

The Methali of Imari Obadele

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Methali means proverbs in Swahili. For years, proverbs have been used to promote righteous behavior in Afrikan and New Afrikan people (Black people). One of our greatest leaders, Imari Obadele, has been buried in history, while those who have done far less for us have been elevated. These are a few of the teachings Baba Obadele left for us to build upon. All New Afrikans should heed the words of the 2nd Provisional President of the Republic of New Afrika. Think Nation and Free the Land by ANY means necessary.

CHAPTER 1

Eight Strategic Elements for Independence

Eight Strategic Elements for independence- There are eight strategic elements which are required for the successful establishment of an independent Black state on the American mainland, they are: brains, labor, natural resources, internal domestic support, a limited objective, inherent military viability and second-strike capability. – Imari Obadele; Revolution and Nation Building Page 3

Without Brains, which can be seen as intelligence and common sense, how can one build an independent nation? Especially in the hells of Noth America? To be a true Black/New Afrikan Nationalist is to understand and realize the situation we are in and all that we have went through in this land. Without clear thinking we can never build a true nation for ourselves. Lack of brains is what creates reactionaries and bad elements in the movement. An individual that lacks brains will focus on weapons of mass destruction before building farms, grocery stores and hospitals. Not that our own weapons of mass destruction aren't needed but first we would need to focus on the basics like building actual organizations working toward nationhood and independence before we even have the proper infrastructure to defend with said weapons. Brains are a must have for all conscious New Afrikans, whether they are a school teacher or part of the military apparatus.

Labor is an essential aspect of nation building. Labor is work. In the Black community we say "you don't work you don't eat", We as New Afrikans have to take this seriously because it is serious. If we don't work, we won't have the proper tools and avenues to feed our people, let alone secure and protect them. This is why the Black4Black organization for nationhood and Independence was started by myself and the New Afrikan Workers Union was started by the good brother comrade General Ghazi. Emphasis being on "workers". For too long we have had people come in the name of New Afrika yet they never build anything and only participate in ceremonial situations.

This is diametrically opposed to constructing what we are striving to build. True New Afrikans devote their time, skills and labor to the movement to ensure our goals of independence are met. As point number nine and ten of the New Afrikan creed say "I pledge to struggle without cease, until we have won sovereignty. I pledge to struggle without fail until we have built a better condition that man has yet known. I will give my life, if that is necessary. I will give my time, my mind, my strength and my wealth because this is necessary". These words shouldn't be taken lightly or said without the commitment and work to back them up and make them true.

Natural resources are items that nature provides for us to be used for self-sustainability. From having a good food source for our people to manufacturing products from what can be extracted from the land, the use of natural resources is essential to every nation. Land is the basis of independence and in the land are natural resources. From oil, to fruits and vegetables. Currently our greatest natural resource is our people. It is through the power of the people that all New Afrikan infrastructure will be built.

Seeing the people as a natural resource will aid in internal domestic support from our people that operate outside the framework of New Afrika. Although we may wish this wasn't, the case the facts of the matter are that all 40 plus million of our people will not embrace our idea of nationhood and independence and that's ok, what's not ok is us not finding a way to still build with these people despite difference in ideology. All jews don't live in Israel yet most still will support their Israeli brothers when it comes to nationhood, independence, security and finance. We need the same support from Non-New Afrikan Black people, in America and abroad.

A limited objective keeps us focused on the goal, which is independence and nationhood. Throughout the history of Black Nationalism, we have seen individuals claim to be such, but never outline or define the territory of exactly where this nation was going to be, what kind of economic system it will have, and how will the government be constructed. All these questions were answered with the creation of the Republic of New Afrika. Our territorial claim is in the south because this is the location that our ancestors toiled on for centuries for others. The south is also the most logical place for us to have our nation as our people are still mostly concentrated in the southern states. Although we love Africa, as we are New Afrikans, repatriation will not solve our problem, nor do many of our people have the desire to up and relocate to the continent. However, many of us will strive for complete independence right here. Ujamaa, which is familyhood, is our economic system, which means we will not exploit one another for financial gain. Our government is the provisional Government of The Republic of New Afrika until we gain true independence. Provisional meaning for the present time and at the current moment. As we gain true independence the government becomes a true government and not a captive one as we have now.

The inherent military viability of The Black legion, the military apparatus of the Republic of New Afrika, is essential to nation building. We are a captive people seeking

independence. We will gain no independence without strong soldiers following strong military leaders. Training, being able to live off the land, and having discipline are all essential to any potential Black Legionnaires.

The second-strike capability goes hand in hand with the inherent military viability as we will have those that come in the name of New Afrika working on our behalf and those that operate in the underground who do not. The underground can never be underestimated as all Black people have an innate desire to avenge our ancestors and free ourselves from this beast. It is important of us as conscious New Afrikans to realize that many of our strongest soldiers will come from the underground and provide that second strike capability. It is our duty to build something worth fighting for and protecting first.

