



THE  
AFRICAN-AMERICAN  
NATIONAL PLAN

PALMARES RESEARCH, LLC

# THE AFRICAN-AMERICAN NATIONAL PLAN

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## Preface

This document is not for everyone. Obviously, it can be read by anyone who chooses to do so. However, it is primarily intended for those American citizens, born in the United States, who are the direct descendants of enslaved Africans and currently known as African-Americans.

Some may find certain aspects of this document uncomfortable. This is because it represents a deliberate departure from much of what passes for conventional wisdom and traditional values in the United States of America. It also challenges some widely held African-American beliefs.

While recognizing the many issues faced by African-Americans, this is not an angry indulgence in self-pity designed to gin-up a guilt-trip or sympathy from others. It is also not a tribute to the struggle for civil rights supposedly to "*help make America a better place*" or to "*promote racial brotherhood and understanding.*" Nor is it another of those inspirational "*only in America*" features about overcoming adversity and achieving the "*American dream.*" This document has no use for any of those things.

This document also does not pretend to be any sort of lengthy revolutionary manifesto or exhaustive intellectual dissertation. It is a short easy read. The tone is intended to be down to earth, in a matter-of-fact style, comparable to a discussion between friends and family. The purpose is to cut through the daily noise and confusion generated in the media by being brief and to the point. This will hopefully allow for a clear analysis of the situational forces confronting the descendants of enslaved Africans in this country and determine what specifically can and should be done going forward.

Some of the ideas and facts presented here are well known, while many others are not. Nevertheless, they are all part of an essential body of knowledge that we believe African-Americans collectively need for their continued survival in this country. Accordingly, this document has attempted to bring these facts together to illustrate how, in their proper historical context, they relate to each other and are relevant in today's contemporary environment.

In so doing, we believe that this African-American National Plan provides a bridge that connects the dots between the past and the future. It establishes a sensible, clearly defined and practical way forward that can serve as a framework for action by this and future generations of African people in this country.

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# Chapter 1

## The Basics

We all know the issues. They have been discussed and documented for generations. Thousands of studies, reports, doctoral theses and books have been written about them. Countless, meetings, conferences, panel discussions and television specials have been produced about them. They have triggered protest marches, demonstrations, rallies, boycotts, riots, and rebellions. Organizations, movements and numerous self-appointed leaders, have all come and gone, but the same issues remain.

Year after year, decade after decade, generation after generation we keep going around and around over essentially the same issues. Substandard education, inadequate health care, discrimination in housing and employment, gentrification, hunger, homelessness, drug abuse, mass imprisonment, police brutality, the list goes on.

It does not matter what political party controls the White House or Congress and it does not matter what election promises are made. Nor does it matter how many black "*firsts*" get placed in this or that position. At the end of the day the issues that negatively affect our people in this country are either quietly ignored or, at best, provided with some symbolic legislative tokenism to show that the country is making "*racial progress*."

We should have long ago moved past always reacting to the latest "*crisis of the day*," such as the murder of yet another unarmed black man, woman or child by the police or some hate-filled vigilante. This is America after all, why should we be surprised? From the days when they regularly lynched "*disobedient*" slaves and "*uppity*" Negroes we should all know by now that in this country ... *black lives have never mattered*.

Instead of always finding ourselves in the position of victims constantly complaining and protesting about injustice, we need to completely overhaul our entire approach to dealing with events in this country. This requires us to break out of our comfortable traditional thought patterns, change direction, and adopt an entirely new and different mindset that can serve our people well into the future across a whole range of issues.

To do this we first need to get over the notion that the United States of America is somehow "*our*" country. It's not. It's "*their*" country, and we just happen to live in it.

Yes, we know that some people will take issue with this statement. We understand that it can be difficult for many of us to let go of the idea that America belongs to us too. After all, we are American citizens, which means we have as much "*right*" to this country as all other citizens. We were born here, educated here, own property and have family members buried here. So, it is only natural for us to see it as our home. We get that. Besides, we have all been indoctrinated to believe that there is no place on earth better than the United States of America.

Since childhood we have all been fed a steady diet of “*patriotic*” American nationalist propaganda. It begins with Images of the American flag, the American Eagle, the Lincoln Memorial, Mount Rushmore and the Statue of Liberty, etc. All of this topped off by songs praising “*America the Beautiful*” and the “*Star-Spangled Banner*.”

Then there are the stories about founding fathers, like George Washington and Thomas Jefferson, the Declaration of Independence, the Constitution, and of course, the Pledge of Allegiance which declares “*One Nation, under God, with liberty and justice for all.*”

Well, let’s not forget a few other important things about this country. This is the same “*God fearing,*” self-righteous, “*land of the free and home of the brave,*” that was founded on the twin pillars of slavery (of Africans) and genocide (against Native Americans) all while sincerely professing, with hands over its heart that “*All men are created equal.*”

Yes, we know that our ancestors helped to build this country. Yes, it was their free forced labor that created of the wealth that was used to finance America’s industrial revolution. Yes, we know our people have also fought and died in every war to defend this country. All true, but none of that gives us any ownership here. The sad fact is that, in spite of everything we have given to this country, as a people we don’t collectively own or control anything of importance here.

This is because, from day one, those exalted founding fathers never intended for us to benefit from “*their*” country. To them we were just property. Nothing more than an inferior body of prisoners in their slave labor concentration camps (called “*plantations*”) to be worked to death and then discarded when we were no longer useful.

It is important to realize that the founding documents created by the men who established this nation never envisioned us as real people. In fact, when they originally wrote their Constitution, we were each considered to be worth only 3/5<sup>th</sup> of a person.

The belief that we are inferior creatures suitable only for a lower form of existence is in America’s DNA. From the very beginning of this nation our inferiority has always been presumed and taken for granted. So, naturally it has been baked in and woven throughout all of the principal institutions and systems that make America function.

We need to stop believing that we can somehow uproot all of this. We can’t. 250 years of deeply institutionalized racism, going back to the very foundation of this nation, will not be altered by symbolic gestures like the removal of some Confederate statues, naming Juneteenth or Martin Luther King Day as national holidays or by placing a few more black faces in the government, in corporate offices, in movies, or on television.

It’s a con game and we are being played. Such symbolic gestures are easy, low cost, ways to keep us hooked on the “*American myth*” without actually doing anything about the fundamental nature of American society itself. None of these things change our reality in areas such as education, health care, housing, employment, or police brutality.

As a people we must face the fact that we are not respected and our well-being and indeed our very existence is at risk unless we take control of our own destiny and redefine the terms of our relationship with this country. We need to forget all of the sentimental foolishness about saving America and focus instead upon saving ourselves.

If we are going to continue living in this country (*most of us don't think we have any other choice*) then we need to stop trying to change something we really can't change. Instead, it makes more sense for us to learn to manage it so that it doesn't keep hurting us. This requires us to think and act in a more level-headed and practical manner.

It is a bit like dealing with mosquitos. It is the nature of mosquitos to bite. That's what they do. It is obviously a waste of time for you to engage in sentimentality and try to change their nature or think that if they only knew and understood you better, they wouldn't bite you. Remember, their very existence depends upon sucking your blood.

Instead of always getting upset and complaining about them or uttering profanities and trying in vain to swat each one whenever they come at you, it makes more sense to take a strategic approach to managing them, such as covering yourself in appropriate clothing and using an effective mosquito repellent.

### **Our Reality**

In the United States of America, we are seen as the descendants of former African slaves who owe their freedom, and subsequent citizenship, to the victorious Union Army and the benevolent good will of President Abraham Lincoln. For this we are expected to be eternally grateful. If we raise any issues, like "*reparations*," as compensation for the continuing legacy of that slavery, we are regarded as being a troublesome and ungrateful racial minority that has already received too much special attention.

Our people are commonly seen as talented and athletic entertainers. Beyond that, however, we are not considered to be very useful. We are generally viewed as a loud, lazy, violent and not particularly intelligent "*snowflakes*" who are always whining about racism and discrimination while looking for a free welfare handout from the government.

We are also seen as immoral and dirty people who will turn any place where we live into a slum. The fact that there may be a few among us whose actions fit this profile only serves to reinforce and justify this view of our people as a whole. As a result, we are usually looked down upon with disdain as people to be tolerated, but not respected.

So, it does not matter how well we entertain them. We can sing, we can dance, we can act and do stand-up comedy. We can run with a football, and we can dribble and dunk a basketball, it does not matter. Yes, we may be very well paid and receive lots of applause (performing seals, elephants and chimpanzees also receive lots of applause) but no respect.

It also does not matter how many degrees we may have, how much money we make, where we live, what we drive or what we wear. It does not matter how well we articulate buzzwords like *"diversity."* It does not matter what position we may be *allowed* to have in government, the military, private industry or academia, the disrespect is always there. Often it comes in the form of not-so-subtle micro aggressions, sometimes it is up front and in your face, but whatever the form, we all see it and we all know it is there.

In fact, as we have already seen, we could even be *allowed* to become the President and the First Lady of the United States and it still does not matter, we are not respected. After all, what newly elected President has ever had his very first address to Congress rudely interrupted by a member of that Congress shouting out and calling him a liar?

What other President has had to provide a copy of his birth certificate to *"prove"* his legitimacy? Indeed, what other First Lady has ever had a public official openly call her *"an ape in heels?"*

It is this utter contempt and lack of respect that all of us experience, no matter who we are, in ways large and small, that permeates and drives the entire range of discrimination issues we as a people have been dealing with for generations.

It does not matter what the issue happens to be. It does not matter how much we study it or how many lawsuits we file about it. We can march, we can sing, we can stand up, we can sit down, we can kneel, we can pray, we can boycott, rally or rebel. It doesn't matter. Protests and demonstrations intended to let those in power know how we feel are basically a waste of time. They already know how we feel, and they don't care.

The people who actually run this country don't give a damn about us. They are willing to allow us to stage protest marches and demonstrations so we can *"blow off steam"* as long as we behave ourselves and don't do anything that will disrupt their lives, damage their property ... or disrespect their flag. You know the routine.

We need to be smarter and begin to think and act differently. The tactics of the past merely showed how powerless and naïve we were. They simply reinforced the disdain others already had for us. Instead of wasting time on demonstrations we need to learn how to leverage our numbers and our position in this country to our advantage.

Of course, the ongoing day to day work carried out by individuals and organizations on behalf of our people at the local, state and national level, to affect education policy, oppose housing discrimination, preserve voting rights, promote criminal justice reform, expand employment opportunities, improve health care and much more must continue. They are, after all, an essential part of the never-ending struggle of pushing against the social and economic barriers that confront our people on a daily basis.

Aside from some near-term benefits, these efforts can also be strategically useful to our long-term objectives if they allow us to further penetrate into certain critical areas of the national economy. Besides, a lot of jobs are involved and we all need to make a living.

However, we should not harbor any illusions and become so distracted by these day-to-day activities that we lose sight of the far larger issue. The economic, political and social framework within which all of these activities occur, and in which our people and organizations must work, is effectively a "box" that is designed to control us and keep us busy and in our "place." The intent is to ultimately maintain the status-quo by limiting our effectiveness and the impact our efforts might have on any given issue.

