Forty-two, Forty-one B.C., we set our calendar, a special time in history, to celebrate and remember, the Equinox of Spring, when nature starts to bring It was in On (Khemet/Egypt), it all began, when day and night was even, the Equinox, brought more than talks, from all those who were living. With festivals, and rituals,’ we’d celebrate galore. So shy not bring, them back again, ancestors would adore. So Happy New Year, because you care, to celebrate ten thousand years, to remember, great we once were, and share good times with all who care.

A Black Racial MARKET AS A TOOL FOR ECONOMIC COOPERATION

Why on this Easter is it difficult for the UNIA & ACL to admit that the idea of common economic goals for the global Black Race is an illusion? Why? Because for almost 100 years Garveyism have been preaching Race First and the global consensus – who needs the UNIA, Euro-Americans have everything under control. Very few Black intellectuals appears to heed the UNIA’s message.

Read the Memo from the 2nd Assistant President General, (page 2). He reported -- I attended the Tuesday [26 March 2013] Workshop on the African Union and Development. The Mel Foote presentation [DMADA] was the principal presentation of the day. The proposal advocates a high finance arrangement between the AU, the governments of Africa, and his sponsors, Corporate America. One of his sponsors, Western Union, spoke on its behalf as a misunderstood enterprise. There was an exchange of barbed remarks at both Western Union and DMADA, (See Economic Cooperation page 2)
Dear Brethren,

As you urged, I attended the Tuesday [26 March 2013] Workshop on the African Union and Development. The Mel Foote presentation [DMADA] was the principal presentation of the day. The proposal advocates a high finance arrangement between the AU, the governments of Africa, and his sponsors, Corporate America. One of his sponsors, Western Union, spoke on its behalf as a misunderstood enterprise. There was an exchange of barbed remarks at both Western Union and DMADA [Diaspora Development Marketplace for Diaspora Action]. Western Union was attacked by some delegates for its high fee structure; and DMADA was questioned for its neo-colonial design.

The Western union representative defended her employer saying that the corporation had lowered its average rate to Africa to 7% and worldwide to 4%. [Note the term, average]. Even these rough figures show that the rate to Africa is still nearly twice as high as the world rate. She offered as explanation that volume and location were factors. [A critic remarked that even at the world wide rate, Africans ---who send yearly more than $60 billion in remittances,--- even at 5% still lose for a poor region a large figure of its cash, some $3 billion. [This sum is larger than the GNP of 15 African states].

The World Bank circulated a study summarizing the scale of this business concern. Each African country has a different rate. In 2012, the average rate for Africa was 11.89%; but Ghana, Tanzania, and South Africa paid around 20%. Also, there is a separate rate scale for money transfers within Africa between African States, which is higher than rates from outside the continent. The lowest was 18.95% and the high was 25.12%. Even when countries have common borders, these premium rates apply. The rates also vary by the financial product: postal money orders being the cheapest and banks the highest.

The presenter for DMADA did not take well to criticism. In his three-piece suit, he held that good intentions do not finance nations, money does. That he interviews many good hearts who want to save Africa. I tell them, save yourself. Get out of my way. Let the professionals do what they do well.

Mel Foote's group added that it is not the intention of DMADA to control any country, but to partner with them. They want to have a catalytic role, introducing structured finance in partnership with their sponsors, Western Union, World Bank, the African Capacity-building Foundation, Cargill, and others who are being courted. There is always a shortage of money; maybe there can never be enough money. That he appreciates the passion, but Africa needs to fit into the world wide market place. It need entrepreneurs who know how to run things. Amateurs get out of the way.

A statistics was offered showing that Africa has 200 million persons between the ages of 15 and 24; of which 120 million are unemployed; and 144 million live on less than $2 per day. They need a framework of access. Access to technology and technical assistance. They need flagship groups to spearhead development by entrepreneurs. And Western Union is a pioneer in this effort.