CHAPTER 2

Wealth Creation in New Afrika

Wealth Creation in New Afrika- The combination of brains, labor, and national resources is what produces wealth, without which no country can contemplate true independence. – Imari Obadele; Revolution and Nation Building Page 3

Wealth is vital to the creation of The Republic of New Afrika, no matter how one looks at money, money is needed to bring into fruition an independent nation of our own. How can we purchase land, tractors and cattle without wealth? How do we build roads and employ our own citizens without the creation of wealth? Wealth is needed when it comes to building any movement, especially an independence movement, especially if we plan on separating from the wealthiest and most powerful nation on earth. The official state fruit of Mississippi is the blueberry. Mississippi is the Mecca of Black history and the republic of New Afrika. With this natural resource alone, combining it with the brains and labor of our people we can produce wealth for our nation. According to USDA.gov U.S cultivation of blueberries alone reached a record high of 789.5 million pounds valued at \$1.15 billion dollars. This is just one idea for wealth creation in New Afrika. This is an ample opportunity to provide, not just jobs, but careers for our people while producing wealth for our Republic, it is important we think nation and build towards independence every day in practical ways.

CHAPTER 3

Reparations and Non-New Afrikan Blacks

Reparations and non-New Afrikan Blacks – Non-New African Blacks in America must

support us in a variety of ways. Support of the campaign for reparations is essential. Black Congressmen must take the lead in campaigning through Congress for a reparations settlement which includes substantial payment to the Black nation, to the Republic of New Africa, even if it includes direct payment to individuals. But we are completely against reparations payments which go to whites or to U.S. government agencies to use for us, this is no reparations at all. -- Imari Obadele; Revolution and Nation Building; Page 5

Non-New Afrikan Black people are those who do not consider themselves part of the New Afrikan Independence Movement, that is to say those people in our ethnic group and race who may not agree with independence and nationhood for our people here in the hells of North America or at all. Conscious new Afrikans are us that do believe in nationhood and independence and are working to bring it into fruition through the New Afrikan Independence Movement. We as conscious New Afrikans still have to find ways to build with those that are outside of our ideology and framework. This is especially vital when it comes to the reparations debate. Ideally reparations are paid to nations to repair a people for a past injustice. This injustice in our case would be the transatlantic slave trade, Jim crow laws, segregation, Black codes, lynchings, the school to prison pipeline, and more. In a perfect world the reparations would go to the government that represents the people this injustice was done against. Although it is owed morally, reparations may never come, as the great New Afrikan soldier and scholar Dr. Khallid Abdul Muhammad told us. This is due to the fact that the United States is not a just or moral nation. We should keep this in mind, yet still push the United States Government to make amends for these crimes against humanity. This is where we as New Afrikans can provide support for Black politicians that may have a sound agenda on reparations. This agenda can include payment to the Republic of New Afrika or directly to individual Black Americans, however anything less than this we need to be vehemently against. Although we do push a Pan African line, we do not want reparations for injustices done to us to go to an African nation, as we have no power to control where these funds go if they are not sent directly to us or our own government. If reparations are sent to individuals, we have no problem against this, as all of our people deserve a piece of the wealth that our ancestors created through slavery here America.

CHAPTER 4

International Relations and Allies

International Relations and Allies -in New Africa we have upon us the obligation to cultivate unilaterally and through regional associations the support of foreign powers... We follow a classic principle of political science; that for a small nation (us) to maintain

itself against a big nation (the United States), it is necessary for the small nation to have an alliance with another big nation (China) or groups of nations (the anti-imperialist nations of Africa and Asia) – Imari Obadele; -- Revolution and Nation Building Page 7

All independent nations have to be recognized by another independent nation, this where allies for the Republic of New Afrika come into play. The first nations we should be seeking to be allied with are the Caribbean and African nations, as these are the people we are the most closely related to. We would expect our next of kin to recognize our struggle for independence and step up as global allies to us here. Although we all know through the human experience that family isn't always the first to come to your aid. With this fact of life understood we shouldn't cut ourselves off from potential allies in Asian countries such as China, North Korea or even possibly being allied with Russia. The most important thing we must understand as conscious New Afrikans is the world will only respect us as much as we respect ourselves. If we don't constantly work to build our movement to the proper place, we will never be respected by the other nations of the world. The greatest way to prove that we would be great partners to others is to build infrastructure here so the rest of the world can see what Conscious New Afrikans can do with no help from the outside world. Help is easier to gain access to when you're already helping yourself.

CHAPTER 5

Inherent Military Viability to Win

Inherent Military Viability to win- We would love to be wrong. Yet what we learn from history is the unmistakable promise that the white man will fight us. And so, we must be prepared to fight him and win for our limited objective. We must have, therefore, An inherent military viability. Our army and our people must be able to survive destruction and survive not just for a day or a few days but for many weeks and months, for years, if necessary, to establish our independence. – Imari Obadele; Revolution and Nation building Page 8

Caucasians are not peaceful people. This is not a shot at Europeans or something I am saying for shock value, it's just the truth. When you analyze their history, they mostly come from cold barren lands where pillaging, rape and thievery for power became normal. For centuries they passed legislation to legally enact evil practices against Africans and Native Americans. To think the Caucasian has changed would be a grave mistake on our part. Its 2026 and we still see news reports of lynching like its 1966 or 1866. To maintain power, the white man, through his police force, government and

everyday citizens will attempt to keep his foot on our neck. This cannot be ignored when it comes to nation builders. This is where dedication comes into play. With any set back or negative occurrence we must keep the goal of nationhood and independence alive. We must learn from our elders who suffered more than us to give what they gave. President Imari Obadele served real prison time in one of the worst penal institutions here in the hells of North America, parchman prison in Mississippi, on top of the that the situation in which caused him to serve time he wasn't even physically present for. Look up the RNA-11 and the shooting that occurred in Mississippi. If he could go through that, get released and keep working on behalf of New Afrika we should be expected to do the same. Winning our independence will not be easy, nor should it be. This fact should be readily known when calling ourselves conscious New Afrikans. Especially if one is part of the military apparatus called The Black Legion.