Like a hamster on a treadmill, we keep going over the same issues and re-fighting the same battles over and over again. For example, the issue of voting rights for our people was supposedly settled by the 15<sup>th</sup> Amendment to the Constitution. This was passed during the period of Reconstruction right after the Civil War when 16 free black men were first elected to Congress and others to legislatures in a number of Southern states.

However, terrorism by gangs like the Ku Klux Klan, combined with a backroom deal in 1877 between politicians in both major political parties, put an end to Reconstruction and our ability to vote in most of the South for the next 88 years.

The 1965 Voting Rights Act was supposed to fix this. Yet, in 2013 the U.S. Supreme Court, at the urging of politicians from several Southern states, effectively ripped the guts out of the Voting Rights Act. As a result, these states, and others, began to openly enact legislation designed to suppress and restrict the ability of our people to vote. In fact, in some states their laws will prevent our votes from even being counted if the legislature doesn't like the election outcome.

Consequently, another generation of African-Americans has found it necessary to confront politicians in both major political parties in an effort to hold onto "rights" supposedly guaranteed to our ancestors some 150 years ago. This is just a further reminder that in "their" country they can change the rules whenever they want.

They also take us for fools. They expect us to ignore our own historical experience and blindly believe the myth that America's predominant values are about freedom, justice democracy and equality, and that the racism we experience is not really a systemic and deeply ingrained characteristic of this country, but merely an exception to these great moral principles by a handful of bigots. Sadly, some among us actually fall for this B.S.

Instead of constantly reacting to such nonsense we need to shakeup the entire system. We must take control of our own destiny and put forth a formidable national agenda of our own such that others will be compelled to respond to us.

This can only be done by adopting an entirely new and different way of thinking. We must completely discard the whole "patriotism" and "love of country" brainwashing we have received and fundamentally change the way we think about ourselves, about this country and about our place in the world.

Only when we finally liberate ourselves from the indoctrination regime that says, “*America is different from other nations, America is exceptional*” and “*America stands for freedom, justice and equality*”, that’s been drilled into us since childhood, will we be able to experience a refreshing new outlook. It’s an outlook that allows us to finally see the absurdity of worshiping a piece of cloth with red and white stripes and a patch of blue in one corner.

No, this is not about promoting Anti-Americanism. We don’t have time for that. Instead, it’s about being clear eyed and coldly realistic regarding the true nature of this country and our “*place*” in it. Only when we define just who we really are as a people and establish a distinct ethnic national identity of our own in the wider world, will we gain real respect and have a basis to reset our relationship with this country in all of its aspects.

## Chapter 2

### Our National Plan

In May of 2017 the then President's Economic and National Security Advisors wrote a joint Op-Ed Opinion article in the Wall Street Journal where they stated in part:

*"The world is not a global community but an arena where nations, non-governmental actors and businesses engage and compete for advantage... Rather than deny this elemental nature of international affairs, we embrace it."*<sup>1</sup>

On this point we agree. The people who wield power in this country have consistently demonstrated that only those entities, either nations, businesses or non-governmental actors, who are capable of competing in the international arena are worthy of respect.

Conversely, those lacking an international presence that can be easily dominated, controlled and manipulated, are worthy only of contempt. Needless to say, there is no more contemptible entity in this country than the descendants of former African slaves that they have dominated, lynched, controlled and manipulated for generations.

We intend to change that. We are about enabling a critical mass of our people to collectively get beyond this kind of control and manipulation and become independent.

No, we are not advocating the creation of some separate independent nation state. That's not practical. Most of us will continue to physically remain part of this country. What is possible, however, is for our people to achieve real mental independence. This means breaking the chains on our brains that keep many of us dependent and psychologically enslaved to the dogmas and myths about the United States of America.

The first phase of our Plan involves an emotional and psychological "*divorce*" from all forms of traditional American nationalist propaganda and mythology. Instead, we are about seeing ourselves, this country and our place in the world in an entirely new way.

Going beyond this initial stage of psychological freedom, the next step is for us to become non-governmental actors capable of engaging and competing for advantage, on our own behalf, in the international arena. In the final analysis the only way we as a people will ever get respect within this country is by having the ability to independently operate in our own interests outside of it. That is what this Plan aims to achieve.

None of this will happen overnight. This is a strategic Plan, and its full implementation will require vision, resolve and a lot of hard work over the course of several years.

To be clear, this Plan is not connected to any organization, movement, group or religion. It is not a scheme for making money or promoting any so-called “leaders.” There are a lot of different civic, social, fraternal, cultural and religious groups in our communities, each with their own agendas. This Plan is not associated with any of them.

Instead, this Plan represents an open vision that can be adopted by any individual, organization or group, regardless of their specific purpose. It is freely available to all who care about the future of our people and are willing to embrace a sensible long-term strategy to liberate our minds and begin a fresh new way of thinking and operating.

### **Our National Identity**

The very first step in becoming psychologically liberated is to reject the classifications and descriptions others have imposed on us. We must define for ourselves just who and what we really are. Therefore, we must start by rejecting being defined as a “race.”

The idea that we are a “race” is a myth. America’s system of slavery meant that some of us would inevitably result from the forcible rape of our African mothers. The range of hues and features among our people confirms that many of us have a mix of European and/or Native American blood in our veins. Indeed, because European male slave owners could do as they pleased with their female African slaves, nearly 30 percent of African-American men today actually carry a European Y (male) chromosome.

What actually defines and unites all of us, regardless of our skin tones or genetic blend, is our common African heritage and the legacy of ancestors who were shaped by the agony they endured during the era of slavery. It is a legacy and a culture manifested in such things as our language, our music (gospel, jazz, R&B), the colorful way we dress and dance, our (soulful) food, our religious practices, and even our habits (CP time) that make us unique and that have reinforced our common ethnic bond.

We are unlike any other ethnic group anywhere in the world. That makes us special. As a result of our unique history and the culture we developed over the past 400 years, we actually evolved, not as a “race,” but as a distinct ethnically African nationality of people in this country. We just need to recognize it, accept it, and make it work for us.

Psychological independence also requires us to reject being defined simply as some “racial minority.” To be a “minority” there must always be a “majority” for comparison. The inferior (minor) vs the superior (major) in this comparison should be obvious. An ethnic nationality, on the other hand, stands on its own as a distinct entity by itself, without any need to be compared with any other entity. This is how we begin to mentally step outside of the inferior status and “place” assigned to us in this country.

It should be noted that we are not the first ethnic group in this country to recognize and apply their ethnic nationality to their advantage. The following is an excerpt from a speech given in 1915 to a group of Reform Rabbis in New York by Louis D. Brandeis (1856 – 1941) an Associate Justice of the United States Supreme Court:

*“Let us all recognize that we Jews are a distinctive nationality of which every Jew, whatever his country, his station, or shade of belief, is necessarily a member... we must be united not only in spirit but in action. To this end we must organize... until every Jew in America must stand up and be counted with us, or prove himself wittingly or unwittingly, of the few who are against their own people.”* <sup>2</sup>

The point made by Justice Brandeis regarding his fellow Jews more than 100 years ago is, in many ways, relevant to us today as African-Americans. We too are a distinct nationality that must be united in both spirit and action. We too must organize among our people. We too must also lay down a marker that will distinguish between African-Americans who are committed to an enlightened vision of the future for our people and those among us who wittingly or unwittingly are against their own people.

Many see the term African-American as nothing more than just the latest *politically correct* label used to describe people who were once called Blacks, Negroes or Colored people. If we allow that to merely be its meaning then we betray everything our ancestors struggled for over many generations. We will not allow that to happen.

For us the term African-American must stand for something far more significant than just a change in a name. Therefore, psychological independence demands rejection of any meaning applied by others. Instead, we have defined its meaning for ourselves.

We begin by declaring that, as African-Americans, we are a distinct ethnic nationality that is different from other Americans. We have also established a standard that embodies core values and ethical principles for what it means to be an African-American. Although, some of our people may not initially be prepared to accept this standard, it is nevertheless important to present it as a goal to which they can aspire.

As African-Americans we embrace the African principle of *“Ubuntu”* (interdependence). We recognize that as a people we are imperfect, but we love, respect and support each other in spite of our imperfections. Being an African-American means that each of us is connected to an extraordinary legacy that is far greater than any of us as individuals.

African-Americans are more than just American citizens. We are a people, with origins in Africa, who are on a mission to change the entire trajectory of our presence in this country. We are about taking our place in the wider world as part of the global community of people of African descent living outside of Africa itself - *the Diaspora*. This is a mission that begins by cherishing our African heritage, celebrating our unique history and culture and embracing our own separate and distinct ethnic national identity.

Being self-confident and knowing who we are means that we don't need to demonize other ethnic groups or nationalities. Our relationship with friends, colleagues and partners from other ethnic groups is based on a mutual recognition and mutual respect for each other's distinct national identities, religious beliefs, and cultural heritages.

As African-Americans faith and family are at the very core of our being. We also value education, manifest a sense of purpose and strive to set an example through personal integrity and self-discipline. Finally, regardless of whatever else we do, we will always put the national interests of our own people first, above all others.

These are our values and principles. This is what it means to be an African-American. Those who embrace these values and principles are the true African-Americans.

Sadly, there are some among us who hate the fact that they were born "*black*." Their feelings of inferiority and self-hatred often causes them to attack other "*black*" people, thereby confirming the "*criminals and clowns*" stereotype many others have about us.

In his classic book, *The Wretched of the Earth*, originally written over 60 years ago in the context of Algeria's anti-colonial struggle for national independence from France, the late psychoanalyst, Frantz Fanon described this phenomenon as follows:

*"The colonized man will first manifest this aggressiveness which has been deposited in his bones against his own people. This is the period when the niggers beat each other up, and the police and magistrates do not know which way to turn when faced with the astonishing waves of crime ..."*<sup>3</sup>

Does this this sound familiar? The symptoms of mental colonization are the same everywhere. The only real difference is that the "*niggers*" in America today have more guns to turn against each other than they did in Algeria.

Nevertheless, as with all colonized people, the process of psychological de-colonization begins by embracing a separate and distinct national identity of their own. Our colonization may have been imposed "*internally*" rather than "*externally*" but otherwise it is no different and neither is the process of our own psychological de-colonization.

Again, let's be clear. We are **not** a "*race*." According to geneticists, race is not a real biological category. It's an artificial concept invented by Europeans in the 17<sup>th</sup> century and used to justify their subjugation, enslavement, and sporadic extermination of indigenous people they found in Asia, Africa, Australia and the Americas. To do this they created a hierarchy based on skin color with the lightest skin colors at the top and the darkest at the bottom. Focusing on race keeps us trapped in this artificial hierarchy.

It's also a distraction from our true identity. **African-Americans are a separate and distinct ethnic nationality of African people within the United States of America.** This is the **only** valid definition of the African-American Identity and our core values and principles are the **only** valid standards for what it means to be an African-American.

