PCEC Calls Yemaya, Goddess of the Ocean
and the New Year for Guidance & Protection

Look close into the photo above and you will see an image n the water. The Yorubas call her the goddess Yemaya, Ymoga (Mother of the Fishes) Iamanga, and Balianne. It is said that Yemaya traveled with the African Slaves from Yoruba to distant lands, comforting them in the holds of the slave ships that took them far away from their homeland in Africa.

Today the Slave decedents need her help in our quest to get back home to discuss Black Racial progressive in the 21st century. Originally Yemaya was a river goddess of the Yoruba in Nigeria, far from the ocean. She was a nature spirit, an orisha, a powerful guardian spirit that reflects an important aspect of the God of the Ife religion. An orisha manifests itself as a force of nature. When Africans were hoarded onto the slave ships, Yemaya went with them, thus becoming the Goddess of the Ocean.

Actually Yemaya shares responsibility for the ocean with another orisha. Olokun rules the dark and turbulent depths of the ocean. Her domain is the upper level, the part of the sea that the light strikes, where water evaporates to be carried to land by her daughter Oya (the wind) to make rain for the crops. Yemaya's gentle waves rock the watery cradle of the abundant life forms of the sea.

Yemaya is a mother goddess, the goddess of home, fertility, love and family. Like water she represents both change and constancy--bringing forth life, protecting it, and changing it as is necessary.

Being Exposed To “The Wild Oats” Of Euro-Totalitarianism, The global Black Family need the support of our traditional gods for spiritual & material protection. Yemaya protected us on high seas on our way to the West. As we plan for PCEC we need Yemaya’s love and protection. We need her to re-activate the traditional Black Racial Ideals & Interests in our mindset. (See story on page 2)
Dr. Robert Brock, Self Determination Committee suggest that "The prejudice of the Government and the Caucasian majority in the United States against Blacks (slaves’ descendants) is deeply, almost mysteriously rooted in the past. Therefore the Nations of the world may not yet realize what it is that fuels America’s racial turmoil".

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law. The Universal Declaration of Human Rights says -- "The laws of nature, law of self-preservation, and International Law are here the applicable laws, since the United States cannot be sued for slavery, since it allowed negro slavery by its law and Constitution, but then, how can the United States use its Constitution to tax Blacks of slaves’ descent? Are we to say the United States is immune from slavery charges?"

"Strange, the League of Nations or the UN, nor Euro-American Democratic Americans did not feel the need to take the architects of the African Slave Trade before some Court of Justice. Yet The Nuremberg Trials were a series of military tribunals, held by the Allied forces of World War II, most notable for the prosecution of prominent members of the political, military, and economic leadership of the Nazi Germany. The trials were held in the city of Nuremberg, Bavaria, Germany, in 1945–46, at the Palace of Justice. As such The UNIA/PCEC challenge Black Governments to examine the facts of being born with a Black skin since the Moores surrendered their 700-year dominance of southern Europe.

(See Universal Declaration Page 3 )
The Universal Declaration Of Human Right,

As Garveyites we ask Black Governments to explain to Africans abroad, why have Black people been urged to dismiss slavery as an unfortunate episode of recent history while others are encouraged to dwell on a five-year interlude of suffering and a diaspora that antedated by far the Christian era.

We recognize that there are officials, and member States of the United Nations including African Nationalist States who have observed, with deep interest the problems in America. Some know that the United States of America is a uniquely deceitful government, claiming a great human rights record while hiding gross violations of human rights from world view.

As far as African Nationalist Governments are concern -- believe it or not – The world is facing the end of a cycle and here we recognize that the nationalist African may need to re-creating himself into a Pan African International Black Racial entity. As such transform ourselves from a group of individuals into an International Black racial grouping synchronize with God’s planet and the global Black Family. THE PostColonial Cultural & Economic Conference is a Proposal For The Design and Construction Of ideals to lift the nationalist African may need to re-creating himself into a Pan African International Black Racial entity. As such transform ourselves from a group of individuals into an International Black racial grouping synchronize with God’s planet and the global Black Family. THE PostColonial Cultural & Economic Conference is a Proposal For The Design and Construction Of ideals to lift the

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The slave descends originated from Africa, and it is on that basis that they are referred to here as African. The word Black as it relates to members of the Black Race and the word African illustrates the environment of the African World. It does not matter here how an African got to where they are now ken and kind denon family. The descendants of Ancient Africa, be they Zimbabwean, Ghanaian, Nigerian, Ethiopian, an African in the United States of America or the Caribbean whose parents got there through slavery or one whose parents got there through emigration in the 20th century, Africa has some real problems for Africans those at home and abroad to confront and solve.