CHAPTER 6

The Will of Our People to Win

The will of our people to win -Sometimes the will of our people to suffer through war and persevere for years for our freedom as the Vietnamese have done, as the Black Angolans are doing, as the white American colonists did in the past is doubted. So many of us are such comfortable slaves. Only time will tell. But 'if we do not have the will, if we do not persevere, we will not win our freedom. It is that simple. Foreign aid and foreign alliances will not win it for us. Only through our own will. Only through our own perseverance in war, in the midst of suffering, deprivation, and death Only out of this. -- Imari Obadele; Revolution and Nation building page 9

For as much as I hear our people cry, moan and gripe about the support that we may not receive from others I don't see us providing the same support for ourselves. This a problem that needs to be addressed. Truthfully, we are about sixty years behind time. The founders of the RNA declared independence on march 31st 1968, since that day people have come in and out of the New Afrikan independence movement. Some have done great work; others have caused great problems. Even outside of our frame work and ideology, Black people in general have fought mostly for further assimilation and integration into American society. To actually gain a true independent nation the goal of independence can never be put on the back burner or forgotten. The work has to be done every day. New Afrikans must communicate with one another, we must build infrastructure, we must have our own products and businesses. We must train and build the military apparatus. This how we get to actual independence and true nationhood. Without dedicated individuals New Afrika remains an idea and not a true nation. The sovereignty of our nation depends on our will and how much work we are willing to put in as New Afrikans to bring this about.

CHAPTER 7

Second Strike Capability

Second strike capability- Finally, beyond the South, the Black man's SECOND-STRIKE CAPABILITY must be believable. The second-strike capability is the Underground Army, the Black guerrillas in the cities. So long as Black people are able to remain in the cities, and there are over 120 major cities where the brothers have used the torch and retain relative freedom of movement, the Black man has, or can develop, the means for destroying white industrial capacity and, if need be, white America in general as mercilessly as a missile attack. Although the Republic of New Africa neither directs nor controls these guerrillas nor is in anyway more positive than the rest of you that they even exist to the extent that they do exist and support the national policy and objectives of the Republic of New Africa, and to the extent that their power is believable, to these extents is the war foreshortened and more quickly will come the success of our independent Black state on the American mainland. – Imari Obadele Revolution and Nation Building, Page 10

There are many brothers and sisters that are ready and willing to fight this oppressor based on the history of this country and all this government has done to our people. The Republic of new Afrika does not direct these individuals to carry out these acts, nor do we condemn them. If a brother or sister decides to take down a bank and liberate funds in the name of Black liberation, we say “Uhuru Sasa” to that, meaning “freedom now”. A guerilla is a guerilla and does not need directions or orders to carry out missions in the name of his people. The Black Liberation Army was never a centralized organization, nor should it be. With over forty plus million Black Americans living in the hells of north America, a few good individuals will always step up on behalf of our people to avenge our ancestors and should be always viewed in a positive and righteous light. Harriet Tubman didn't need orders, nor did Nat Turner, they knew that the acting on their own was vital to our liberation.

CHAPTER 8

On Our Distinct Culture

On our distinct culture – We speak a different language than classic English, and that language is our own, and it does in fact qualify as a common language. We have a common culture because we have suffered together, and out of this suffering, and out of our attempt to build a good life in this land, we have made a distinct literature, created distinct songs, developed common habits of living. Altogether this makes our common culture. – Imari Obadele; Revolution and Nation Building page 13

From Ebonics to the Blues and Soul music we have created many distinct ways of expressing ourselves while living here in the wilderness of North America. We are not just generic Africans who lost all aspects of our culture, we have retained many Afrikanism while creating new aspects of culture since walking off those slave ships. The Kufi, Dashiki, Gumbo, and our poetic way of speaking, are all ours, whether they were created here or retained in our culture over the years. Embracing New Afrikan as our identity allows us to examine our culture and take the best parts to bring into our independence movement and Nation.

CHAPTER 9

Government Leading the Nation to Independence

Government leading the Nation to Independence – in order to become a nation in fact and not just a cultural nation, it is necessary for us to develop as we have common government and to be free, it is necessary that that government lead us to liberation of our common territory. Until then, even with our government, which makes us a nation, we are a subjugated nation and our government is government in captivity. – Imari Obadele; Revolution and Nation Building page 13

This is extremely important, especially at these current times in the New Afrikan Independence Movement. All New Afrikans have witnessed dysfunctionality regarding our Provisional Government. Many people that have titles are not living up to the descriptions of their duties, which impedes the progress of our nation. The entire point of having a Provisional Government is for those that are most qualified to be in positions that work on behalf of our people. This has to be corrected now and not later for New Afrika to become a concrete, material republic and not just something that exist in theories and in our minds.