We must be very firm about this because there are powerful forces that do not want us to do anything to change the "*place*" they have assigned to us in this country. They want to keep us stuck in their racial hierarchy and for us to always see ourselves as a "*minority*" focused only on "*race*" issues and only within a framework of civil rights.

We are expected to confine ourselves to subjects like racial discrimination, racial justice, racial integration, racial segregation, racial violence, racial pride, systemic racism, racial equality, racial hatred, racial disparities, racial identity, racial economics, racial diversity, racial progress, racial leadership, racial bias, racial profiling, etc. You get the picture.

That way they can continue to define and control the form and substance of each and every conversation, discussion, debate, argument, agenda or program regarding any subject involving our people in this country. That is why they create fake outrage about things they don't even understand, like "*critical race theory*." Everything involving us must be about race and we are supposed to ignore any other ideas or concepts.

The last thing they want is for us to contemplate anything they can't control - like the recognition and adoption of a separate and distinct ethnic national identity of our own. Which is precisely why we must acknowledge it, accept it and take ownership of it.

Any such transformation on our part would be a game changer that would profoundly affect America's psyche. Imagine losing control of some 40 million of their once trustworthy, loyal and obedient subjects, already embedded in many of this nation's critical areas, as we embrace a new vision of ourselves, not as a race, but as a separate and distinct ethnic nationality that no longer owes any allegiance to them.

This would provide us with leverage that could alter the balance of power in this country. After all, an ethnic nationality they don't control, strategically located in their very midst, with a knowledge of their institutions and systems, would no longer need to waste time and energy on demonstrations and protests begging for "*racial justice*." It would also mean that the black "*leaders*" they rely on to manage and control us would become useless to them. This is why we should expect some serious opposition to our Plan.

### **The Opposition**

The specifics may vary but, based on history, this is generally how things play out. First, we will be ignored or simply dismissed as some "*fringe*" entity. They will only get serious about us if they think that the ideas we advocate are beginning to gain traction. Then they will pull out the playbook they always use to keep us in our "*place*."

This involves a variety of actions, including a disinformation campaign designed to discredit, distort and render illegitimate any ideas, movements, organizations or individual "*leaders*" that, in their view, have stepped out of their "*place*" without approval.

If history is any guide, we can guarantee that the very idea of us having the audacity to assert our own psychological independence, define ourselves as a distinct ethnic nationality and act independently on an international level, will **not** have their approval.

Therefore, we should expect that as the idea of having our own distinct national Identity gains acceptance among our people we will be hit with the kind of attacks that have historically been made against other black individuals and movements they do not like.

For example, certain social media platforms, tabloids, and a particular cable television network will describe us as *"liberal leftist black radicals"* promoting *"division, separatism, racial hatred and violence"*. The intent is to try to find a way for us to fit the FBI's definition of Black Identity Extremists. This category was created to have some scary black version of the domestic terrorists, like the right-wing militia groups that invaded the U.S. Capital on January 6, 2021. You know, something like *"extremists on both sides."*

Of course, all of this is nonsense. We are an ethnic nationality, not a race. As such, accusing us of *"racism"* misses the point since we are operating at an entirely different level. Also, saying we are different is not being divisive but simply stating the obvious.

Since our Plan is only about us, we regard others as irrelevant. Therefore, we have no interest in insulting or hating any other ethnic groups or nationalities. Also, we are not separatists because we see ourselves physically remaining within the United States. Finally, they may find our ideas scary, but it's not because we advocate violence.

Another favorite tactic is to create *"gottcha"* traps. These use some act, such as a violent altercation or the personal weakness for money, sex, drugs or media attention by some high-profile advocate for an African-American National Identity as a means to arrest, blackmail or otherwise discredit all advocates, and the whole idea itself.

Next, they will bring out their usual stable of trusted *"House Negroes."* These are the *"political prostitutes"* they always count on to sabotage any type of independent action on our part. They include the preachers, politicians and media personalities who always begin by reciting from the standard script prepared for them that says, *"We love America and are dedicated to seeing it live up to its promise of equal opportunity for all."*

They will be featured as *"responsible"* black people who will condemn any idea that we have a distinct national identity of our own as dangerous, divisive and *"un-American."* Those of us who advocate it will be denounced as *"fanatics"* promoting a *"new form of racial segregation"* and engaging in a sinister conspiracy against American democracy.

At one time slave owners used passages from the Holy Bible (Ephesians 6:5) and their hand-picked preachers, to spiritually control the slaves on their plantations. Given the traditional role of the church in our community, we can expect the latest version of these *"plantation preachers"* to be called upon to portray us as *"ungodly agents of the devil."*

Then there are the “*revolutionary*” puppets who will condemn us for not being radical enough. This includes the “*professional agitators*” who advocate that we go beyond our own necessary self-defense and commit suicide by engaging in some sort of insane “*revolutionary warfare*” against the U.S. Government.

Others will suggest that we should break away from the United States and set-up an independent nation state and government of our own on some territory or land somewhere in this country. Exactly how all of this would be accomplished is never made quite clear. Nevertheless, they will try to force the idea of our national identity into an old black nationalist model that is not realistic and that most of our people long ago rejected as impractical. Which, of course, is exactly what their puppet masters want.

A Cambridge University historian named David Reynolds once described the difference between what he termed a “*civic*” nation and an “*ethnic*” nation. He defined a “*civic*” nation as “*a community of laws, institutions and citizenship,*” whereas an “*ethnic*” nation is “*a community of shared descent, rooted in language, ethnicity, and culture.*”

This Plan is based on the principle that as African-Americans we are a separate and distinct “*ethnic nation*” rooted in our shared descent, and evidenced by our language, our ethnicity and our common culture. Being considered American citizens does nothing to change this fact or alter the reality of our own unique ethnic national identity.

Indeed, the difference between the ethnic nationality of a people and their citizenship is a well-established international tenet. For example, the French Canadians (Quebecois) as well as the Scottish in the United Kingdom, Catalans in Spain, Uighurs in China, Kurds in Iraq, Kashmiris in India, Afrikaners in South Africa, exiled Palestinians in Jordan, and many others around the world are all internationally recognized as separate and distinct ethnic nationalities that are different from the larger populations in the country of their citizenship. Our situation in the United States of America is no different.

Moreover, the ethnic nationality of a people is always **more** important than their citizenship. The United States government actually said as much in February 1942 when it forcibly removed 120,000 loyal American citizens from their homes and put them into internment (concentration) camps because of their Japanese ethnicity.

Nevertheless, we should not be surprised to see some of their “*House Negroes*”, and others, being put forward as so called “*experts*” to deny, obscure and confuse these facts. Their media presence, engaging in nit-picking arguments over irrelevant details or peddling revisionist explanations, justifications and re-interpretations of our “*place*” in American society, will only serve as evidence that they are nothing more than self-interested frauds acting on behalf of their master’s agenda.

The idea behind our distinct African-American National Identity is for our people alone. There is nothing to be gained by trying to explain it to the rest of America. We do not need to interpret, explain or justify ourselves to anyone.

Needless to say, we should expect the weaponization of social media in an attempt to hijack, co-opt, distort, and weaken the real meaning of our African-American identity. Sites like Facebook, YouTube and especially Twitter, are likely to be flooded with deliberate lies and misinformation about the true nature of who we really are.

Of course, there will always be the old standby tactic of using the media to spread rumors intended to divide and turn us against each other. This will most often take the form of having one group claiming to be national identity advocates disparaging others for a lack of ideological "*purity*" or insufficient commitment. It's an old game and we must not allow ourselves to fall for it.

Finally, we should not be surprised to see online attacks from bots and trolls (including some foreign ones) promoting bogus rumors and absurd conspiracy theories. We should also expect to see the sudden appearance of fake African American Identity, Black Identity, Black Pride, Black Unity (you can pick any name) entities seeking money or supporting alien political causes calling for demonstrations (for or against) certain people or issues of the day. In the face of these kinds of assaults it is essential that we are able to distinguish real African-Americans from the army of counterfeiters.

As we go forward, it is also important to fully understand, from an historical perspective, the exact nature of what we are up against and what really motivates the establishment's opposition to the idea of a distinct African-American National Identity.

## Chapter 3

### The History Lesson

During World War II the United States of America and the Soviet Union (Russia) had a tenuous alliance that, in 1945, resulted in victory in Europe over the forces of Nazi Germany. However, shortly after the war that alliance began to unravel.

By 1950 the Americans and the Russians, along with their respective allies, including what was then called "*Communist*" China, were fully engaged in what became known as the Cold War. This was a struggle for global dominance characterized by psychological warfare, espionage, proxy wars in third countries, and massive propaganda campaigns.

For its part, the United States portrayed itself as a democracy governed by a constitution that guaranteed freedom of speech, freedom of religion and a free press. It claimed to be the champion of what it called the "*Free World*" while depicting the Soviet Union as a ruthless Communist dictatorship that not only denied freedom to its own people but was also determined to expand and enslave other people around the world.

The Soviet Union, on the other hand, described the United States as an Imperialist power in league with European colonial powers such as Britain and France to actually suppress and deny freedom to colonized people in Asia and Africa. They also identified America's hypocrisy when it came to human rights by pointing to the racial discrimination faced by its black citizens. Moreover, they claimed that under their Communist system everyone was equal regardless of race and the kind of racial discrimination practiced in the United States simply did not exist in their country.

#### Robeson and DuBois

Racism and discrimination were particular sore points with the United States and ones that the U.S. State Department tried to downplay and explain away in dealing with foreign countries. However, it was something they could not escape, especially when prominent African-Americans travelling abroad would bring it up.

One of the most prominent African-Americans at that time was Paul Robeson, a former athlete with a powerful baritone singing voice who had become a world-renowned scholar and actor on both Broadway and in movies. As a vocal advocate for civil rights in the United States, Robeson never hesitated to criticize America's racism during his international performances. He also expressed admiration for the fact that the Soviet Union did not have the same kind of racial problems that existed in the U.S.

This annoyed the U.S. State Department to the point that in 1950, when he tried to renew his passport so he could fulfill performance contracts abroad, he was denied. The State Department insisted that he sign a document declaring that he was not a communist and pledge loyalty to the United States. He refused and filed a federal lawsuit. He eventually won his case and his passport was restored ... eight years later.

Unfortunately, by that time his career had been permanently damaged. He occasionally performed for a few years, but the FBI continued to harass him until his death in 1976.

Another prominent African-American of that era was W.E.B. DuBois, who is considered by many to be one of the greatest African-American scholars and intellectuals of the first half of the 20<sup>th</sup> century. The first African-American to earn a Ph.D. from Harvard he authored over 25 books including such classics as *The World and Africa*, *The Souls of Black Folk*, *Black Reconstruction in America* and *The Philadelphia Negro*.

In 1909 DuBois was a founding member of the NAACP and served as the editor of its magazine *The Crisis*, where he regularly denounced lynching, Jim Crow laws, and discrimination in education and employment. As a committed Pan-Africanist he attended the first Pan-African Congress in 1900 and helped to organize subsequent conferences in 1919, 1921, 1923 and 1927 where delegates from Africa, North America and the Caribbean could meet and strategize ways to address their common problems of racism and colonialism.