When it comes to totalitarianism and the United States Government we find that Africans were reduced to subhuman status, and then without changing the status of slave, U.S. citizenship was forced upon them. The government of the United States has not paused in their governmental totalitarian activities. When it served their purpose the United States of America (talking to slave decedents said) –“You are free, but your status has not changed.” Therefore we see a continuous act of force -- (physical and psychological totalitarianism) served –up to the slave descents as Democracy with the stamp of approval of the United Nations, and the world.

Not only that -- the kidnapping and enslavement of Black people by Arabs and Euro-Americans, led to the Black Race being scattered throughout the world, and there are major concentrations of Black people on almost every continent in the world. As such there are a myriad of question that the conscious person of African descent may have unanswered, or unspoken, questions touching on the problems confronting the African Continent and the African of of the United States, Canada, the Caribbean, Central and South America, or those in France, Holland and other countries of Europe where some African American troops planted their seed among the native population. Solutions can only come from the collective action of programs like the UNIA’s PostColonial Cultural & Economic Conference. (PCEC).

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(See Universal Declaration Page 4 )
A UNIA/PCEC
Thought – Fighting “Psychic Numbing”

Wesley F Buchele gave a lecture at the University of Ghana in which he spoke about “The Role of Agricultural Engineering in Economic Development” in which he talked of wrote NO [Africans] STARVING.

What is strange about such a lecture most Black intellectuals subscribe to the idea of “One African death is a sorrow; 100 deaths is a tragedy, a million deaths is a statistic.” What is strange is a Black Intellectual talking of solving a colossal problem of a billion Black individuals starving.

Today’s Black “statesman” thinking follows the line of Josef Stalin who spoke about “One death, is sorrow; 100 deaths is a tragedy; a million death is a STATISTIC.” Most postcolonial Black political leaders and or academic when the number of Black death are spoken of as millions shake their heads; but to think of billions of Black deaths, they turn thinking over to white folks.

Most Black Presidents seem to suffer from psychic insensitivity when they are forced to acknowledge a million senseless African death whatever the reason but to admit billions starvations as a regular occurrence has the effect of a splinter sticking in the brain.

The PostColonial Cultural and Economic Conference is designed to make the point although understandable, such thinking and lack of feeling toward the Black/African masses is to be strongly resisted lest we succumb to a kind of statistical immorality manifested 6v monstrous mass murderers like King Léopold II of Belgium, the Euro-Americans slavers, Mussolini etc.

The PCEC delegates will be encouraged to raise voices of the cause of distress due to the wrongful death of one African, and all 1.1 billion Black voices band together in protest. 1.1 billion courageous Africans calling for workable answers. We cannot alleviate all the Black suffering but individually and together we can make a difference.

The global African Family must pray for courage to face and to fight statistical immorality that tempts us all.

On this New Year, with an unsentimental eye, the slave descendents residing in the United States of America should examine America’s values and discover that there have been 43 white presidents and one Black. Yet not one was concern enough to challenge the African Slave issue, nor the unscientific U. S. Constitution mandate that Africans are sub-humane – 3/5 human. Nor has any US president challenged the Dread Scott Decision. President Obama makes the options for Black Americans clear; his second term represent an age of diminishing expectations – in this culture of narcissism.

