that all is transient. Yet, somehow my heart wants permanency. I want to create something that lasts.
M: Then you must build it of something lasting. What have you that is lasting? Neither your body nor mind will last. You must look elsewhere.

Q: I long for permanency, but I find it nowhere.
M: Are you, yourself, not permanent?
Q: I was born, I shall die.
M: Can you truly say you were not before you were born and can you possibly say when dead: 'Now I am no more'? You cannot say from your own experience that you are not. You can only say 'I am'. Others too cannot tell you 'you are not'.

Q: There is no 'I am' in sleep.
M: Before you make such sweeping statements, examine carefully your waking state. You will soon discover that it is full of gaps, when the mind blanks out. Notice how little you remember even when fully awake. You cannot say that you were not conscious during sleep. You just don't remember. A gap in memory is not necessarily a gap in consciousness.

Q: Can I make myself remember my state of deep sleep?
M: Of course! By eliminating the intervals of inadvertence during your waking hours you will gradually eliminate the long intervals of absent-mindedness, which you call sleep. You will be aware that you are asleep.

Q: Yet, the problem of permanency, of continuity, of being, is not solved.
M: Permanency is a mere idea, born of the action of time. Time again depends on memory. By permanency you mean unfailing memory through endless time. You want to eternalize the mind, which is not possible.

Q: Then what is eternal?
M: That which does not change with time. You cannot eternalize a transient thing - only the changeless is eternal;

Q: I am familiar with the general sense of what you say. I do not crave for more knowledge. All I want is peace.
M: You can have for the asking all the peace you want.
Q: I am asking.
M: You must ask with an undivided heart and live an integrated life.

Q: How?
M: Detach yourself from all that makes your mind restless. Renounce all that disturbs its peace.

Q: If you want peace, deserve it.
M: Surely everybody deserves peace.
Q: Surely everybody deserves peace.
M: Those only deserve it, who don't disturb it.

Q: In what way do I disturb peace?
M: By being a slave to your desires and fears. See PCEC’s time has come -- page 15)
Q: Even when they are justified?
M: Emotional reactions, born of ignorance or inadvertence, are never justified. Seek a clear mind and a clean heart. All you need is to keep quietly alert, enquiring into the real nature of yourself. This is the only way to peace.

Mr. Garvey said it this way – “Let no voice but your own speak to you from the depths. Let no influence but your own rouse you in time of peace and time of war; hear all, but attend only to that which concerns you. You allegiance shall be to your God, then to your family, race and country.

Remember always that the Jew in his political and economic urge is always first a Jew; the white man is first a white man under all circumstances, and you can do no less than being first and always a Negro, and then all else will take care of itself. Let no one inoculate you with evil doctrines to suit their own conveniences. There is no humanity before that which starts with yourself, “Charity begins at home.” First, to thyself be true, and "thou canst not then be false to any man."

The Founder & 1st President General of the UNIA-ACL, The Rt. Excellent Marcus M. Garvey Sr.

Underwater sculpture in Grenada in honor of African Ancestors who were thrown overboard. The sculpture is located in the Caribbean Sea off the coast of Grenada under water...Artist, Jason DeCaires Taylor