The principal presenter is an accountant who began with OIC, [Opportunities Industrialization Centers], and is now an established financier and venture capital investor. His focus is Black capitalism and Africa and Africans are naive. The land grab scandals indicate the absence of standard business practices and procedures. With an informed accountant, these abuses could have been prevented. DMADA is presented as a model for the Diaspora. Within the Diaspora, from Canada to Brazil, there is no such base of skills and talents. But there is high unemployment of skilled people. Within Africa and within the Third World hemisphere, there is not enough south-south relations. Franchising may be an option with DMADA as its umbrella.Why is it, he stated, the Africans in Diaspora do not return and invest in their own countries? That is a market condition that should be corrected; but in the meanwhile, the need is ongoing. ###

A Black Racial MARKET AS A TOOL FOR ECONOMIC COOPERATION -- continued from page 1

{Diaspora Development Marketplace for Diaspora Action}. The Western Union rep. was QUESTIONED for Western Union's high fee structure; the DMADA was questioning Western Union's neo-colonial design? Where is our Race First economic design that have been talked about for 100 years? Re Read the Easter poem – Forty-two, Forty-one B.C.,we set our calendar,a special time in history,to celebrate and remember,the Equinox of Spring,when nature starts to bring. It was in On (Khemet/Egypt), it all began, when day and night was even, the Equinox, brought more than talks, from all those who were living . (See Economic Cooperation page 3)
trading spread quickly, and eventually British, Dutch, Danish, Prussian, and Swedish traders arrived as well. The European traders built several forts along the coastline. The Gold Coast had long been a name for the region used by Europeans because of the large gold resources found in the area. The slave trade was the principal exchange for many years.

Is this yet another example on this 2013 Easter season’s UNIA-ACL SPRING WATCH – where we find modern day Black people owning the richest continent yet we find ourselves seeking paper money from those who took our gold and now that they do not have no direct control of our gold they are printing paper money and we are standing around begging for better access to this fate money.

Here we find 1.1 billion members of the Black Race being lead by Black professional and intellectuals who systematically and scientifically turned down the UNIA’s 100-year-old proposal for a Race First economic policy in an effort to keep the global Black Race subservient to Euro-American paper money. Throughout human history, ALL PAPER MONEY SYSTEMS have either collapsed in chaos, or society has returned to commodity money (usually based on gold) before a total currency disaster occurred. And at the behest of Black intellectuals the slave descendents are looking for the protection of the descendents of the slave. Note reparations’ has not been paid to date to the slave descendents and now we read that the GLOBAL slave masters are IN ECONOMIC TROUBLE. The only solution for them is to go back to a gold monetary standard.

Let us take the policy actions in response to the crisis that commenced in late 2007 in the United States as an example. It is only rational to assume that not everybody in U.S. society wants house prices to stay at elevated levels or, indeed, to rise. Marginal buyers of new homes would certainly prefer them to be lower. Not everybody wants interest rates to be low. Savers benefit from higher rates. Not everybody wants a very large part of society's resources allocated to the construction and maintenance of private homes. Many entrepreneurs have different ideas about the potential use of society’s scarce resources, and many consumers may benefit from their ideas and support them. If it were in everybody's interest to have high house prices, low interest rates, and an ever expanding housing stock, there would be no market pressure in the direction toward lower house prices and higher rates. There would simply be no crisis.

The process of liquidation of the excesses from the preceding credit and property boom is undoubtedly very painful for those who see their previous expectations disappointed and their plans fail.

On the other hand the notion that recessions occur because people save too much and consume too little is also false. It has intuitive appeal to the broader public, who perceive the recession in the form of a drop in the quantity of goods and services sold and the accumulation of excess inventories. They therefore believe that these symptoms of the crisis are also the root causes of the crisis. If everybody simply went back to previous levels of spending, would the economy not be in better shape?

All under consumption theories suffer from an irrational fear of savings and a lack of appreciation of the pricing mechanism. Saving, consumption and investing are interconnected and coordinated via market prices, including interest rates. Saving is the basis for prosperity. No society has ever risen, nor could any society conceivably ever rise, out of poverty and into prosperity via consumption. It is saving and production that generate wealth. By shifting resources from meeting present consumption needs and by allocating them to productive uses to meet future consumption needs, by saving and investing, society generates the capital stock that raises
A Black Racial MARKET AS A TOOL FOR ECONOMIC COOPERATION -- continued from page 3)

that raises the productivity of labor and allows a larger supply of goods and services, and also different and better goods and services. What is being saved doesn't drop out of the economy. Of course, it exercises "effective demand." To save is to spend; it is simply spending on different things. He who saves does not never want to consume. He wants to consume later. And those who take his savings in the meantime and use it to build productive capital sell their produce practically to the same saver at the point when he finally wants to consume. Saving means postponing consumption, not non-consumption. But maybe there is a more pressing problem – what some have described as the paper money's endgame. Ludwig von Mises' is recorded as saying –"There is no means of avoiding the final collapse of a boom brought about by credit expansion. The alternative is only whether the crisis should come sooner as the result of a voluntary abandonment of further credit expansion, or later as a final and total catastrophe of the currency system involved.