So what is happening today –Amidst Washington’s frenzied attempts to reach a deal by the end of the year to avert the fiscal cliff, the Black Race must realize that America already “went off the cliff” last August after Congress’ failed budget deal left the country’s credit rating downgraded. On Aug. 2, 2011, Congress and President Barack Obama reached a deal to raise the debt ceiling by $2.4 trillion and appointed a “super committee” to find a minimum of $1.2 trillion in cuts. When the committee failed to reach an agreement, it set off a trigger for automatic across-the-board cuts to defense and domestic spending to go into effect on Jan. 1, 2013. The US had the debt ceiling bill, and S & P [Standard and Poor’s] made very clear, if the US don’t have at least $4 trillion in cuts over 10 years, you’re likely going to be downgrade. They meant it, and they did it. And the US was downgraded. That was a huge fiscal cliff. However the US fell off the racial cliff when they decided that the Black Race was 3/5 human and here we are today concerned with the fiscal cliff. The US is going to continue the decline they’ve been in since the beginning of the slave trade So what should we do? Go down with them or make a U-Turn by declaring that Marcus Garvey was right!

The Universal Declaration Of Human Rights, nor Euro-Totalitarianism, will protect the slave descendants will Black Rulers? Continued from page 3)

They all of the African Slaves needless to say originated from Africa, and it is on that basis that they are referred to here as African. The word Black as it relates to members of the Black Race and the word African illustrates the environment of the African World. It does not matter how an African got to where he/she is today, ken and kind denote family. The descendents of Ancient Africa, be they Zimbabwean, Ghanaian, Nigerian, Ethiopian, Mali or an African in the United States of America or the Caribbean whose parents got there through slavery or one whose parents got there through emigration in the 20th century, Africa is for Africans those at home and abroad. That being the case – every Black man, woman and child must understand and accept that Western civilization will forever victimize people of visible African descent, wherever, until the African Continent becomes a national whole, recognized for its political strength and industrial and economic activity. It is on this basis that cooperation among Africans is needed to make a way whereby the Race brings dignity to itself as one people. It is also meant to ensure that Africans everywhere recognize the need to cooperate with each other for their social and economic upliftment. (See Universal Declaration Page 5)
At this point we're compelled to speak of the end of the cycle in the morphogenetic field whose calendar is dominated consciously or unconsciously by the presence and vision of the historical figure called Christ is to raise the specter of Armageddon-a Second Coming preceded by an awesome final conflagration that bodes extinction. And indeed, this is precisely the scenario that seems to be working itself out through the Christ-based time frame that now dominates the world. Armed camps with inconceivable world-destroying firepower unleashed through the probing of the atom-initiated and originally supported by the scientists of the twentieth century-This is the climactic Armageddon-like moment at which humankind and our planet have arrived. So trapped and immersed are we in this script that there is little in the public imagination that escapes it. The Postcolonial world vision of the future portrays either a post-nuclear war, barbarism, or a technological society so regimented as to be a living nightmare. Even movies about the future of space travel are gripped by colossal, galactic war-visions Star Wars. No genuine alternative to the terror of living in an armed global nuclear plant has yet inspired the popular imagination-or that of the world leaders. Armageddon, it seems, shall prevail even in Africa. The African Liberation Movement began to lose it's African-ness when it was infiltrated by Euro-Marxism, Nazism, Communist -- Totalitarian; Garveyism /PCEC is an acute desire to discover & expound African Truth & Growth and move the global postcolonial African Family towards Pan African Collectivism. Garveyism teaches that Nature compels us all to move through life. The Black Race cannot remain stationary however much we wish it. Mr. Garvey coined the phrase African Nationalism and now the 21st century UNIA has coined the postcolonial phase Pan African International African. Every right-thinking African wants NOT merely to move through life like a sound-producing, perambulating plant, but to develop-to improve -and to continue the development mentally to the close of physical life. This development can occur only through the improvement of the quality of individual thought and the ideals, actions and conditions that arise as a consequence. Hence the UNIA-ACL/ PCEC planning team study of the creative process of thought and how to apply them proved to be of supreme importance to each one of us. This knowledge is the means whereby the evolution of African life on earth may be hastened and uplifted in the process, hence – the Pan African Internationalism. Global Black Humanity ardently seeks "The Truth" and the UNIA explores every avenue to it. In this process the UNIA has produced a special PCEC literature, along the whole gamut of thought from the trivial to the sublime-up from Divination, through all the Philosophies, to the final lofty Truth that brought us