He was also a pacifist and in 1951 he circulated a petition protesting against nuclear weapons. The FBI, which had long been concerned about his international Pan-African activities, claimed that this petition was communist propaganda and a threat to national security. DuBois was arrested and put on trial for being un-American.

A federal judge acquitted him because there was no evidence that he was doing anything other than exercising his first amendment right to freedom of speech. Nevertheless, in 1952 the State Department revoked his passport to keep him from leaving the country.

DuBois eventually regained his passport in 1958 and, with his second wife Shirley Graham DuBois, travelled around the world. During his visit to Ghana, its president Kwame Nkrumah invited him to return and manage a project documenting the African Diaspora called the *Encyclopedia Africana*.

In 1961 DuBois moved to Ghana to work on the Encyclopedia. While he was there, the United States Government again revoked his passport, effectively making him stateless. Nkrumah granted him naturalized Ghanaian citizenship in 1963 shortly before his death.

In choosing to make an example of both Paul Robeson and W.E.B. DuBois, two of the most prominent African-Americans of the day, the United States government was sending a very clear message.

Any African-American who dared to “*go off the reservation*” and forge independent international relationships, especially with African nationalists, and damage America’s international reputation by criticizing its racial policies while abroad, would pay a price.

### **Malcolm and Martin**

Nearly all of the leaders of the major civil rights organizations in the late 1950’s and early 1960’s got the message. Most of them avoided international involvement and instead emphasized their loyalty to America and focused their efforts on ending racial segregation and achieving full citizenship rights within the United States. Even the separatist Nation of Islam, while critical of the United States, nevertheless strictly limited its activities to this country. However, there was one prominent African-American leader who apparently did not get the memo.

In March of 1964 Malcolm X left the Nation of Islam after becoming disillusioned with its leader Elijah Muhammed. The following month he converted to orthodox Sunni Islam and travelled to several countries in Africa and the Middle East, including Saudi Arabia where he fulfilled the Hajj pilgrimage and became known as el-Hajj Malik el-Shabazz.

The high point of this trip was his visit to Ghana where he was greeted by a number of prominent African-American expatriates, including Maya Angelou and Shirley Graham DuBois, the widow of W.E.B. DuBois. He also met with Ghana’s President, Kwame Nkrumah. Having studied at Lincoln University in the United States, Nkrumah clearly understood the relationship between continental Africans and African-Americans.

Malcolm X subsequently returned to the United States convinced of the need to take our struggle beyond civil rights in this country and elevate it to the level of an international struggle for human rights. To get this done he took a much longer, trip to Africa in July 1964 to persuade African leaders to support this idea at the United Nations.

The events in Birmingham, Alabama in 1963 had been widely publicized around the world. The Russians, in particular, made certain that stories about the murder of four little girls in a church bombing and photos of students being attacked by police dogs were on the front pages of newspapers throughout Africa as examples of American democracy. As a result, wherever he travelled there was already an awareness of the civil rights movement in the United States and its leading personalities.

In the various African countries he visited curiosity about him meant that he had little difficulty meeting officials and giving interviews. He also attended the meeting of the Organization of African Unity (OAU) in Cairo, Egypt and established relationships with a number of prominent African leaders. One of these was Tom Mboya, a former Kenyan trade unionist and independence leader who had become a cabinet member and was considered to be second only to Kenya’s President, Jomo Kenyatta, in importance.

Tom Mboya was also notable for the fact that during his years as a trade unionist he had organized a project that provided scholarships for some 81 African students to study in the United States. One of these students was a 23-year-old Kenyan named Barack Obama. He became one of the first African students to attend the University of Hawaii where he eventually met and married an American woman.

Tom Mboya was also instrumental in arranging for Malcolm X to address the Kenyan Parliament. Following his address, the Parliament passed a resolution supporting the human rights struggle of African-Americans. This was the first time an African government had gone on record on behalf of African-Americans in this manner.

The CIA had been closely monitoring Malcolm's travels in Africa and had become concerned about his meetings with prominent African officials and activists. They were particularly uneasy about his relationship with Ghana's Kwame Nkrumah and Kenya's Tom Mboya, who helped get the resolution passed by the Kenya Parliament.

In addition, the U.S. State Department was bothered by reports that Malcolm was trying to persuade African leaders to raise the issue of the treatment of African-Americans in the United States as a human rights issue, comparable to the apartheid practices of South Africa, during the upcoming session of the United Nations General Assembly.

The State Department was already receiving reports from its diplomats in Africa and elsewhere that America was seen as being hypocritical when it spoke about democracy and human rights when its own racial problems were no different than those of the hated apartheid regime in South Africa. These American diplomats complained that they were having a hard time trying to explain the difference.

As a result, there was a genuine concern that the news about America's racial problems, being exposed by the civil rights movement, was providing a major propaganda opportunity for the Soviet Union and their Chinese allies. As such, this was allowing them to extend their economic and political influence in the emerging nations of Africa and Asia at the expense of the United States.

Several American politicians, especially those from southern states, were convinced that it was the communists who were responsible for "*stirring-up*" their otherwise "*satisfied and contented*" black people. This included the FBI Director, J. Edgar Hoover, who accused civil rights leaders like Martin Luther King of being communist sympathizers and agitators. In his view, while King and his fellow Christian ministers claimed to be non-violent, their protests were deliberately designed to cause a violent backlash that would make the news and provide the Russians and their communist allies with propaganda that could be used against the United States in Africa and Asia.

Most civil rights leaders did not have any broad international agenda or any connection to Africa. Some, including Martin Luther King, deliberately cultivated a perception that they were only interested in ending racial segregation in the American south.

However, in December of 1960 King made the following comments during an interview after returning from a visit to Nigeria:

*“There is quite a bit of interest and concern in Africa for the situation in the United States. African leaders in general, and African people in particular are greatly concerned about the struggle here and quite familiar with what has taken place. I just returned from Africa a little more than a month ago and I had the opportunity to talk with most of the leaders of the new independent countries of Africa, and also leaders in countries that are moving toward independence. And I think all of them agree that in the United States we must solve this problem of racial injustice if we expect to maintain our leadership in the world and if we expect to maintain a moral voice in a world that is two thirds color ...”*<sup>4</sup>

Indeed, the former Ambassador to India, and later U.S. Senator, Daniel Patrick Moynihan, understood exactly what was happening and nailed it with the following observation:

*“It was not a matter of chance that the Negro movement caught fire in America at just that moment when the nations of Africa were gaining their freedom. Nor is it merely incidental that the world should have fastened its attention on events in the United States at a time when the possibility that the nations of the world will divide along color lines seems suddenly not only possible, but even imminent.”*<sup>5</sup>

This was the international environment facing President Lyndon Johnson and his national security advisors in the mid 1960's. If the expanding war in Vietnam wasn't bad enough, America's racial issues were only adding to the serious damage being done to the interests of the United States around the world. They had to do something about it.

Although Johnson had been a southern Senator from Texas, he used all of his political skill to convince many of his former congressional colleagues that, regardless of their personal feelings about black people, it was essential to pass a civil rights law in 1964 because it was in the national security interests of the country. He then promised the civil rights leaders that, if they supported his re-election in November of 1964, he would also work for passage of a complementary voting rights bill the following year.

This is the real story behind the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965. In fact, these two pieces of legislation were actually repackaged versions of the Reconstruction Era Civil Rights Acts of 1870 and 1875 that were already on the books but never enforced.

Nevertheless, they were presented to the world as examples of how America amends its moral shortcomings and lives up to its ideals of liberty and justice for all. However, in truth it had absolutely nothing to do with liberty, justice or morality. America's political leadership did not suddenly get religion and decide to do the right thing. They made a cold, rational and cynical political decision in response to international pressure.

America's national security interests demanded that they act to deprive the Soviet Union and China of a major propaganda instrument that was being effectively used against it in Africa and Asia. The United States wanted to make certain that, after the passage of these two acts, the Russians and their Chinese allies would no longer be able to say that there was no difference between America and the apartheid regime in South Africa where Africans were legally denied the vote and other basic human rights.

### **The Covert Plan**

Given Malcolm's activities, America's national security establishment decided to make certain that its racial problems did not become an issue at the United Nations. To do this the CIA and the FBI set in motion a covert joint inter-agency "*Plan*" designed to not only deal, once and for all, with Malcom X but also with any other African and African-American leaders they saw as threats to America's national interests. The FBI component of this "*Plan*" was a domestic spying program called "*COINTELPRO*," that had been created to infiltrate and disrupt "*troublesome*", mostly black, organizations.

In the fall of 1964, the government of Ghana was reportedly willing to have its U.N. delegation raise the issue of America's treatment of African-American's as a human rights issue at the United Nations. But to avoid any public embarrassment by being contradicted by other prominent African-Americans they insisted that they would only do so if Malcolm X could get the support of the other major civil rights leaders.

COINTELPRO agents persuaded these civil rights leaders to reject Malcolm's idea. The reason given was that they did not want to adversely affect the re-election prospects of President Lyndon Johnson in November of 1964 and the possibility of getting a voting rights bill passed in 1965. As a result, the issue did not come up at the United Nations that year.

Then there was John Ali, the General Secretary of the Nation of Islam, and an undercover FBI agent. His job was to undermine the popularity that Malcolm X was gaining as a national spokesman for the Nation of Islam by spreading the rumor that he was disloyal to Elijah Muhammed. Thus, when Malcolm X eventually did decide to leave the organization, some already saw him as a traitor.

John Ali then used his position in the organization to play up this traitor narrative, thereby helping to foster an attitude of hostility toward Malcolm. He was instrumental in convincing key ministers in mosques around the country, including Louis Farrakhan, that because of what Malcolm knew, he was an even greater danger to the Nation of Islam outside of it. This contributed to the belief that Malcolm needed to be stopped before he could discredit Elijah Muhammed and undermine the whole organization.

On February 21, 1965, following a series of anonymous telephone threats on his life and the firebombing of his house, Malcolm X was finally assassinated by members of the Nation of Islam as he was about to speak at the Audubon Ballroom in New York.

Nkrumah was the next target of the “*Plan*.” In 1957 Ghana became the first nation in sub-Saharan Africa to gain its independence from European colonial rule. As such, Kwame Nkrumah had considerable prestige among leaders in other African countries that were still struggling for independence. For this reason, both the United States and the Soviet Union tried to enlist his support on behalf of their own ideological agendas.

Nkrumah, however, refused to join either camp, and insisted upon being “*non-aligned*.” This middle ground between two great powers was not acceptable as far as the United States was concerned. Its attitude was “*either you are with us, or you are against us*.”

The United States and its European colonial allies were further upset in 1965 when Nkrumah published *Neo-Colonialism, The Last Stage of Imperialism*, a book which exposed the methods used by them to keep Africa divided and weak so they could continue to plunder its natural resources. Nkrumah also provided support to African freedom fighters struggling against, at the time, Belgian colonial rule in the Congo and minority rule in both South Africa and, what was then called Rhodesia, now Zimbabwe.