CHAPTER 10

Our Criteria for Blackness in America

Our criteria for Blackness in America: When I say to you a Black man or a Black woman you understand what I am talking about. And it doesn't really matter to us whether the Black person that we are talking about has dark skin and crinkly hair and full lips or not. We understand that in America a Black person is one who: number one, acknowledges his African heritage somewhere along the line, and number two lives as part of the Black or New Afrikan culture. -- Imari Obadele; Revolution and Nation

We come in various shades, from various backgrounds, a Black man in America can be as light as Adam Clayton Powell or as dark as Wesley Snipes. Based on our history many of us will have European DNA left over from the rape and predatory relationships our ancestors endured on the plantation. We in the New Afrikan Independence Movement do wish to emphasize Black or New Afrikan families, that is Black man, Black woman, and Black child. This is the true foundation to any Black nation, the family. A big part of African and Black familyhood is remembering our ancestors and their journeys in life. Recognizing our African ancestry is pivotal to revering our ancestors and all that was lost through our people going through the Maafa, that is the transatlantic slave trade. We also recognize the children of our African ancestors, those born on plantations or into a world of Jim crow, segregation and Black codes. Many of us have grandparents that can speak directly to the injustices witnessed under these systems. Like the Jews, we should never forget all that our people have endured and build a nation of our own, unlike the Jews we do not have the desire to displace a native people to build this nation. This is why the New Afrikan Independence Movement has always opened the door to the true native Americans whom the United States government built their nation upon. Although we vehemently disagree with the pseudo scholars that say we are the true native Americans, we do recognize that many Black or New Afrikan people do have native American ancestry and we have no problem with our people revering that side of their family history as well.

CHAPTER 11

Socialism and Communism

Socialism and Communism -All of you who are New Afrikans have probably heard people ask what kind of political system and economic system will you have? They are attempting to get you to answer in terms of capitalism, socialism, communism, totalitarianism, democracy. What they don't understand and what you must understand is that all of these terms are too limited to describe the African experience and what you as a New Afrikan are trying to build -- Imari Obadele; Revolution and Nation
Building Page 18

We are not socialist, I repeat, we are not socialist. We are not followers of Karl Marx. We are not communist either, and we definitely are not capitalist. So now you ask, well what are we? We are New Afrikans. Our economic system is New Afrikan Ujamaa, which means familyhood. We are not an exploitative people. We will find ways to produce wealth for our nation yet maintain our integrity and righteous New Afrikan

customs. We don't want our little New Afrikan sisters to resort to stripping or selling their bodies for funds, we don't want our New Afrikan brothers to have to resort to peddling heavy narcotics to our people to provide for themselves. What we are striving to build is a nation that provides a higher quality of life than we currently have right now under America. Although we can study Marx from time to time, we however put major emphasis on calling our system New Afrikan Ujamaa, not just African Socialism. Ujamaa translates to familyhood, not socialism or communism. We want to treat each other like righteous family members looking to build something that will increase the quality of living in all of our lives. If I tell an 18-year-old who may be interested in the republic of New Afrika that our economic and political system is socialism it will point him right back to a European, Karl Marx, if I tell him our system is New Afrikan Ujamaa it points him directly to the history of the RNA. New Afrikan Ujamaa was given to us by Yusufu Sonebeyatta, I think we should honor that brothers work and fine tune what he gave us for modern times. We have all we need if we just implement the offerings given by our elders and ancestors.

CHAPTER 12

Karl Marx

Karl Marx – Karl Marx tacked onto the savagery-barbarism-civilization construct, the progression from primitive communalism to capitalism to socialism to communalism. This was and is an interesting tool for helping us to understand, in some ways, some things that have happened in society and somethings that are going on but it is a hypothesis and not a law. Societies do not, first of all, all conform to the criteria which Marx established for defining primitive communalism. -- Imari Obadele; Revolution and Nation Building page 20

For years the so-called revolutionaries have used the teachings of Karl Marx to analyze the situation of oppressed groups in America and across the world. This is a grave mistake for us as Black people or New Afrikans just for the simple fact that at the height of Karl Marx political journey, we were on plantations here in America, while he was in Europe fighting politically against other whites. Karl Marx died in 1883; his analysis would never be a perfect fit for Black people in America. Much of the reason Black people embrace the teachings of Karl Marx are due to the Black Panthers abandoning Black nationalism in 1966, which can be easily proven through the words of Huey P Newton in his own book "The Huey P Newton Reader" on page 169. This eventually fragmented the panthers themselves as some members wanted to practice a program centered around Black people and nation creation instead of being part of some global revolution that put the issues of Black people on the back burner for others. As we still live under America today, we can see that the teachings of Karl Marx and the activities

of self-described socialist still haven't freed us. Many of these so-called socialists don't even have any social programs for our people and they outnumber conscious New Afrikans by the thousands.