to PCEC – The PostColonial Cultural and Economic Conference will hopefully produce a 21st CENTURY GLOBAL PAN AFRICAN "Master Key" for Black Racial fulfillment. " The PCEC Master Key " is offered to the postcolonial Black Race as a means of tapping the great cosmic intelligence and attracting from it that which corresponds to the ambitions and aspirations of each member of the Black Race. In order to do that we need to take a brief look at the history. We already mention the arrogant religious base Arab version of Islam and Euro-American version of Christianity. (Note Mother Africa is the birthplace of both religions. See Yosef ben-Jochannan's The Black Man's Religion and Extracts and Comments From the Holy Black Bible.) First of all it was not enough that Africans suffered from slavery and colonialism the Nazi decided to continued the atrocities. The Nazi regime promoted xenophobia of all "non-Aryan" races. African (Black sub-Saharan or North African) and Asian (i.e. East Asian and South Asian) residents in Germany, and Black prisoners of war (like the French colonial troops captured during the Battle of France), were also victims. Japan signed the Tripartite Pact on September 27, 1940, with Germany and Italy and was therefore part of the Axis Pact; no Japanese people were known to be deliberately imprisoned or killed. South Africans and white Europeans of non-Jewish ancestry from other continents were exempt, as were many Latin Americans of "evident" Germanic or "Aryan" ancestries. As we move from modern internationalism into 21st century Pan African internationalism, we must admit it is appropriate to say that there are a great many signs that the global African scene is about to shift, and that African Nationalism of yesterday need not be true of the future; provided, of course, that the cause of Pan African internationalism is not wrongly identified with the type of Euro-American, UN-WORLD TRADE ORGANIZATION internationalism prevalent today. The UNIA-ACL has always preached Race First. Pan African Internationalism is Race First expanded! 19th-20th century nationalism is rooted in three main trends. Economically, it is the result of a policy of state interference and state protection against the impact of the forces of international trade. Politically it is the result of democratization, of a closer link between the state and the masses, culminating in Fascist methods of creating political mass hysteria. Starting with economics, we should never forget that economic nationalism is, at best, only a reaction against a threatening growth of international trade WTO style.. World trade and the international division of labor have evolved to a point where the production of one country at a hundred points threatens the industries of other countries with extinction. All barriers to international trade are devised to stave off this danger. But these barriers do not only restrict imports. As all countries (except Black countries) adopt a policy of protection, and an increasing number a policy of absolute exclusion of most foreign goods, exports are affected as much as imports, and international trade is in danger of being choked. To this for postcolonial Europeans, there is a simple remedy. Countries which are strong enough to do so try to organize a territory sufficiently big to be a self-contained economic unit. Russia is so more or less. America also. Britain tried the same policy at Ottawa. Germany is trying the road of direct conquest. But at bottom all these are only partial solutions. The Pan African cultural/economic collective is what we needs to be discussing. Of course it would be an ideological jumping to maintain that the simplest way of dealing with these matters is to bring about wholesale Pan African economic unity. such unity is a terrific danger. If it were allowed to come suddenly, whole countries would be destroyed by intra-racial international competition. It can therefore only come gradually, by directing the process of mutual adaptation, by slowing it down to a degree where the pressure of populations with a low standard of living does not bring the the whole edifice of higher civilization. (See Universal Declaration Page 6)
In other words, Pan African international migrations, and Pan African international free trade, ought to be allowed only to such a degree that the groups with a lower standard are helped to raise their standard, while the higher standards of other countries are preserved. This can only be done by Pan African international planning. It has been suggested that as part of PCEC program, a Research Complex be constructed. One of purposes of the Research Complex could be to control the dosage of Pan African International Unity in economic matters -- the essential task of such planning. The crisis that holds our planet in its postcolonial grip, and has done so really since the beginning of this century, is rooted in the contradiction between a world division of labor covering the whole planet, and the political barriers to Pan African international trade and migrations that more and more seclude each African national unit within its own shell. This contradiction cannot be solved by restoring international free trade of the uncontrolled liberal type. It can only be solved by a gradual, planned abolition of trade and migration barriers, over large parts of the African world. It will be, it already is, one of the results of the war to create such super national economic units. It has been proved by experience that planning is only possible where there is a central authority able to plan.