The fact that many of these same freedom fighters were also receiving support from the Russians and their allies meant that, as far as the United States was concerned, Nkrumah was on the same side as the communists. All of these factors, combined with the relationship and support he had offered to Malcolm X, convinced America’s national security establishment that Nkrumah was a problem that had to be eliminated.

Accordingly, on February 24, 1966, just over one year after the assassination of Malcolm X, the government of Kwame Nkrumah was overthrown in a military coup. Franklin Williams, the black American United States Ambassador to Ghana, acted as the bag-man who paid \$13 million to the Ghanaian Army officers who led the coup.

It should be noted that, at the time of the 1966 coup, Ghana and South Korea were at about the same level of economic development. In fact, Ghana’s per capita Gross Domestic Product (GDP) at that time was actually greater than that of South Korea.

Nkrumah had initiated an ambitious industrialization program that included the construction of a major hydroelectric dam on the Volta River and the establishment of industries designed to create jobs for his people by processing Ghana’s raw materials into finished products for the world market. However, The United States and its European allies saw a successful African nation as a threat to their own interests.

Therefore, following the coup, Ghana’s economic development was effectively stopped for nearly 30 years. Its railroads were allowed to fall into disrepair and most of the industries initiated by Nkrumah were either dismantled or sold off. As a result, in 2020 Ghana’s per capita GDP was about \$2,300 while that of South Korea was over 13 times greater at \$31,500. Thus, by removing one of Africa’s most progressive leaders, the “*Plan*” also set back the development of one of Africa’s most promising nations and condemned Ghana’s people to a generation of brutal military rule and needless poverty.

Much of the American establishment in the mid 1960's shared a view similar to that of FBI Director, J. Edgar Hoover, that Martin Luther King was a troublemaker. Nevertheless, they considered his message of non-violence and his "*dream*" of racial brotherhood to be preferable to some of the more militant "*Black Power*" voices that were beginning to emerge in the civil rights movement. As a result, King was tolerated as an example of the kind of "*moderate and responsible*" leader our people were encouraged to follow.

All of that changed on April 4, 1967. On that date Martin Luther King delivered a speech titled *Beyond Vietnam: A Time to Break Silence* in front of 3000 people at the Riverside Church in New York City. That speech was a scathing denunciation of the American war in Vietnam in which he described the United States as "... *the greatest purveyor of violence in the world today.*" Moreover, he declared that he had a higher calling that went beyond mere national allegiance.

With that speech Martin Luther King crossed a line into the international arena in direct opposition to American foreign policy. President Johnson and his national security advisors, who were expanding the Vietnam War, felt that King had betrayed them and was ungrateful for their efforts in getting the 1964 and 1965 Civil Rights Acts passed.

The Riverside Church speech, and his planned Poor Peoples March on Washington, convinced many in the establishment that Martin Luther King had become a threat to America's image and national interests that could no longer be tolerated. Thus, the "*Plan*" dictated that the time had come for him to be memorialized and remembered as a courageous martyr for the cause of civil rights.

Exactly one year later, on April 4, 1968, he was assassinated in Memphis, Tennessee. The date of the assassination was a message, not a coincidence. A former convict named James Earl Ray, with no apparent finances and no motive other than an admitted hatred for black people, was arrested for the murder after somehow spending two months travelling to both Toronto, Canada and London, England. He confessed to King's murder, but later retracted his confession before dying in prison.

Finally, on July 5, 1969, almost exactly 15 months after the murder of Martin Luther King, Tom Mboya was assassinated on a downtown street in Nairobi, Kenya. The alleged murderer, Nahashon Njenga Njoroge, was someone who was virtually unknown with no political history and no apparent motive. Nevertheless, he was quickly arrested, convicted in a sham trial and then secretly executed. For those who developed the covert "*Plan*", it was yet another successful "*mission accomplished.*"

## Chapter 4

### The End Game

The United States of America is an international superpower. This is an indisputable fact. Its global reach means that it can deal with almost any threat anywhere in the world. There are other nations such as Russia and China that are superpower wannabees, but they cannot (not yet anyway) match the combined economic, political and military influence of the United States.

America's global influence consists largely of two components, its *"hard power"* and its *"soft power."* As the name implies, hard power is embodied in the country's military strength. This is the ability of the United States to impose its will upon other nations either by the direct use of armed force or by intimidation through the threat of force.

However, military strength alone is not enough to guarantee that America will always be able to have its way in the world. Military power was not enough for it to win in Vietnam. After spending over \$900 billion and losing 58,000 troops, the United States was forced to withdraw in defeat. Similarly, after 20 years and the cost of more than \$2 trillion America was forced out of Afghanistan following the collapse of the regime it created.

The other component of America's global influence is its *"soft power."* This is embodied in America's image and how it is portrayed abroad. American culture, its ideals and its declared values of freedom, liberty, justice and equal rights are portrayed as the reasons behind American prosperity and power. They are designed to *"win hearts and minds"* and encourage people elsewhere in the world to follow the American example.

The glorification of the *"American way"* is intended to shape public opinion in other countries such that their leaders will be persuaded to pursue policies that are consistent with America's economic and political interests. These American values are spread around the world through American media outlets like CNN, as well as its movies, its music, its universities, foundations, churches, civic organizations, and corporations. In addition, American fast-food companies like Coca-Cola, McDonalds and KFC, that are almost everywhere, also help foreigners to get a personal taste of American culture.

No other country, certainly not Russia or China, has developed a global *"soft power"* presence that is as large or as effective as the United States. It is an absolutely indispensable component of American power. Seasoned American diplomats and military leaders readily admit that without it, the United States would have to spend considerably more on its military forces in order to maintain its influence in the world.

Given the importance of this “*soft power*” to America’s image and its place in the world, the last thing it can afford is to have prominent Americans with international credibility going around telling the rest of the world that this wonderful American image is a lie. This was especially the case in the 1950’s and 1960’s when the country was engaged in an ideological cold war with the Soviet Union.

That is why Paul Robeson, W.E.B. DuBois, Malcolm X and Martin Luther King all had to be silenced. Each one, in his own way, had exposed America’s Achilles heel.

In fact, Martin Luther King was seen as being particularly dangerous. He was an internationally known Nobel Peace Prize Laureate who was planning a demonstration of something that Paul Robeson, W.E.B. DuBois, and Malcolm X (after his Hajj to Mecca), had only talked about. As such it was guaranteed to get worldwide attention.

Instead of just another civil rights march, Martin Luther King’s Poor People’s Campaign had been planned to bring together over 50,000 people from all ethnic nationalities and backgrounds to a demonstration in Washington D.C. on April 22, 1968, around their common problem of extreme poverty. Had he succeeded he would have been able to show the entire world a side of America that seldom gets through the “*soft power*” filter.

More importantly, had he succeeded he would also have openly exposed the fact that much of the ethnic discord in America was actually promoted by the country’s ruling class as a way to divide poor people from different ethnic groups and keep them from cooperating in areas of common interest. Having this publicly revealed could not be allowed.

His murder just 18 days before the planned date for the demonstration virtually guaranteed that it would be a failure. First, because of the assassination, the date had to be changed. Next, King’s less articulate deputy, Ralph Abernathy, was put in charge. Then, only 7,000 people showed up. Finally, the weather was bad, arguments arose within the leadership and federal agents started fights among the demonstrators.

### **Demographics of Change**

More than half a century has now passed since the height of the Civil Rights Movement and a lot has changed in the world. The nations of Africa have all gained national independence from European colonialism or minority rule. However, the African continent still remains divided, and most countries continue to be burdened by various forms of economic and political neo-colonialism.

We have seen the Soviet Union and its communist ideology collapse and be replaced by an aggressive new form of Russian Imperialism and crony state capitalism. We have seen “*Communist*” China emerge as a major economic, political and military player on the world stage.

We have also seen groups of international gangsters (called “*Jihadists*”) use children as suicide bombers to terrorize “*unbelievers*” in an attempt to impose their ignorant and backward concept of 7<sup>th</sup> Century Islam on nations in the Middle East, Asia and Africa.

We have even seen the election of an African-American President. However, we have also seen his successor, supported by his political party and approximately half of the American electorate, not only question whether he was legitimately born in this country, but do everything possible to demean and erase his legacy from the nation’s history.

It is evident that the eight-year interval with an African-American family in the White House was an aberration. It may have made some of us feel good and it may also have been useful for America’s “*soft power*” image around the world. But it did absolutely nothing to alter the fundamental nature of American society. The same ugly underside of American bigotry that our people have faced for generations still remains.

We have all tolerated this long enough. The time has come for African-Americans to envision an entirely new future and to chart a course that, by the middle of this century, will see our people achieve a level of economic and political empowerment far beyond anything our ancestors could possibly have imagined.

The key to this is demographics. According to the United Nations, by the year 2050 the total world population is estimated to be about 9.8 billion people. Approximately 2.5 billion people, or ***more than one of every four people on earth, will be an African.***

Moreover, the UN estimates that by the end of this century (well within the lifetime of today’s toddlers) ***one of every three people on earth will be an African.*** Indeed, in less than 30 years one African nation alone, Nigeria, is expected to surpass the United States of America in population.

Moreover, these population estimates do not include the African Diaspora projected to grow from an estimated 170 million to well over 200 million people of African ancestry living in North America, South America, the Caribbean, Europe and elsewhere.

So, instead of simply accepting our assigned “*place*” as some inferior “*minority*” limited only to the United States, our mission as African-Americans is to take our rightful place on the world stage as an integral part of this global Pan-African community. We need to understand that, because of who and where we are, we are uniquely positioned to be able to make a major contribution toward the overall development of our people.

By the same token, 30 years from now a resurgent and more unified African continent with a quarter of the entire world population can have the economic and political clout to influence how people of African descent are perceived and treated everywhere else in the world. This would be a mutually reinforcing cycle of Pan-African advancement.

Of course, the media in this country sees this as just a fanciful pipe dream. They usually portray Africa as a hopeless continent filled with poverty, starvation, disease, and warfare.

If the typical American even bothered to think about Africa at all, their vision would be either images of jungles, wild animals and “*Tarzan*” or desperate refugees fleeing terrorism and drowning in the Mediterranean trying to get to Europe. In fact, a U.S. President once referred to the 54 nations in Africa as “*shit-hole countries*.”

Africa does indeed have a lot of problems involving poverty, disease, corruption, and conflict. However, it should be remembered that just over 50 years ago many of the same things were being said about China. At that time China was portrayed as a backward country of impoverished and starving peasants, many of whom were desperately trying to escape the rule of a corrupt and brutal Communist dictatorship.

Today, instead of being a backward nation of impoverished peasants, China is now an economic and technological powerhouse. Not only has it become the world’s fastest growing consumer market, it has also virtually eliminated acute poverty among its people. Indeed, Chinese technology has advanced to the point where it now has its own space station in earth orbit and has landed its own rover on the planet Mars.

China is the world leader in e-commerce and has the world’s largest network of high-speed trains connecting its increasingly modern cities. In addition, Chinese companies are now at the forefront of the new “*green*” technology by producing 71% of the world’s solar modules, 69% of its lithium-ion batteries and 45% of the world’s wind turbines.