CHAPTER 13

On Traditional Afrikan Systems

On Traditional African Systems-Those of you who are familiar with the Yoruba religion (IFA) know that this is a West Coast (of Africa) religion with a theology so substantial and, if you would, so complex as to have nothing to fear from a comparison with Greek mythology. Now, what is less commonly recognized is that the political organization of these same old African states was also very highly developed. (I) think most of us today are aware of the organization which marked the sprawling Songhay Empire. To a lesser degree, and in some cases to an equal degree, the so-called kingdoms of old Africa shared this sophistication, from West Coast (Africa) to Sudan and Congo, from Zimbabwe to Ethiopia. -- Imari Obadele; Revolution and Nation Building Page 21

If we would just study our glorious African past instead of running from it, we would find much in it that we could use today. For instance, in Precolonial Black Africa Cheik Anta Diop tells us that The King of Ghana, the Kaya-Magha would each morning ride around his capitol on horseback, followed by his entire court, including giraffes and elephants and listen to any citizen who had a complaint about the way things were being ran. This can be found on page 63 in the chapter titled "Political Organization in Black Africa" Now of course we don't expect our New Afrikan politicians to ride with elephants but we do expect them to take the grievances of Conscious of New Afrikans serious. We need to get back to what Marcus Garvey called "African Fundamentalism" where we look at the greats of our race instead of those people who are not related to us whom other races deem great. There is no reason for me to revere King Henry or Charlamagne when we have Shamba Bolongongo of the Kongo and Sonni Ali Ber of the Songhai empire to look to.

CHAPTER 14

Learning from Marxist

Learning from Marxist - This does not invalidate everything the Marxists have said and taught us, because we have learned much from them. What we must understand is that we must not take everything they say as a matter of law...this does not mean that all the Marxists teach is wrong. It does mean we must look at it critically, and we must understand what we can use out of their theories and what we can't. -- Imari Obadele;

The one thing that we can learn from Marxist and the left in general is that the system of economics that governs the United States of America is not conducive to producing high quality of life for our people. America promotes upward mobility through exploitative economic power. There is no reward system for being morally sound here in America. One can be the worst person in the world and as long as they have some sort of business acumen they will reap the benefits of unjust business practices. A business owner here in this country can hire foreigners who aren't even legal citizens and pay them less than an actual citizen for their labor. This is not something that we wish to carry over into a nation of our own. We want just business practices in the republic of New Afrika based on Ujamaa, which again, is familyhood.

CHAPTER 15

On Giving Up Our Struggle for Nationhood to Join a Global Revolution

On Giving up our struggle for nationhood to join a global revolution- One of the important things we must be concerned about is that many people today, revolutionaries, often tell us that we Black people in America need to forget about having a national revolution (that is, a revolution to build a nation); we ought simply to join in a world revolution, fight for a world revolution. You will find that this was behind the ideological conflict between the Republic and James Forman at the Economic Conference. This ideological difference is now reflecting itself in debate across the country since the Forman group proceeded with that program despite a lack of consultation with other Black people. -- Imari Obadele; Revolution and Nation Building 24

This is where we as conscious New Afrikan citizens have to ignore the left, or at least contest with them ideologically. We are not putting our struggle for land and nationhood on the backburner for anybody. Truthfully if these people were really revolutionaries, just and righteous people they would have no problem with our plight for self-determination, as self-determination is a human right for all people. Imagine somebody in 1803 telling our Haitian brothers that they had to wait to join a global revolution to free themselves from French domination on that island. That would be asinine. No one tells the Palestinians to do this. No one told our brothers in South Sudan to do this as they are the newest independent nation in the world. There are many independence movements currently going on in the world. From the Igbos in

Biafra, who we do support, to the Tuareg in Mali, who we do not support, as we see the Malians as our brothers and family and know they need to retain all of their land. Independence is based on land and we shall let no one get in the way of us gaining our sovereignty here in the hells of North America.

CHAPTER 16

Fidel Castro and Cuba in Relation to Our Independence Struggle

Fidel Castro and Cuba in relation to our independence struggle – What WE are saying, by contrast, is that Black people in America, just like the Cubans, just like the Chinese, just like the Algerians, are entitled to have a national revolution. Nobody went down to Castro and said to him that before you have your national revolution to free your nation, you must overturn the beast and throw him out....We say, therefore, that in America, if we are able, just as Castro was, to have a national revolution where we take our land and set up our nation, and America still exists, we are entitled to do just that, Our very existence as an independent nation will help destroy the power of the beast that is enslaving the rest of the world -- Imari Obadele; Revolution and Nation Building Page 24

The balkanization of America is inevitable and will soon come. Us creating our nation here in America, whether it be the original five states or the expanded new African territories which consist of Texas, Louisiana, Mississippi, Alabama, Georgia, Florida, North Carolina, South Carolina, Virginia, Maryland, Arkansas and Oklahoma, will without a doubt change the structure of America forever. Truthfully whites should just go back to Europe but they are a stiff neck people who will have to be forced to give others freedom while being made to pay for their crimes against humanity. Since they can never pay us back for all that was lost, we will have to ensure we gain freedom for ourselves through hard work and a never-ending struggle for nationhood. In the words of the amazing group Sounds of Blackness, “never say die, keep, keep on and be optimistic”, We shall get there, and by get there I mean full and complete independence.