This is not primarily a technical problem (any research bureau can solve the technical problems) but a problem of power. The central authority must have a Race First Directive an have power to override vested interests. The idea about this central authority may need to be vague, yet such an authority should override all individual interests and plan in the interests of " the global African community ". This is loose thinking. Every step of planning affects many interests, some favorably, others adversely. It is impossible to plan without affecting interests. It is also utopian to plan so that in the balance all interests would be affected favorably as much as unfavorably. It is inevitable that planning should be in somebody's favor and to somebody's detriment. The balance in favor of the one and to the detriment of the other can, however, be big or small. Big balances are the result of totalitarian, small balances of democratic planning. If despots plan, their favorites get all the good things, and their subjects all the burdens of planning. If democracies plan, planning will be the result of compromise, as it is to day. But even in democratic planning, there must be an authority to enforce decisions. This authority need not be created. It is there. It is the state as it exists, with its growing civil service, and its democratic machinery of compromise.

What applies to African national planning applies even more to Pan African international planning. Everybody today is in favor of international planning-in the abstract. No step towards it has been made in practice. In Pan African International even more than in national economics, planned decisions must be enforced. Even more than in national planning, there must be a central authority able to enforce decisions. But, in contrast to national planning, such a central authority does not yet exist, ready-made. This is the crucial point. We shall have economic unity of the Black world exactly to the degree to which we achieve political unity. So far most people are agreed. In order to have such unity we must have a central authority able to enforce decisions; hence sovereignty of the old type must disappear. Here also most people heartily agree, in the abstract. In practice, however, the creation of such a central authority is a problem of dimensions unsuspected by many. In this postcolonial Euro-American neo-liberal utopians, of the Federal Union type, where the family comes together, sitting down lustily and devise forms for such a central authority, on paper will never work in a African World Order. IT IS Eternal unreachable! It is absolutely impossible to create such a central authority on the basis of the equality of all participants in Pan African International Planning. Yet such equality is the central aim of all the federal union utopians, who want to give to the world a "more efficient " edition of the United Nations design. The reason why such a thing can never be is quite simple. It emerges from a moment's thought about the condition of national unity. Democratic nations are run by compromise. Compromises are concluded between organizations bargaining, with, in the background, a threat that they could also fight. But "fighting " in this context is something altogether limited. Its means and methods are prescribed, and if somebody were to think of fighting with revolvers instead of fighting with the vote or strike pickets, the police and the law courts would deal with him. Suppose, however, the police and the law courts also entered the fight? Then, obviously, there would be no more compromise, but civil war and a temporal abeyance of the state. Now the conditions of international compromise suggested by Federal Unionists, and partisans of an international police force, correspond exactly to what a democratic country would be like with the police split into two parties, each of them entering the fight on its own side, with its weapons. There would be a central parliament and a central administration. This would enforce its decisions through an African international police force. But this force would be recruited from nearly all or all members of the Family. If major issues were at stake (and they must be at stake all the time) the national elements of this international force would inevitably act in loyalty to their national units, not to the PCEC. International Alliance. Imagine a majority of Jamaican, Nigerians, Trinidad and Tobagoans, Belizes and carrying a resolution very much disliked in Zimbabwe, Angola, South Africa and Tanzania.. It would be a curious sight to watch how an international police in South Africa and Zimbabwe will see to the carrying out of these decisions. We are obviously in the field of utopia, pure and simple. The federal union-or whatever name the entity is given will obviously work only when all the elements opposed to it are crushed and held down. In other words, it will work as hitherto all political rule has worked-through power. It can, and it ought to be, mild power as far as possible, and always enlightened power, yet power and a great deal of it. For power weakly used is worse than no power at all.

Economic and political unity of a wider range than is compatible with the sovereignty of dozens of nations will inevitably come about. It is bound to be a product of this war, one of its few predictable results. It is also predictable, with equal certainty, that it will not wear the shape of any Central Union. It will be imposed, accepted willingly by some, unwillingly by others. It is high time that such sugar-candy Western Democratic politics, were ostracized.. They have made this movement politically ineffectual. Maybe now is a good time to inject the idea that the veil of chivalry has been torn away that once tempered the exploitation of women and has brought men and women face to face as antagonists. It has expropriated the worker's knowledge of his craft and the mother's "instinct" for childrearing, and has reorganized this knowledge as a body of esoteric lore accessible only to the initiated.