In his book Paper Money Collapse the folly of elastic money and the coming monetary breakdown, Detlev S. Schlichter wrote – “When the latest financial crisis commenced in 2007 and comparisons with the Great Depression of the 1930s began to appear, one could frequently hear comments to the effect that such an outcome was unlikely. The reason given was that modern-day governments would simply not allow a repeat of these catastrophic events. The state, this was the confident prediction, had learned from past mistakes. It would now use active fiscal policy to avoid a collapse of aggregate demand. But most importantly, and this was a view that was shared across the political spectrum, the monetary policy apparatus had been greatly enhanced.

Central banks were no longer tied down by inflexible commodity money. The "golden shackles" had come off and through the printing of new money-in potentially unlimited quantities-bank runs, asset price collapses, and a return of deflation could be prevented. Active monetary policy would provide a powerful counterbalance to the recessionary forces unleashed by the crisis, and would soon initiate a recovery.”

The preceding chapters of his book Schlichter shows that this assessment is untenable. The view of the elastic money system as a superior tool of government anti-crisis policy is mistaken. To the contrary, the absence of hard money, of commodity money of essentially fixed supply, has inevitably led to the substantial dislocations and imbalances that have produced this crisis with inescapable necessity. Elastic money is the reason this crisis occurred, and it is the reason that previous major crises occurred. Once a recession becomes unavoidable, neither more money printing nor Keynesian deficit spending constitutes a solution.”

He goes on to say – “It is true that, over the 30 years preceding the recent crisis, periodic minor recessions in the United States and Europe had been "managed" according to the modern blueprint of the interventionists, mainly by the timely lowering of interest rates and by new money injections from the central banks, and that this had indeed prevented more severe recessions in these economies. Recessions are corrections of previous misallocations of capital. It is because the cleansing of these misallocations, at least in their entirety, had always been stopped through extra money injections that recessions had appeared either relatively short or relatively shallow, often both. However, in the thus manufactured recoveries, new misallocations had necessarily been created and added to the old and unresolved dislocations of the previous cycles. These misallocations restricted the economy's potential for lasting self sustained growth and made the economy increasingly sensitive to any slowing in the flow of new money. Ultimately, a big and unmanageable crisis had to occur as the inevitable end point of this process.”

At this point maybe we need a break. The economic model used by the entire Black Race is tired to is “a big and unmanageable crisis had to occur as the inevitable end point of this process.” As the late vocalist Ray Charles would say – “IT CRYING TIME AGAIN”. But crying will not help. So as to help us regain our racial self-control study the following excerpt from Nano's Poem from The Night Of The Iguana

Without a cry, without a prayer
With no betrayal of despair
Oh courage! Could you not as well select a second place to dwell? Not only in that golden tree
But in the frightened heart of me.

Is it time to talk about a global Race-First Money and Credit system? If so, in order for the global postcolonial Black Race to achieve the economic/ money growth the Black Race desire, a racial organization has to be developed. The simplest way to do that is to have a worldwide drive to expand the UNIA-ACL with the parent body on the African Continent. Those global politician currently in authority has to come together install a Race First posture in their individual country and take control of the entire money creation process, of lending and borrowing decisions in a global Pan African economy. The Black Race has to endorse a Pan African social-economic system whereas a Black Racial central bank is made available. The system will move toward becoming a Garvey-Pan Black Racial Radicalization of Black Money and Credit.

Ideologically, these will be a natural evolution of the present system but before that can happen a great deal have to be established within the global Black Family. First of all the Black Family have to come to understand the meaning of Racial Sovereignty. To guide us to understand we call on Ezrah Aharone. (See Economic Cooperation page 5)
A Black Racial MARKET AS A TOOL FOR ECONOMIC COOPERATION -- continued from page 4)

In his book, “Pawned Sovereignty”—we read

“Sovereignty is absolute and nationally distinct to a particular race or group of people. People are either sovereign, or they are not. To occupy a middle ground like Black America constitutes the absence of sovereignty. America may be a melting pot of people, but it is not a melting pot of sovereignty. The sovereignty of Euro-Americans is an indivisible substance that will never be sliced in pieces to share with others.