CHAPTER 17

Independence as Our Main Priority

Independence as our main priority – once we have our own nation, we shall indeed continue to wage the world revolution. But our emphasis now is on building our own

nation, the Republic of New Africa. -- Imari Obadele; Page 25 Revolution and Nation building

Truthfully, to join a global revolution would mean a global revolution was already taking place. If we are being honest this isn't happening but even if it was to join onto said revolution, we would need control of land and a strong army to be a good ally to any other independent nation or group of people struggling for independence. We currently have no apparatus to send soldiers or crops anywhere. We don't have control of imports or exports, at the most we can individually send money to different causes but even this hurts our own plight for independence as we currently need all the resources that our people can offer for ourselves. It would be very selfish for any group to expect us, the literal descendants of people who were enslaved, to focus on somebody else gaining freedom at this time while we still live under our former slave masters' children. Black people in America should be using their resources to increase the quality of life of their own families and supporting the Republic of New Afrika in all its endeavors. Support for others comes later once we gain real power.

CHAPTER 18

Common Sense in the Movement

Common sense in the movement-We recognize that we are a minority that is less well armed and less well organized at the present time than our opposition and that in order to beat them we have to do a lot of different things, because we intend to win. We are going to win. So, it is necessary for us to build a whole series of methods for us to win. - Imari Obadele; Revolution and nation building page 25-26

At this current moment in history most of our people still work for whites and rent from whites for our housing. The grocery stores we purchase our food from are mostly white owned. The shopping centers we frequent are mostly white owned. The WIFI we use to maintain our internet connection is mostly white owned. Our cell phones come from mostly non-Black businesses. These are all areas of business in which we could have our own companies generating wealth by providing services to our own ethnic group and race. This is how we weaken America economically without having to fire a gun. Circulating the Black dollar amongst our own has to be severely practiced if we want a true chance at independence and it needs to come before a war is ever started or mentioned. Even if we were to gain independence today, we would need severe Black owned infrastructure to be built to sustain ourselves, so we might as well start now. Think of it as revolutionary business practices.

CHAPTER 19

Black Genius of New Afrikans

Black Genius of New Afrikans – It is clear that in our forty million we have abundant labor. Our Black genius has been demonstrated too many times throughout history, ancient and near, to doubt our share of brains, and our people are well trained and highly literate. In addition, the land we seek sovereignty over is rich in natural resources. We therefore have the elements necessary for national wealth. Our job is to favorably align these elements. -- Imari Obadele; Revolution and Nation Building Page 26

There are many Black people here in America that do great things as far as business and innovation. One example is the brother known as Nature Jab AKA Julian Brown, who is popular for breaking down plastic waste and converting it into fuel. This is a genius endeavor and in any real Black nation he would be commissioned by the government to use his intelligence to create products and machinery that the nation could use to advance itself. This is just one example of the minds we have here in our people. Like I said there are many of our people who do great things, the problem is all of these projects are individual endeavors and are not part of a wider project to advance all of our people, it is our duty as conscious New Afrikans to build this movement to a point of respectability to where the great minds we have voluntarily add on to the creation of the Republic of New Afrika.

CHAPTER 20

Not Fearing China

Not fearing China – We need not fear China. You know, that fear of the Chinese is a white thing, and when we talk of fearing the Chinese, we are just reflecting their white fear. We, as a people, hundreds of years ago on the East Coast of Africa, in the Swahili city-states, had a very friendly and fruitful relationship with the Chinese...Now, of course, if you are dumb enough to allow yourself to become a slave to another people, another people may well enslave you. And if we are dumb enough to insist on being slaves to the Chinese, then we will be their slaves except that the Chinese life-view does not conscience slavery of other people. So, it is a matter of leadership, and it is a matter of recreating what we had in the past, a peaceful relationship with China. -- Imari Obadele; Revolution and Nation Building page 29-30

All powerful people respect other powerful people, whether they like them or not. Our relationship with the Chinese is a complicated one that has to be understood through

nuance. On one hand the Chinese have supported us, or at least some of us as individuals, as Robert Williams, the First President of the Provisional Government of the Republic of New Afrika was granted asylum there while in exile from the United States. On the other hand, we do see discriminatory actions being taken against our people here in America by Chinese Americans and Asians in general. We should never judge a people by a few bad apples as we wouldn't want the same judgement cast upon our people. We can look at the history of China's greatest leader Mao Tse-tung and his statement in expressing support for our people. On August 8th, 1963 Mao stated "I call on the workers, peasants, revolutionary intellectuals, enlightened elements of the bourgeoisie and other enlightened persons of all colors in the world, whether White, Black, Yellow or Brown to unite to oppose the racial discrimination practiced by the U.S imperialism and support the American Negroes in their struggle against racial discrimination". With this alone we can see that not all Chinese or Asian people have been against us. Yet and still, it is on us as conscious New Afrikans to once again build this movement to a point of respectability so that the powers outside of the U.S see the value in assisting us in our plight for independence and nationhood.