(See Universal Declaration Page 7)
The new ruling class has elaborated new patterns of dependence as effectively as its forebears eliminate the dependence of the peasant on his lord, the apprentice on his master, and the woman on her man. One must be careful not to imply that there is a vast conspiracy against liberties. These things have been done in broad daylight and have been done, on the whole, with good intentions. Nor have they arisen as a unified policy of social control. Social policy in the United States has unfolded in response to a series of immediate emergencies, and those who make policy seldom see beyond the problems at hand. The cult of pragmatism, moreover, justifies their unwillingness or inability to make far-reaching plans for the future. What unifies their actions is the need to promote and defend the system of corporate capitalism from which they-the managers and professionals who operate the system derive most of the benefits. The new paternalism emerged in the second half of the nineteenth century, found political expression in the progressive movement, and later in the New Deal, and gradually worked its way into every corner of American society. The democratic revolution of the eighteenth and early nineteenth centuries, culminating in the Civil War, not only did away with monarchy but undermined established religion, landed elites, and finally overturned the slaveholding oligarchy in the South. The revolution gave rise to a society based on individualism, competition, and the pursuit of the main chance. It also generated demands for further change, which came to a head in the period immediately following the Civil War.

Having destroyed slavery in the name of free labor, the leaders of the democratic movement inadvertently encouraged northern workers to ask for the freedom to control the terms of their work, not merely to sell their labor at high prices. The logic of democracy demanded the confiscation of Confederate estates and their distribution among the freedmen; it demanded woman suffrage; it demanded, in short, a more sweeping reorganization of society than its leaders had contemplated. Seeking merely to free property from its feudal and mercantile restrictions, bourgeois in the 1860s and early 1870s found themselves confronted with an incipient attack on property itself, from which most of them recoiled in horror.

After the collapse of reconstruction and the radical agitation associated with it, American liberalism no longer spoke for the artisan, the small farmer, and the independent entrepreneur—the "producing classes" that had been the backbone of the democratic movement. Faced with unrest at home and with the spectacle of the Paris commune abroad, liberalism now identified itself with "the more well-to-do and observing classes." It undertook to reform society from the top down-to professionalism the civil service, break the power of the urban machine, and put "the best men" into office. When such measures failed to stem the rising tide of labor militancy and agrarian radicalism, reformers brought forward their own version of the "cooperative commonwealth" in the name of progressivism: universal education, welfare capitalism, scientific management of industry and government. The New Deal completed what progressivism had begun, solidifying the foundations of the welfare state and adding much of the superstructure as well. In industry, scientific management gave way to the school of human relations, which tried to substitute cooperation for authoritarian control. But this cooperation rested on management's monopoly of technology and the reduction of work to routines imperfectly understood by the worker and controlled by the capitalist.

Allow us to once again change gears and get back to the concept of "the thirteenth cycle". Posted on March 10, 2012 we read, "Climate change or armageddon?" Or maybe both. It is written that we will sense the coming of the thirteenth age in some way. This past week was full of freaky weather in paradise. Starting with Sunday and continuing through Tuesday, record-breaking rainfall battered Oahu causing flooding, collapsed roads, landslides, and a declaration of disaster by the Governor of Hawaii (not to mention nightmarish traffic). Thunder and lightning added to the awesomeness of it all. On Wednesday, the storm passed over the islands heading out to open ocean, only to reenergize and reverse course for round two, back across the islands! By Friday morning unprecedented hail, the size of lemons, fell intensely in Kaneohe and Kailua. One hailstone measured 4.25 inches long shattering the previous record of a 1-inch diameter hailstone in Hawaii. And if that wasn't enough to wonder what the heck is going on, a water spout was spotted just offshore of Lanikai beach.

When we look at the source of the Armageddon script, the Book of Revelations we find similarities. We find that it is both unrelentingly righteous, making black-and-white distinctions between the saved and the damned, and at the same time, as visionary a text as can be conceived. Most curiously, however, the number symbolism of the Book of Revelations possesses a profoundly Mayan overtone. (The Mayan -- member of an American Indian people of Yucatan and Belize and Guatemala who had a culture (which reached its peak between AD 300 and 900) characterized by outstanding architecture and pottery and astronomy). The fact that Christ is the thirteenth in a group numbering twelve disciples is paramount. Then there is the incessant emphasis on the number seven repeated in any number of ways as the mystical underpinning of the entire revelation. And finally, there are the 144,000 elect, the same number as there are days or kin in a baktun.