On top of its economic clout, by the middle of this century China is destined to become the world’s predominant military power. In fact, the Chinese Navy is already the largest and most modern in the world, surpassing even the United States Navy.

Across the African continent people are learning from, and applying, the lessons of China’s development. According to the World Bank the poverty rate in Africa has already declined by more than 13 percent in the past decade.

The western media likes to depict heart breaking images of starving African children in dirty, fly infested, hovels. However, it rarely shows the expanding educated, entrepreneurial, and sophisticated African middle class that is evident in, cities such as Dakar in Senegal, Nairobi in Kenya, Accra in Ghana, Lagos in Nigeria, or Johannesburg and Cape Town in South Africa.

While the western media fawns over the billionaire owners of companies like Tesla, Amazon and Microsoft it largely ignores billionaire African industrialists like Sudanese born Mo Ibrahim, Nigerian Aliko Dangote or Tanzanian Mohammed Dewji.

Africa is undergoing a major transformation. There are, for example, currently over 6800 miles of new railroads under construction, which is more than twice the distance between New York and Los Angeles. When completed these railroads will have the same economic impact that railroads had on America in the last century.

### **Winners and Losers**

The World Economic Forum estimates that Africa is well positioned to benefit from technological changes that will allow it to leapfrog the limitations and costs of older types of infrastructure. For example, the use of solar energy along with the hydroelectric dams currently under construction will, by the middle of this century, make Africa a global leader in the use of renewable energy. Similarly, the scarcity of landline telephones has already resulted in Africa having over 700 million mobile phone users. This led Africa to become a world leader in mobile banking and financial transactions.

This is the trajectory of Africa's future. It is also the key to our own future and that of our children. But it will not happen automatically. We must do our part to help make it a reality. The global balance of power is shifting away from Europe and North America and toward Asia, Africa and Latin America and we will have to choose between a future with either the winners or the losers in this global transformation.

We must decide whether to be part of the more than one in every four people on earth that, in less than 30 years, will comprise Africa's leading role in a new world order, or merely accept our *"place"* as a disrespected *"minority"* in a country that doesn't want us.

The losers will be those who swallow their self-respect and put up with being an unwanted *"minority"* in a bigoted and hostile country. A country already in decline as a democracy, and one that is on course toward becoming a second-class nation economically, politically and militarily by the end of this century.

Being on the side of the winners demands that we establish our presence as a distinct ethnic nationality on the world stage. This requires the idea to be embraced by a critical mass of our people in this country at every level and in all walks of life.

Again, this will take some time and require a major adjustment in the way we think. Not only must we discard the self-centered individualism we have been taught and embrace our collective identity as an ethnic nation, we must also adopt an entirely different mindset regarding our relationship to this country.

The United States of America has never been a pleasant and welcoming place for us. Although we have given it our blood sweat and tears over several generations, it has only grudgingly granted us its basic citizenship rights. In all other respects it has generally treated us with disdain and contempt. Therefore, we must clearly recognize and deal with this country for what it is, a powerful and hostile adversary.

Once again, this is not our country. It does not belong to us and we can't afford to have any emotional attachment to it. Our vision, our loyalties, our patriotic allegiance, and our future as a people, cannot be with the United States of America. Instead, it must be with the global Pan-African community beyond America's borders.

It has been said that the definition of insanity is doing the same thing over and over again and expecting a different result. It is insane for any people to express loyalty, patriotism and love for a country where they must live with the constant fear and stress of always needing to be on guard against deadly actions that could happen to them at any time, and in any place, for the simple act of *"existing while black."*

It also makes absolutely no sense for any people to believe American propaganda about freedom, justice, equality and human rights while at the same time being forced to engage in lawsuits and street protests begging for simple *"racial justice."* No sane, self-respecting, ethnic group does this.

Instead of just being *"black Americans"* we must recognize the fact that we are, and always will be, different and set about achieving international recognition as a separate and distinct nationality of African people in our own right. Once we do this all of the old games will be over. Nothing will ever be the same again. America will be facing, and ultimately have to come to terms with, an entirely different kind of people in its midst.

## Chapter 5

### Our National Agenda

To recap, the objective of this Plan is to enable African-Americans to become an internationally recognized ethnic nationality of people, separate and distinct from the larger American society. A nationality that is an integral part of the global African Diaspora and capable of engaging and competing for advantage, on our own behalf, in the international arena. It is the only way we as a people will ever achieve a status that will enable us to command respect in the United States of America or anywhere else.

This can only be accomplished by a fundamental change in the way we think about ourselves, about our relationship to this country and about our place in the world. This, in turn, requires us to truly liberate our minds and psychologically overcome the brainwashing that has us believing that America is the best nation in the world, that it has been "*blessed by God*," that it stands for "*freedom, justice, democracy and equality*" and that one-day America's deep-seated racism will miraculously disappear, and all of us will become valued and respected citizens in this "*more perfect union*."

Of course, those who run this country will see our Plan as a threat to their established order and will do whatever they can to keep it from happening. As previously indicated, their initial efforts to kill the whole idea of a distinct African-American national identity will involve disruptive actions and the use of various mass and social media platforms for propaganda and indoctrination. This will include the usual attempts to deceive us with rhetoric about the significance of some symbolic act that has no impact on our day-to-day reality and does nothing to improve the actual quality of life for our people.

Needless to say, if such efforts fail to keep us sufficiently hooked on the "*American dream*", and if growing numbers of our people are seen to embrace what they regard as "*dangerous*" notions of a separate and distinct ethnic national identity, some within the ruling establishment will inevitably be tempted to contemplate more extreme measures.

However, this would present them with a problem. There are over 40 million of us in this country. While we may not seem to be particularly important or get a lot of respect, the civil-rights movement did serve one very useful purpose. We now have people virtually everywhere with a knowledge of and access to some of America's most sensitive systems and infrastructure.

Getting rid of us would be difficult. Unlike the German Jews in the 1930's, we will not go quietly. Any massive effort to round us all up, imprison us in camps, kill us all off, or strip us of citizenship and deport us, could well result in their own national suicide. They are not that stupid.

Nevertheless, that said, we should not put anything beyond them. Throughout our history in this country, from slavery to reconstruction, from Jim Crow to the civil rights movement, everything we have done that in any way enhances our own freedom has been fraught with danger. The only real difference between police and vigilante-initiated violence today, and what has occurred in the past, is the fact that cell phone, dashboard and bodycam videos can be anywhere and their images posted and streamed online.

Indeed, in many ways this period is actually more dangerous for us because of the increasing fear and insecurity on the part of America's policy makers. They see the world changing and they are afraid of losing control of events and being left behind.

Some of this insecurity arises from changes in the demographic makeup of this country. They fear an imaginary "*replacement*" by ethnic minorities who they believe are becoming a majority. This has resulted in an increase in hostility toward all people of color, especially Asians and people from Latin America and the Caribbean.

They are also afraid of the changes that are occurring in the global balance of power. America and its European allies fear that they will cease to be the dominant forces in the world. They see what is happening in Asia, Africa and Latin America and they fear that nations such as China will overtake them economically, politically and militarily.

In this atmosphere our only real security is to be acknowledged by the rest of the world, not simply as "*black Americans*", but as a separate ethnic nationality of African people that is part of the global African community. Therefore, it is essential that a critical mass of our people in this country understands this and embraces their own distinct ethnic national identity.

Our success would be America's worst nightmare. We would become an uncontrolled, internationally recognized, psychologically liberated, African nationality in the very heart of their nation. They may dismiss us as just a difficult "*minority*", but we will be too numerous, too well placed, too unpredictable and know too much to be ignored.

Faced with an evolving international security environment, America's policy makers will eventually find themselves forced to look over their shoulder at what's behind them and realize that they cannot afford the risk of not coming to terms with us and our agenda. Therefore, the purpose of this chapter is to prepare for this eventuality by identifying the steps we need to take to get us to the point where our Plan can be fully implemented.

## The Economic Agenda

The U.S. Census says there are approximately 44 million of us in this country. If we were an independent nation we would rank as the 33<sup>rd</sup> largest in population in the world (out of 193). Smaller than Argentina and Uganda but larger than Ukraine and Algeria.

Again, if we were an independent nation, and our \$1.2 trillion in purchasing power were our Gross Domestic Product (GDP), we would be the 18<sup>th</sup> wealthiest nation in the world ranking just below Indonesia and the Netherlands but above Saudi Arabia and Turkey.

Thus, if we were able to step outside of our assigned “*place*” in America and think of ourselves in an international context we could measure ourselves relative to other people around the world. Obviously, we are not an independent nation state and again, it is **not** something advocated by this Plan. However, having a world view that enables us to see ourselves beyond the limitations imposed by the United States and its borders is essential if we are going to be successful in dealing with the issues confronting us.

For example, our \$1.2 trillion in purchasing power would appear to put us in a good place relative to other people around the world. However, in the context of this country we rank near the bottom of America’s economic ladder. The question is why?

One way the economic success of a community is measured involves the extent to which money circulates within that community to purchase goods and services and promote its development.

In Asian-American communities, for example, a dollar typically circulates for about 30 days. In American Jewish communities a dollar circulates for some 20 days. In African-American communities it has been estimated that a dollar circulates for about 6 hours.

In other words, although we may have \$1.2 trillion in purchasing power, unlike Asian-Americans and American Jews, our money is not invested and contributes little or nothing toward the development of our own communities. Again, the question is why?

The answer goes directly to how a people see themselves and their commitment to support their own ethnic nationality. Asian-Americans, regardless of whether their ancestry is Japanese, Chinese, Korean, Vietnamese, Filipino, Indian or Pakistani, all see themselves, not as some oppressed and dependent “*racial minority*”, but as separate and distinct ethnic nationalities and operate on that basis. Similarly, Jews have always seen themselves as a divinely “*chosen*” nationality and acted as such.

One practical effect of this can easily be seen in the area of community banking. This is where savings are held for investment, loans are made to businesses and mortgages are provided for homeownership.

In 2020 there were approximately 21 black owned banks in the United States with combined assets totaling about \$4.7 billion. This was for an African-American population of some 44 million people with an average household net worth of approximately \$30,000.

The Korean-American population, on the other hand, was less than 2 million people with an average household net worth of about \$28,400. Yet, Hanmi Bank, the 2<sup>nd</sup> largest Korean-American owned bank alone had assets of over \$6.2 billion.

In other words, the 2<sup>nd</sup> largest Korean-American bank in the United States, representing a slightly less wealthy population that is only 1/20<sup>th</sup> the size of the African-American population, had more assets than all of the 21 black owned banks in this country combined! How is this possible?

Ethnic pride, a distinct national identity and a tradition of buying, trading and banking exclusively within one's own community is the answer. Whether we like it or not, all of the public sector procurement and set-aside policies and all of the private sector mentoring and investment programs supposedly intended to support black entrepreneurs and advance economic empowerment among our people in this country are useless if we do not collectively address these basic elements, first.

Without pride, a sense of ethnic national identity and a habit of doing business with each other, we will continue to squander our \$1.2 trillion in purchasing power on idle consumption that benefits others instead of saving and investing in our own communities, all while complaining about joblessness and poverty. It's just that basic.