The holding of citizenship makes a person a member of society, but like association, citizenship should not be confused with sovereignty. As an analogy of the difference between sovereignty and citizenship, consider athletes in professional sports. Athletes play for a team, but they do not own the team, or the league that sanctions the games. Black America is a member (citizens) of the team (society and its national institutions). However, we do not own or control any of the teams, and we certainly do not own or control the league (the federal government and its agencies).

welcomed people of all races, creeds, and colors to naturalize as citizens. Its citizens come from all over the world. But make no doubt about it, America is still a Western European nation, and its sovereignty is the exclusive possession of Euro-Americans.

Unless defeated in war, Euro-Americans will never allow their sovereignty to be diluted by anyone, including Black America.

The State of Israel provides another good example that defines what sovereignty is all about. A Palestinian, or anyone else, can become an Israeli citizen and even hold a seat in parliament. Still in all, the sovereign ruler ship of the country belongs to Jewish people. To quote a comment made to the media by Israeli Communication Minister Reuven Rivlin, "This is the state for the Jewish people, not the state for all its citizens. That has to be obvious."

The facts of history should make it obvious that the same holds true in America. Blacks and many other people are citizens, yet the authority of Euro-Americans has never been in question. This country will always be owned and governed by White people of Western European descent – not African Americans, Asian Americans. Native Americans, or any other non-Western group of "Americans." Anyone believing otherwise is obviously unfamiliar with the character of Euro-Americans.

The spirit of their sovereign authority is expressed throughout society. On a superficial but interesting sociological level, it's funny in a peculiar way when Whites deride Blacks to "go back to Africa." Even though we are Africans by nature and Africa is our homeland, strangely, this remark is regarded as an insult. So there is clearly something more to this than just the literal meaning of the words, because telling a White person to "go back to Europe" does not have the same impact. For one thing, we know that we were unfairly used to build this country, and most of us have not received a fair share of the benefits. We undoubtedly hold the short end of the stick.

It certainly is not an insult to suggest that people govern themselves. Self-governing is one of the ultimate ideals of humanity. However, telling us to "go back to Africa" has nothing to do with self-governing. And a person making such a remark may not even understand the ideal of sovereignty. But the one thing that all of us know, is that Black America lacks "supreme power," and because of slavery, we have no African country to "go back to." So a remark of this nature is a verbal kick-in-the-butt that shreds our dignity.

If however the government did desire us to "go back to Africa," we definitely would not be here today, because it always controlled what we did and how we did it. We are not here because of the goodness of democracy, or because the establishment likes African people.

The bottom line is that we remained here after slavery because it was the most profitable and convenient option. Any other solution, including sending us "back to Africa," would have devastated the economy. So the government decided to segregate us for 100 years, and then begrudgingly integrate us into society.

Integration can also be somewhat misleading. Just as citizenship is not sovereignty, integration is not independence. Unlike the "equal blending" of people, as implied by the definition of integration, there is no equal blend of African authority, values, traditions or languages into American society. Americanization is more of a vacuum that sucked the African identity out of us.” In many ways, the "African" side of being an "African American" is somewhat like a hobby or extracurricular activity that is kept separate from the more significant parts of life, especially the workplace. There are set times and places for being "African." and as is true with any hobby, the time comes to put it away. In our case being "African" must be put aside in order to live and function according to Western traditions.

(See Economic Cooperation page 6)
A Black Racial MARKET AS A TOOL FOR ECONOMIC COOPERATION -- continued from page 5

If you think this is an integrated society, try going on a job interview for corporate America, or showing up to work in corporate America wearing African clothes, and see what happens. It would likewise be inappropriate for a Black government representative to act in an official capacity wearing a garment, or hat, or head-wrap, of the kind customarily worn by African leaders.