You must understand that according to the Mayans, the baktun is a multi-dimensional harmonic term and that we are currently in the thirteenth cycle. We may begin to wonder if there is not some deep bond between the Christian Revelation and the Mayan Factor that has been ignored or avoided in the orthodox circles of the neo-Christian West. Could the New Jerusalem, New Heaven, and New Earth, be the same as the entry into the unimaginable -realm of the new cycle, the post-galactic synchronization following A.D. 2012, Mayan calendar date 13.0.0.0.0? (See the Mayan Factor) If there is any single marked contrast between the orthodox Christian and neo-Christians, i.e, the scientific view point and that of the Mayan Factor, it is in the matter of beginnings and endings. The current mental frame or paradigm is so saturated in a big-bang begin- big-hang ending that the notion of the cyclical nature of things is most difficult to grasp.

(See Universal Declaration Page 7)
The Universal Declaration Of Human Rights, Continued from page 7)

While many, if not all, non-western perspectives emphasize a cyclical interpretations of things, hence avoiding any ultimate damnation, the Mayan Factor beckon because it most precisely attunes the present moment to the harmonic reckonings of a larger history encompassing cycle about to end yet, (and this is most important for our PostColonial Conference), this ending is most clearly not an ending but an invitation to ascend to an even more vast scale of operations. (See José Argüelles, “The Mayan Factor: Path Beyond Eechnology and Christopher Lasch’s “The Culture of Narcissism – American Life in an ag of Diminishing Expectations”

Having said that, we can get back on track discussing global Race First Pan African International economic planning, based on unity of currency and a centralized banking system while not forgetting the varied forms of the Dutch, the British and the French German colonial systems that cultivated "The Culture of Narcissism." 21st century Garveyism will cultivate an atmosphere suggesting that among the global Black Community there will be NO strong feelings will anywhere be arrayed against a Race First solution; a Pan African International cultural & economic planning, based on unity of currency and a centralized banking system. (A PCEC RESEARCH CAMPUS has been proposed for such.) Hopefully it is carried out with Black Racial decency and respect for all those who must co-operate in it. PCEC must be steered the Black Race toward that cultural, economic and political developments tend – Pan African Internazionalism.

The PostColonial Cultural and Economic Conference is necessary not only because of slavery and colonialism, but also because of the postcolonial Euro-American activities that the Black Race has been exposed to – what has happened in Germany and in Russia and such like. The 21st century global African must take a comprehensive study of totalitarian control because many Black leaders appear to subscribe to the idea that the state has the right to exercise control over every aspect of life. It is true that the roots of both Germany and Russia totalitarian governments find there beginning in the Arab and Euro-American African slavery and colonial system – however the global Black Race cannot 'put the clock back' so we are compelled to either keep on fighting Black on Black wars; or reverse our thinking of glorifying Euro-American military cultural and economic model.

UNIA presents the PostColonial Cultural & Economic Conference because we believe that the World War I & II whether they were a Nazi or an Anglo-American order, was not designed to assist Africans towards economic growth -- and will not in anyway bringing about global Pan African International order. We believe that Arab/Euro-Americans are the scum of the earth, and slavery/colonialism prove that they are. Farther we believe that the possibility of bringing any postcolonial Black Racial International Order about ultimately depends on the global Black Race being strong enough to impose it.

Where does labor come in? Objectively speaking, African/Black Racial labor should find it easier to promote order as community unity. Labor is by tradition more internationalist than conservatism, and more in favor of planning, both national and international. Labor therefore, has a chance of putting itself at the head of a move in that direction. But it must be seen that no Black Racial World reconstruction can succeed without the wishing cooperation of the traditional ruling classes, that none can succeed on the basis of a programmed class struggle. The Black Racial World reconstruction is too great a thing to be a party issue. The Black World will not be reconstructed by labor parties or by the capitalist or by the proletariat. It should be reconstructed by Black countries in ever closer union or International equality?