Too many of us are hung-up on superficial appearances where our sense of self-worth and social status is associated, not with who we are, but instead with having the latest "things," like cars, bought on time, that we can't afford, expensive booze, designer clothes and handbags, overpriced shoes, flashy jewelry, the latest cell phones, etc.

The marketing masterminds in the mass media enjoy playing us for fools. We have become so blinded by the glitzy superficial *symbols* of status, promoted by entertainers and athletes, that we fail to grasp the *substance* of real power and influence that comes from building one's own national institutions and acting in one's own national interests.

Too many of us are also played for fools by "*predatory prosperity preachers.*" These televangelist parasites rip-off poor and desperate people seeking salvation by selling fake dreams while they build mega churches for their own personal glorification, live in million-dollar mansions, drive luxury cars and travel the world in their own private jets.

The absence of any sense of ethnic pride and national identity has resulted in a level of self-esteem so low that the only sense of importance many of our people have comes from bragging about owning the latest designer "things" or fantasizing about their vicarious relationship with millionaire celebrities and televised pulpit pimps.

## The Education Agenda

Unfortunately, too many in our older generation are stuck in this inferiority mindset. Therefore, fixing this problem must begin with our children. After all, they are our future.

It is an established fact that certain immigrant children, often from families of poor refugees arriving in America unable to speak English, tend to perform far better academically in some of the same public schools with the same teachers and the same resources where many African-American children perform poorly. Why is this the case?

Some say that the difference is cultural while others claim that it is a matter of “race.” However, if race is behind this disparity, then why do immigrant children from places like Ethiopia, Kenya and Nigeria also tend to do so much better academically than native born African-Americans? What do they have that African-Americans do not have?

One does not need to look far to see the missing ingredient - *an ethnic national identity*. These immigrants come to this country with a quiet self-assurance firmly rooted in the knowledge, not only about who they are, but also about the fact that no matter how poor they may be, they belong to a special ethnic community with its own celebrated history, culture, distinct national identity and an appreciation for the value of education.

African-Americans in general, and our youth in particular, do not have a similar foundation. Most do not have real pride in who they are because they do not see anything important or special about themselves or their own ethnic heritage.

Simply telling them that they should somehow be proud of their “*blackness*” is pointless. No matter how you try to dress it up, it is impossible to escape the negativity associated with being “*black*” in America’s color based racial hierarchy. Our children know this, and this negativity is internalized at an early age.

Like the children of immigrants our children need a positive reason to see themselves as special. Being told to be proud to be Americans is also useless because our youth know that they are different. Instead of being told that they should be more like other Americans they need to accept the fact that being different is actually a **good** thing.

Our youth need to understand that they have an ethnic national identity of their own. “*Black*” may be a beautiful color, but it is **not** an ethnic identity. They need to realize that they are special, not because they are “*black*”, or “*brown*”, or “*yellow*” or any other color, but because they are *African* and part of a distinct ethnic nationality of *African* people in the United States.

We must deliberately emphasize the fact that we are an identifiable **African** people in this country. This is, after all, what has always been the real difference that has set us apart from all other Americans and it is this difference that makes us special.

It is a fact that *African* people from different “tribes” were captured by force, placed in chains and shipped to America. It is here that they were sold like livestock and forced to endure 400 years of violently brutal and oppressive slavery.

It is here that *African* women here were violently raped by their European slaveowners and forced to bear children with varied skin tones. However, it is also a fact that our African blood has always been dominant, and that *African* people habitually rebelled and never accepted their enslavement. They always found ways to resist, including organizing mass escapes and staging armed insurrections against those slaveowners.

Our youth need to know about the slave rebellions in this country led by heroes such as Gabriel Prosser, Denmark Vesey and Nat Turner. They also need to know about the successful revolt led by Toussaint Louverture in Haiti, and the communities of self-liberated slaves led by Zumbi dos Palmares in Brazil and the Maroons in Jamaica.

The common experience of pain and suffering associated with the brutality of slavery had the effect of binding the different “tribes” of *African* people in the United States into one distinct ethnic group that enabled them to not only survive, but often outwit their oppressors. Although most did not realize it, this shared slavery experience was very much a trial by fire.

The *Africans*, born in America, who survived this ordeal not only became much stronger, they also emerged as a new, separate and distinct, ethnic nationality.

In the 150 years since the end of slavery this nationality of strong *African-Americans* has succeeded, beyond anyone’s expectation. We have excelled in virtually every area of endeavor, including science, the arts, entertainment and sports, in spite of being constantly faced with various forms of terrorism, bigotry and discrimination.

In addition to celebrating our history, culture and traditions, our youth also need to know that, as African-Americans they have a responsibility to uphold and protect the legacy of our people. They have a duty to ensure that we take our rightful place in the worldwide community of African people that will soon represent one-quarter, and eventually, one third of everyone on earth.

This is the basis of real pride and self-esteem - a national identity that is exclusively theirs. Instead of being ashamed of being different and feeling a need to assimilate and imitate others, our youth will have a concrete reason to celebrate who they really are.

It also connects them with the wider African world and helps to overcome the inferiority instilled “minority” mindset, that is so common and destructive among our people in this country, by emphasizing the fact that they are part of an African people who, in less than 30 years, will outnumber most other ethnic groups on this planet.

Finally, it provides an opportunity to bring together several established, yet often disconnected, elements to reinforce our status as a distinct ethnic nation. This is where our youth learn to value and sing their own national anthem, "*Lift Every Voice*." This is also where they learn to recognize and appreciate the history behind the Red, Black and Green colors of their own national flag and this is where they learn the meaning and rituals involving their own national holidays like Juneteenth and Kwanzaa.

Needless to say, our youth will not get any of this in the public schools in this country. This is the case even in school districts where our children are the overwhelming majority and where our people constitute the majority of teachers and administrators.

This is because all public schools, regardless of the composition of the student body, the administration or the district governing board, are subordinate to state governments. There is no state government in the United States of America, regardless of which political party is in control, or how "*woke*" some of its politicians claim to be, that will permit its public schools to teach anything that contradicts the traditionally superficial and whitewashed side of American History. Remember, this is "*their*" country, not ours.

This is a problem where our children are concerned. They need an honest and complete history, not the shallow jingoistic indoctrination consumed by most Americans. However, overcoming this will not be easy. They will be constantly bombarded, not just in school, but also online, on television, in social media and in films, both overtly and subtly, with American nationalistic propaganda intended to twist their minds.

The "*patriotic*" messages glorifying America are everywhere. In addition to historic figures like George Washington and Abraham Lincoln that they will learn about in the classroom, the American entertainment media has an expanded propaganda pantheon of heroes that includes the FBI, the CIA, Spiderman, Wonder Woman and Captain America, etc. All of them portrayed as red, white and blue super "*good guys*" on the side of truth, justice, freedom and democracy, slapping down the evil scum of the world.

During the civil rights era when many public schools in southern states were deliberately closed to avoid racial integration, "*Freedom Schools*" were established in local churches in our communities to ensure that our children could continue to be educated. If we want our children to be properly educated, we will need to revive and update the concept of "*Freedom Schools*" in a new 21<sup>st</sup> Century context. This also means that we will essentially need to pursue a two-track education policy.

The first track will involve new "*Freedom Schools*" established in homes, churches, community centers and elsewhere on weekends and after school to supplement, correct and properly educate our children both culturally and academically. The other track will involve dealing with the local educational establishments in our communities regarding the quality of the academic education our children receive in the public schools.

In its 1954 *Brown v. Board of Education* decision, the U.S. Supreme Court ruled that segregated schools were unconstitutional because they were "*inherently unequal*."

Although almost seven decades have passed since that decision the fact remains that the majority of African-American students today are enrolled in essentially segregated schools. Therefore, by the Supreme Court's definition, they are "*inherently unequal*."

Today's segregation is largely the product of segregated urban housing patterns, rather than openly declared racial policies. However, these segregated housing patterns are the result of a series of deliberate public policies implemented over the course of the 20<sup>th</sup> century.

These include the interstate highway system, the Federal Housing Administration (FHA) home loan program, income tax deductions for mortgage interest and local property taxes, slum clearance, urban renewal programs, and the placement of low-income public housing projects in certain specified urban areas.

The combination of these supposedly "*colorblind*" policies created wealthier middle and upper-class suburban communities outside of America's core urban areas. Naturally, businesses and job opportunities followed the money to these suburbs while those who were less well-off were left in the older inner cities with declining populations, deteriorating infrastructure and a dwindling local tax base. Most of our children live in these inner-city urban communities and are enrolled in public schools that are funded by dwindling local property taxes.

The shortage of funding affects class size, the quality of the teaching staff as well as the availability of certain academic and cultural programs compared to what is available in the newer facilities of their suburban counterparts. None of this is accidental. This is a structural problem that has been in the works for decades.

Those who crafted the policies that created this condition knew exactly what they were doing. Across the country, in city after city our people are confronting a downward spiral in terms of the quality of the academic education our children are receiving.

In order to effectively prepare our children to successfully compete in a complex and technologically demanding 21<sup>st</sup> Century global economy we must deal with the structural and political challenges inherent in the educational system in this country. This means that we must confront local educational establishments consisting of elected officials, administrators and teachers who are often at best indifferent, and in many cases outright hostile, to the real educational needs of our children.

One of these major challenges involves the effort by some government officials and others to divert scarce financial resources from already underfunded public school systems into privately run charter schools. Advocates for charter schools claim that, since the regular public schools do such a poor job of educating children, parents should be able to choose to send their children to alternative schools where they can get a better education.

While a few might benefit from charter schools, the vast majority of our children do not. In addition to draining the public school system of badly needed financial resources, charter schools are notorious for using an application process that allows them to cherry-pick the best students and avoid those with handicaps or behavioral problems.

The result is that, while the regular public schools still have the same overhead costs, the diversion of money to charter schools leaves them less able to fulfill their educational mission. Also, because charter schools can choose the best students, while regular public schools have to accept everyone, the reputation of the public schools suffer because of falling test scores.

This, in turn, creates a vicious cycle that feeds into the justification for more charter schools and less money for public schools. It is all part of a coordinated longer-term agenda, by people who do not believe in public institutions of any sort. They simply want to use public tax dollars to support a private education industry in this country.

Needless to say, the unions that represent public school teachers are opposed to this. However, their opposition to charter schools has little to do with our children. They are mainly concerned with protecting the seniority, tenure and benefits of their members.

A variation of this privatization agenda is the voucher program. This involves using public tax dollars to fund vouchers that allow supposedly low-income parents to send their children to privately-run for-profit schools as well as religious schools that charge tuition. Basically, it is a backdoor way to bypass the principle of the separation of church and state and allow public money to be funneled to certain religious groups.

We must not allow our children to be used as pawns in these privatization schemes. Since the overwhelming majority of our children are, and will continue to be, enrolled in public schools we must do everything we can to ensure that these schools are not deprived of the resources they need to properly educate our children.