As you can see before we can realistically continue this discussion about a global Pan Black Racial Money System (NOT A EU TYPE PAPER MONEY SYSTEM BACKED WITH GOOD WILL), BUT A SYSTEM OF COMMODITY, Africa and the global Black community has a large quantity of natural resources including oil, diamonds, gold, iron, cobalt, uranium, copper, bauxite, silver, petroleum and cacao beans, but also woods and tropical fruits that may be necessary to formulate a viable commodity monetary system. Much of our natural resources are undiscovered or barely harnessed. Having a low human density, for a long period of time Africa has been colonized making a global Pan Black Racial Money System all the more difficult. However a GLOBAL EXPANSION OF THE 21st century UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION AND AFRICAN COMMUNITIES LEAGUE can realize such a system in short order. THE PostColonial Cultural & Economic Conference (PCEC) will bring a dynamic group of global Black people together to discuss/ explore forming a Black global marketplace with 1.1 billion members. The global community of Black people at home and abroad have in our collective possession the raw and rare materials, in large quantities as well as intellectual materials’ needed and necessary to remove the economic pressures and tensions off the Black Race.

However before we go down this road maybe we should take another look Detlev S. Schlichter book The Paper money Collapse. He wrote -- “At the very heart of the Euro-American money system is state paper money. The modern Western central banking has always been the idea that, “through the creation of money, interest rates could continuously be manipulated to levels below those that would prevail in an uninhibited market. In Western state paper money system, the amount of available loans and the rates at which these loans are granted are determined by the state's monetary policy rather than the preferences and valuations of the individuals who spontaneously interact on markets, and who would determine loan volumes and rates in a commodity money system.” Schlichter suggest that “The full nationalization of money and credit is simply the system's logical end point. Once the nominally private banking sector has been rendered immobile from the dead weight of previous credit creation, the state itself, via the central bank and via those formerly private institutions that had to be bailed out and nationalized, will have to take control of the money and credit expansion process and thereby, inevitably, also determine who will be the beneficiaries of further lending.”

But wait – what does he mean by “The full nationalization of money and credit”? Does that mean that the white race plans to dissociate themselves from Black poor people? Ezrah Aharone said, “Sovereignty is absolute and nationally distinct to a particular race or group of people. People are either sovereign, or they are not. The Black Race has no sovereign connection to Euro-American money. To occupy a middle ground is DEATH. But back to Schlichter. “As misallocations of resources persist and accumulate, market forces point ever more toward the need for a cleansing correction while policy tries ever more vehemently to arrest this process and potentially reverse it. To protect the credit edifice against market forces, the printing of more money will be seconded by interventionist measures in other areas of state intervention, such as legislation, regulation, and taxation. Tax legislation and accounting rules will be changed in ways that are aimed at aiding certain asset classes, for example by lifting the need for mark to-market accounting, allowing the owners of these assets to not declare investment losses. Via legislative and regulative intervention, the investment strategies of private pension funds will increasingly be influenced by state directive. Pension funds with insufficient ratios of current assets to claims will be bailed out by the state. This will be used as a precursor to more state-run pension schemes. Policy makers have already floated ideas regarding new taxes on financial transactions including taxing e-mails. (Your property is taxed. Your income is taxed. Your investments are taxed. But ... your email? A California official is bringing new life to the argument that the Internet -- including emails -- is an untapped revenue resource ) What control do Black people have over the e-net as it is today. ...This will be the first step on the path to outright capital controls, the introduction or reintroduction of which appears a question of time only. Private citizens will increasingly face hurdles when taking control of their own financial assets and, in particular, when moving assets abroad.

A free market in capital is impossible in an advanced state fiat money system. As long as the state considers the provision of cheap credit and the avoidance of a deflationary correction at all cost its policy goals, it cannot allow market forces to intervene with its effects:. Free capital markets, and thus free markets in general, are ultimately incompatible with state fiat money.”
It is TIME FOR Pan African Race First THOUGHT

The Aquarian Age is spoken of as being a time in the history of the Black Race and evolution of our species when we learn to separate from the recent past in a way, which dispenses with the psychological need to adopt a militant approach to life and living. The killing the Arab and other members of the white Race does not appear to be the full story. Have no doubt they represent the enemy and we must protect ourselves against the established codes of Euro-American spirit that balks at the idea of Africa for Africans at home and abroad. The Black Race is said to represent the cradle of civilization – so why is it that we think we need white folks to survive. Why do we feel the need to be shelter by the descendents of slavery and their neo-colonial umbrella?