CHAPTER 21

Fighting Our Own Battles

Fighting our own battles -We must first have our own strength, our own ability to fight because no one else will fight your war. You regard the Vietnamese as a very courageous people, but none of you went over to help them fight. So, while they may regard you as courageous and your cause just, the Chinese will not come in and fight your battles. The Africans, whose battles you didn't go to South Africa and Rhodesia to fight, will not come here to fight your battles. We will be free if we fight and persevere. So, it is necessary to have a strategy for victory that includes our own military potential. -- Imari Obadele; Revolution and Nation Building page 30

Ultimately it is on us to free ourselves from America. People of other nations, and even American citizens who aren't Black may assist, but the bulk of the work will come from our own people. We cannot expect others to help us where we are not willing to help ourselves. If our own people do not respect our plight for independence and nationhood we can't expect anybody else to. People often ask where are our allies? Without realizing allies are for nations not just loose nit groups of people. If an independent nation did wish to support us by shipping over firearms, crops or machinery where would they send it to? This is why the Provisional Government of the RNA has to be made up of serious individuals who can potentially garner that international support, but first we must support ourselves through full participation in the New Afrikan

Independence Movement. We are not a social club or a historic movement. This is a current day independence movement that is based on work.

CHAPTER 22

The Guerrillas

The Guerrillas - So, where do the guerrillas come in? It should be obvious to everyone that if we were in position as a nation to put missiles around every city where the U.S. has its industrial power, we would be in position to say to the U.S., as Russia does, that if you hit us, we will survive your first attack and we will come back to hit you a disastrous blow. This is the so-called SECOND-STRIKE CAPABILITY. The policy is the policy of deterrence. The U.S. and Russia count their missiles aloud to each other, and each one says to the other, if you hit me first, I will still have enough left to deal you an unacceptable blow. And so that is what we have to say to the United States. And at this point we cannot put missiles around the cities, but there are the guerrillas. And what the guerrilla force must say to the U.S. is simply, if you hit us first, we will have enough left to wipe you out! And this is why the existence of the guerrillas is (an) important, strategic element for the success of a Black nation in America. -- Imari Obadele; Revolution and Nation Building Page 31

The guerillas are those that act on behalf of Black people in America without being told to. They are not soldiers who take direct orders from the Republic of New Afrika. They are people with an undying spirit in their heart for revolution who look to inflict equal pain on this system that has inflicted pain on our people. When one of our people gets killed by a racist white, a guerilla may decide to go kill two or more people of the opposition. This is the way of the guerilla. A guerilla does not focus on dying for the people as so many claim they are willing to do. The guerilla wants to live and kill for his people because all nations have those that step up to fill this lane. The world is a violent place, and America is the epicenter of violence in the world. The guerilla knows that without an equal or more powerful ability to enact violence against the enemy we may never be free.

CHAPTER 23

A Strong Black Legion

A Strong Black Legion -Two military forces have to exist. One is a strong Black Legion. That is why, when you brothers and sisters fail to perform, you are holding back the revolution...you, as Black Legionnaires have to be ready to be deployed. You must be able to run with packs on your backs and climb walls, if necessary. You must be able to

protect yourself in close combat. You must be able to shoot, know first aid, communications, and map reading, and all the other things they are teaching you here. And you must learn to be disciplined... the Black Legion must be ready, and the guerrillas must be ready. -- Imari Obadele; Revolution and Nation Building page 33

The Black Legion, the military apparatus of the Republic of New Afrika has to be taken just as serious, if not more than the US military. We understand that we don't have the same amount of equipment, funds or soldiers as the US military but the active participants in our military need to possess the same amount of vigor as a Navy Seale or any other member of a serious military department in America. One of the earliest Ministers of Defense in the RNA was Mwesi Chui, who was employed as an aerospace engineering technician at Wright Patterson Air Force Base. He also wrote pamphlets on how to build explosives from available chemicals, how to create Molotov cocktail launchers from shotguns, and a description on how to take down M-103 heavy tanks by exposing its weak points. This is the type of activity we need in the Black Legion. This is the type of seriousness that is needed for those striving to be part of the Black legion. We don't want people that just wish to cosplay a Black panther and walk through the street with unloaded guns at parades in attempt to look like a Black revolutionary. We want the real deal, those that are willing to train daily, to educate themselves daily and duplicate this in other members of the legion.

CHAPTER 24

Consent of Government

Consent of Government- The primary objective of the government of the New Republic of New Africa, in our peaceful campaign to win sovereignty over lands on this continent that rightfully belong to Black people, has been to create opportunities for Black people to show that the government of the United States does not have our consent, and that the Republic of New Africa does have our consent. -- Imari Obadele; Revolution and Nation Building; Page 36

Consent of government is the agreement of the people that the government, in our case the republic of New Afrika through the PG-RNA, speaks on behalf of our people. Right now, we don't have consent from the majority of our people because the New Afrikan Independence Movement has not been properly built. This is the major obstacle impeding Black independence here in America. Yes, many of our people exhibit raccoon behavior and don't wish to gain full and complete independence but we aren't talking about those people nor are we seeking them. We want the people that aren't in any organization or part of any movement to look to the New Afrikan Independence

Movement as the solution to our problems in America. When our masses see us addressing lack of ownership and minimal Black infrastructure being built, we will definitely swell our numbers and even gain respect from those that do seek further assimilation into America. Until our movement addresses increasing the quality of life for our people here, we can only expect more of the same. Republic of New Afrika has always been the greatest idea and plan since its inception in 1968; it's the application of the actual framework that has to be tweaked for success. We are about sixty years behind time. At this point the PG-RNA should be just as respected if not more than the PLO which is the Palestine Liberation Organization. That respect will come from us conscious New Afrikans actually building on the ground and not just on the internet. We need banks, schools, grocery stores, retail stores, shopping centers, training grounds, hunting grounds, retreat areas, hideouts, and much more. This is how we gain the consent of our people to represent them as their government which makes them part of our nation.