Is the Anglo Saxons type model suitable for global African growth? The answer to this is contained in a great historical parallel. For two centuries the Greek/Roman were seeking a form of unity. That unity, ultimately, was imposed by Rome. The Romans were the ruling race, and all the others, allies and subjects. Yet this did not last. From the very moment the struggle had ended, the temple of Janus ((Roman mythology -- the Roman god of doorways and passages; is depicted with two faces on opposite sides of his head) had been closed, and Roman supremacy had been achieved, that supremacy lost its content. It had meaning only with enemies able to resist it.

When all resistance had ceased, it "withered away", a more appropriate instance of the withering away of political power than Lenin's dream of a withering away of the state. Two generations after Augustus little difference was left between Roman and a provincial. Two centuries after Augustus all difference was legally abolished, long after it had become completely obsolete in fact. It is fairly obvious that new model is needed if a similar course of events is not to take place before us. The fates of the global postcolonial African world hang in the balance.

It is possible in our estimation to obtain African Internationalism. However it is not the liberal internationalism of 1848, not the “cuckoo internationalism” of a National Union. (Cuckoo refers to a European song bird that so lazy that she lays its eggs in the nest of another bird who is expected to brings the nestlings up as their own. (See Universal Declaration Page 9)
Connecting Diaspora Communities Through Web Portals: Opportunities and Limitations
By The Hon. J. W. Jackson

Diaspora communities in areas as diverse as business development, financial investments, philanthropy, volunteerism, advocacy, etc. have played a longtime role in the development of their countries of origin.

For instance, the amount of money these diaspora communities send to their home countries as remittance exceeds total official development aid. In 2010, the globally recorded amount in remittances to developing countries was $325 billion and the World Bank estimates these transactions to reach an estimated $404 billion yearly by 2013. Regionally, African diaspora communities contribute an estimated $40 billion in remittances annually to the continent. Philanthropy from the USA to developing countries was estimated at $39 billion in 2010 by the Index of Global Philanthropy and Remittances.

As diaspora communities receive recognition as credible and meaningful contributors to home country development, these staggering amounts have triggered in recent years a change within the formal donor community. Given the significant contributions of the diaspora communities, a key issue facing the donor community has become how to engage and partner effectively with the diaspora groups? In this area of technological hyper-development, web portals have become omnipresent in development ventures, and diaspora-driven development is not different. Two such portals—Homestrings, a private investment platform, and Africa Rural Connect, an online global philanthropic network—are engaged with diaspora groups in development.

The Role of the Diaspora in Shaping U.S. Policies Toward Africa
By The Hon. J. W. Jackson

For the last decade, democratization and economic reforms have transformed the internal and external relations of African nations. With the continent’s leverage in foreign affairs changing, Africans living outside of their home countries and communities of African descent have created an unprecedented opportunity to affect the manner in which donor governments interact with emerging states in Africa.

The Role of the Diaspora in Shaping U.S. Policies Toward Africa arises from the ability of Africa’s rich and expansive Diaspora to impact U.S. – Africa policy. In particular, African diaspora communities can successfully engage and feel empowered by helping to maximize the impact of U.S. foreign policy toward Africa. The influence of the diaspora includes the ongoing demand by Americans of African descent for a more significant role in policy formulation for Africa in order to complement the ongoing political, social and economic changes taking place on the African continent.

The Universal Declaration Of Human Rights, Continued from page 8

PCEC will bring the postcolonial Black Race together to create a very real internationalism, though, closely encompassed within the lines of existing trends of history, wholly beneficial, and with every chance of being welcomed by the entire Black Race. Of course there will by Black European/Arab trained Black intellectuals who will say that Pan African Internationalism is not only Black Racial imperialism, but super-Black Racial imperialism. Others might say that super-imperialism is bound to become internationalism. However all such arguments will amount to semantics -- equaling a Euro-American quarrel about words. Global Pan African Internationalism or super-global Pan African Internationalism Imperialism – Given all that the Black Race have suffered over the past thirteen centuries dealing with the Arabs and Euro-Americans, the cycle is over. Global Pan African unity and global Pan African victory are the two things that matter in this new age.

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Yemaya Great Goddess; Ocean Mother; mother of all the orishas.