Garveyism is nearly 100 years old. The postcolonial process of maturation within the organization and within the Black Race has been painful, the normal growth pattern effecting the onset of organizational and postcolonial puberty tended to produce rebellious and often anti-racial-anti-social behavior. Even within the global Black Family the name Negro produced anti-Garvey activities. It is hoped that by now Black Racial life has taken on a UNIA ACL rational stance and Garveyism is adopted. The folly of postcolonial racial integration and such like tend to produce anti-black, anti-African anti Negro if you will, rebellious activity and as a result anti-Black, anti-race first social behaviors. These attitudes and their effect has becomes obvious; the Black Family has been desecrated; Black children are labeled as embarrassingly uneducated but unable to learn. True spiritual Africanism does not follow the pattern adopted by the Arab/Euro-American physical world, but rather embodies a process of clear Race First thinking, personal discipline, individual responsibility, planned acceptance of and cooperation with all other Pan African life forms with which we share this planet.

After studying modern day history, philosophy and science while working with the Universal Negro Improvement Association and African Communities League since the 1914, the Black Race should have reached the conclusion about the first law of self-preservation. The message of the UNIA ACL is trying to convey is mainly concerned with forsaking the realms of Arab and Euro-American materialism and their spiritual adolescence and aiming for the kind of UNIA ACL maturity that will prove to be the Racial salvation of Black people on this planet. The future of our civilization would certainly appear to be at stake. One does not need to be in telepathic communication with aliens to realize this; the evidence bombards us from all directions. Of course it would not be the first time in the history of Earth that an abrupt and tragic halt had been effected. Classical mythology supplies us with information about this fact if we care to look beyond the European folk story mists that conveniently obscure their truths from less perceptive eyes.

The UNIA ACL membership believe, that if order is to emerge from the chaos that faces the global Black Community at present on this planet, we have to do some serious thinking and take remedial action before the other intelligences (?) with whom we share this sphere take matters into their own hands. As such the Universal Negro Improvement Association offers the PostColonial Cultural & Economic Conference in 2014 as a starting point. It is TIME for Pan African, Race First THOUGHT, and a commitment to a process of coming to full Pan African development; becoming a mature Black Race capable of operating within the frame work of the Great Garvey's Universal Negro Improvement Organization.

How is Princeville fairing?

Princeville is a town in North Carolina and the oldest town incorporated by African-Americans in the United States. It was established by freed slaves after the Civil War and incorporated in 1885.

Flood-ravaged

Princeville going it alone

Hurricane Floyd destroyed nearly every home, business in '99

March 10, 2002 By Dan Chapman

PRINCEVILLE, N.C. - The dead sleep snugly again in the town cemetery. New white-sided homes shine in the warm winter’s sun. Handfuls of young men are back dealing drugs by the railroad tracks. Madam Rose reads palms along Main Street.

Princeville survived Hurricane Floyd, which in 1999 destroyed nearly every home, business and dream.

But a wound festers. And because the nation has largely forgotten the hurricane - and Princeville - the town finds itself alone, struggling for its long-term recovery.
Happy Easter Nubian Goat

The Miracles of Easter

The sleeping earth awakens,
The robins start to sing,
The flowers open wide their eyes
To tell us it is spring.
The bleakness of the winter
Is melted by the sun,
The tree that looked
so stark and dead
Becomes a living one...
These MIRACLES of EASTER,
Wrought with divine perfection,
Are the blessed reassurance

UNIA & ACL CONTACTS
For general information Contact us at --info@theunia-acl.com or Ph# 216-264-9673
How organize a division and apply for a charter contact Mwariama Dhoruba Kamau at intorg@theunia-acl.com
Contact the President General at pgeneral@theunia-acl.com
To Contact The UNIA International Office Contact The Potentate at potentate@theunia-acl.com
Contact The Secretary General at sec.gen@theunia-acl.com
Contact the UNIA-African Union Liaison at Jacksonjohnw@theunia-acl.com

The PCEC Team.
H. E. WESLEY Jr. Dir. Of Operations
Ph. 919-866-9758 hewesleyjr@theunia-acl.com
John W. Jackson, UNIA – African Union Liaison, Ph 1-202-396-3967 – Jacksonjohnw@theunia-acl.com