CHAPTER 25

The Underground Army

The Underground Army - The government is taking steps so that if we are forced to fight, the Black Legion the Republic's now infant army will acquit itself in a manner to emerge victorious from any engagement. Our strongest ally, however, is an intelligent, well equipped Underground Army in every major American city - an Underground Army uncontrolled by and unconnected to the Republic - Imari Obadele; Revolution and Nation Building; Page 48

An underground New Afrikan is one that is conscious of the struggle for New Afrikan Independence and considers themselves part of the movement but doesn't outwardly express so. Members of the underground may be teachers, doctors, lawyers, nurses, and even people from the street. One of our greatest elders, Muhammad Ahmed, also known as Max Stanford, explained exactly what the underground is in his book Revolutionary Black Nationalism. Ahmed states on page 15 that "The movement must develop the tactics of above and below, meaning the movement or organizers must be ordinary people as well as being guerillas". The underground army is pivotal when it comes to independence because the conscious New Afrikans that express to be such outwardly immediately put a target on their back when it comes to the United States government and regular white racist people in general. Ahmed also states that "The undergrounds big role is to provide liberation fighters with information about the enemy's activities. The underground helps the liberation fighter avoid encirclement and helps the liberation fighter wage campaigns. Underground activity is very broad and requires a unique imagination". This is important because we want to be able to have the support

of our masses without all of our people being subject to the immediate negativity that may come from being a New Afrikan Nationalist. We have to realize what we are up against. Our great ancestor Imari Obadele spent years in prison behind the idea of us striving for independence on a charge he was not even directly involved in or there for. The History of the RNA-11 should be deeply studied and understood by all of our people. In August of 1971 the FBI and Jackson police department raided RNA land and attacked conscious New Afrikans with firearms, tear gas and even a tank. The police must've thought that the RNA was made up of weak individuals and would take this laying down but that was not the case. A shootout ensued and a police officer was shot and killed while another FBI agent was wounded. No casualties on our part were scored for the police that day. From this event President Obadele was charged with murder, which was eventually dropped. Instead, he was convicted of conspiracy while eight others were charged with murder. Obadele ended up spending five years in prison for this incident. This movement is real and all of this this must be understood by those wishing to partake in freeing the land and pushing us towards independence. A clear example of underground assistance in this case was the help that another great ancestor, Rosa Parks, provided the RNA during this situation. Parks frequently made calls to the prison to monitor the treatment of President Obadele while he was incarcerated. For this alone she should be remembered in a more revolutionary light than just someone who decided to sit down on a white owned bus during the years of segregation.

CHAPTER 26

Lack of Dedication from Brothers and Sisters

Lack of dedication from Brothers and Sisters -I have seen "strong" brothers and "beautiful" sisters cop out. I have seen them fail one another. I have seen men who profess to be soldiers fail to be on time, fail to obey orders, fail to show up for duty. I have seen the makers of burning speeches fail to carry out the charges of their offices. I have seen citizens give money lavishly at emotional mass rallies and fail to pay their small regular taxes. I have seen us pledge our lives and our fortunes but fail to show up for an hour's worth of typing, an hour's drive to the printer's or the airport. -- Imari Obadele; Revolution and Nation Building Page 77

People have to dedicated; we have to be dedicated. We won't even get near to building a nation of our own without smart/hard work and dedication. Some people think reading books alone makes them a nationalist or revolutionary, and we do need books don't get me wrong, this is a book. However, what we need more is participation in the actual building of the nation. We need farmers, plumbers, truck drivers, teachers, doctors, scientist, soldiers and much more but we need them all focused on nationhood and

independence for our people. We need these people working together under one umbrella with one plan for nationhood and independence.

CHAPTER 27

Revolutionary Parties Such as the Black Panthers

Revolutionary Parties Revolutionary parties, such as the Black Panther Party, today fail us not because they cannot provide the national apparatus and the training for self-government that we need. They can. They fail us, rather, because they do not create in us the mood and the frame of mind for independence and self-government. They fail us because their major goal - the destruction of the total U.S. government and/or the seizing of the U.S. government machinery is incorrect. It defeats in black people the mood and frame of mind for self-government, and this in itself is sufficient reason for these parties' failing us but it is also important to note that this goal of theirs rests on an incorrect analysis of objective reality. Their goal necessitates Black-white alignment on a class basis that is to say, Black and white workers united against the small but powerful class of white exploiters. If we were to go to South Africa and suggest such an alignment as a strategy for Black liberation, it would be crystal clear that we would be engaging either in a bold deception or in a pure flight of fantasy. This is hardly less true of America a class alignment of Black and white workers here is blocked as a practical achievement because the reality of the relationship between black and white workers is caste, not class - Imari Obadele; Revolution and Nation Building Page 71

This final chapter emphasizes the core divergence between standard Marxist/leftist parties and true New Afrikan Nationalism. To rely on class alignment across racial lines ignores the caste structure deeply ingrained in the American landscape. For New Afrikans, self-government and national sovereignty remain the ultimate objectives, requiring an independent mind, clear organization, and dedicated work for nation building.