Therefore, to the extent possible, we must take effective control of the local governments and especially the local school districts where our children are a majority. We must be the ones who decide how scarce educational tax dollars are allocated. We must also be the ones to determine what is to be emphasized in the curriculum to ensure that our children are prepared to compete in a rapidly changing world that will require a high degree of technical competence.

This means that we must insist on a rigorous emphasis on reading in the early grades. This emphasis on reading needs to take account of the unfortunate fact that many of our children do not get the kind of reading support they need at home. Nevertheless, we must demand a standard that requires all of our children to be able to read at or above grade level by the time they complete elementary school. Everything else they will ever do in school and in life will ultimately depend upon their reading proficiency.

We must also insist, beginning in elementary school, that our children receive a firm foundation in mathematics. Because they will live in a world that will be increasingly driven by technology, their high school math courses must include algebra, geometry, trigonometry and calculus, in addition to the basics of coding.

It is in these areas where, in addition to getting a more accurate and complete understanding of our own history and culture, that "*Freedom Schools*" can serve to supplement and reinforce the academic education of our children and counter both the subtle and overt propaganda and indoctrination to which they are exposed.

In addition, our high school students should spend at least two years studying a foreign language, i.e., Spanish, French, Arabic, Portuguese or Mandarin Chinese. Aside from English, these are the languages that are spoken in the Asian, African and Latin American nations that will be among the global leaders by the middle of this century and our children must be able to interact and communicate with their people.

It should be noted that there are over 1000 traditional African languages and dialects. A few, such as Arabic, Kiswahili, and Hausa, are often widely spoken within and between nations. However, because of European colonization, most African nations found it easier to use either English, French or Portuguese as an official or secondary language.

Providing our children with a proper education will not be easy. Creating, funding and operating weekend and after school "*Freedom Schools*" for example, will take time and considerable effort. We will need the support of parents, teachers, church and community leaders, including established professionals in various fields, to help shape the curriculum for such an endeavor. However, no other ethnic nationality in the world willingly allows its future to be left in the hands of others and we must not allow it either.

### **The Political Agenda**

Similarly, taking effective control of local governments and school districts whenever possible will also take time and require us to become engaged in the political process. Unfortunately, the political system in this country is corrupt and hypocritical, but it is the system that exists. Like it or not we will have to hold our noses and deal with it.

The policy decisions affecting the lives of our people at all levels, local, state and national, are made by elected officials who are, in theory at least, supposed to be accountable to the voters. In reality, however, elected officials in this country actually answer to the people who pay for their political campaigns. This is the American way.

It is bribery and corruption, pure and simple, but it's been given the cover of legality. Most politicians in this country, particularly those at the state and federal levels, regardless of political party, are essentially "*owned*" by the major campaign donors to their political action committees (PAC's).

It is the money provided by these major contributors that pays for the billboards, the mailers, the expensive television ads, the phone banks, the pollsters, and the army of door-to-door campaign “volunteers” that help a candidate get elected. The \$5 and \$10 checks sent by small donors are helpful, but they are not the difference makers.

We did not create this corrupt system but, turning our backs on it is not an option. If we do not interact with it, we will be thoroughly screwed even more than we already have been. Therefore, for us, it’s a matter of self-defense. We really don’t have any choice but to engage with it and become an effective voting bloc at every level, local, state and national. It’s the only way to limit the damage to us that might otherwise occur.

This is not a new idea in and of itself. We have known this for some time. What is new is that we must approach this system from the hard-headed perspective of a people who constitute a separate and distinct ethnic nation.

The particular policy issues involving taxation, infrastructure, health care, social services and especially education, will vary in form, intensity and timing from place to place. The specific actions we take in support of, or in opposition to, any of these policies will likewise vary. What is important is not to get so caught up in the hype or so bogged down in the details of any issue that we lose sight of our core principles. Simply put, our only interest in any candidate, issue, policy, program or political party is whether or not it is good for African-Americans. This is our core principle.

Our interests must always come first, above all else. We are an ethnic nation. As such, we do not have any permanent friends or permanent enemies; we only have permanent interests. We cannot afford emotional attachments. Yesterday’s friend may be tomorrow’s enemy and vice versa. It all depends on **our** interests at any given time.

We must also not allow ourselves to be limited by any single issue or become pigeon-holed into any of their narrow political categories. We are not leftists or rightists, liberals or conservatives, progressives or populists, socialists or capitalists, and we are not bound up with either of the two major political parties. We cannot afford loyalty to any one political party. That party will only take us for granted while the other party will simply write us off. We must position ourselves to hold the balance of power in close elections and be the difference makers when it serves **our** national interests.

This same principle applies to any coalitions we may form with other groups on issues of mutual concern. We do not owe any continuing loyalty to coalition partners beyond the particular issue at hand. Some will resent this and regard us as arrogant ethnic chauvinists, but we don’t care. Our only loyalty is to the interests of our own people.

This also means that we do not have an obligation to support a politician simply because he or she happens to share our African heritage. Any politician who expects our support based on a claim that they are an African-American must first clearly embrace our national identity, our values and our principles.

We recognize that many of us have jobs in the public sector, private industry, academia or the military that may require us to pretend to be loyal and patriotic American subjects. This means gritting our teeth and quietly standing for their pledge and their national anthem to avoid a pointless public display or controversy regarding our real allegiance.

This is also true of African-American politicians who may want to get elected to public office in this country. Therefore, we should expect that some may need to keep quiet about taking up their true national identity while they act on our behalf through a political party and publicly pretend to swallow the Kool-Aid of American exceptionalism.

Nevertheless, a politician from any other ethnic group or nationality, whose own interests happen to coincide with ours on a particular issue is more useful to us, and more deserving of our support, than someone who may look like us but is obviously owned and controlled by others. In fact, "*House Negroes*" such as these in public office are extremely dangerous and can do a lot of damage to our people.

An example of this is Clarence Thomas, a "*black*" U.S. Supreme Court Justice, who in June of 2013, was the swing vote in the Supreme Court's 5 to 4 decision that gutted the 1965 Voting Rights Act. That unforgivable act on his part opened the door to the widespread wave of voter suppression activities against our people around the country.

We must be cold-blooded pragmatists and insist that any individual politician or any political party or faction seeking our support must meet us on **our** terms, period. We do not care if others happen to like us or not. When it comes to politics, as Nicolo Machiavelli once put it, "*It is better to be feared than loved.*"

If we want to be respected by others, we must be a fearsome and effective voting bloc. This means that we must ensure that the vast majority of our people are registered to vote, that we vote consistently and that we only support issues or individuals that serve our own interests. We must never forget that many of our ancestors sacrificed their lives to enable us to have the vote, so there is absolutely no excuse for us not using it.

None of this will be easy. We will always be outspent in every election by those who oppose us and the candidates or issues we support. However, the amount of money they spend becomes less important if we make certain that our people are properly educated so that they can identify and ignore deceptive opposition propaganda.

We can also expect to face systematic and insidious attempts at voter suppression. One of these involves the gerrymandering of district boundaries to ensure that our people remain in a minority and therefore unable to elect candidates that look like us.

Other tactics include such things as purging the names of our people from voter rolls, requiring forms of identification that some of our people have difficulty getting, restricting early voting days, and changing both the number and the locations of voting precincts in areas where our people predominate.

This is all designed to cause confusion, slow the voting process and create long lines on Election Day so as to frustrate and discourage our participation. In some places it is even illegal to provide water to those waiting in line.

Nevertheless, we must resist such efforts and do whatever it takes to get as many of our people as possible to either vote early, vote by mail or get to the polls on Election Day. We must then vote as a solid ethnic bloc and make sure that our votes are counted, even if we have to call for outside international election monitors.

We have no illusions that any of our actions in terms of economics, politics or education will somehow instantly solve all of our problems. They won't. But neither will endless protests, demonstrations or sitting around navel gazing and waiting for the revolution.

Whether we like it or not, the only way to minimize the extent to which we get screwed in *"their"* country when it comes to such longstanding issues as health care, criminal justice, education, employment and housing discrimination is through *"their"* political process. We don't have to trust it or believe in it. We just have to accept it for what it is, a tool to be used whenever we can for our own purposes, nothing more.

Wherever possible we must elect people to public office at every level, local, state and national, who will be accountable to us. We must develop a reputation for rewarding those who support us and for punishing those who are hostile to our national interests.

This will become increasingly important as we move to the international level. As an ethnic nationality of African people we must use every lever at our disposal to effectively influence America's economic, political and military policies toward Africa.

The French poet and playwright Victor Hugo reportedly once said: *"Nothing is more powerful than an idea whose time has come."* The definition of African-Americans as a separate and distinct ethnic nationality of African people in the United States whose first loyalty and allegiance is to the global African Community, is just such an idea.

It's not complicated. It doesn't require any *"leader"* or organization. Anyone of us, who is committed to this idea, can be an advocate. We can be any age, have any level of education, work in any occupation or profession, attend any school or college, practice any religion or belong to any of our civic, social, cultural or fraternal organizations.

Indeed, a major weakness of many of our organizations and movements in the past was an over reliance on charismatic *"leaders"* who could be compromised, imprisoned, exiled, or killed. On the other hand, millions of anonymous advocates quietly spreading a compelling idea are a lot like a virus that is extremely difficult to control or overcome.

This unstructured approach works domestically when we want to avoid presenting an easy target for those opposed to any change in the *"place"* they have assigned to us in this country. However, it does not work well when we enter the international arena.

## The International Agenda

Interaction with governments and multi-national institutions, especially regarding Africa, requires structure and formality. Therefore, an organization capable of legitimately representing the interests of African-Americans as a distinct ethnic nationality on an international level must be created for this purpose.

To be sure there are a variety of existing organizations among us, some of which are already engaged in international activity. In fact, a few have even secured the status of Non-Governmental Organizations (NGO's) with the United Nations. This NGO status allows the representatives of such organizations to interact with U.N. staff and the delegates representing different countries to gather information, make recommendations, and advocate for their various ideas and programs.

The U.N. Economic and Social Council recognizes some 60 NGOs based in the United States that are involved in some way with Africa or with African related issues. Most of these NGO's, however, are narrowly focused on single issues such as AIDS, education, law, medical research, the environment, social justice, women's development and religion (both Christianity and Islam).

In this environment, one more narrowly focused U.S. based NGO, with an interest in Africa is not going to make much of an impression or have much of an impact. To be taken seriously such an organization must be a credible representative of the national interests and aspirations of African-Americans at large.

No such organization exists today. We have many civic, social, religious, and fraternal organizations comprising tens of thousands of members but none of them (including the Congressional Black Caucus) can honestly say they represent us as a whole.

This can only be done by an entity that is an umbrella coalition or alliance composed of a multiplicity of different African-American civic, social, religious and fraternal organizations that can embrace the idea that our people constitute a separate and distinct ethnic nationality. This is the only type of entity that would be able to justifiably claim to be representative of the broad national interests of our people.

This is not a new idea. However, in previous attempts the organizations involved did not share any commitment to a common set of values and principles. Some merely saw it as an opportunity to advocate on behalf of their own narrow agenda while others used it to promote certain politicians, preachers and prominent personalities as "*leaders.*"

We have learned from these past mistakes. This time we must begin from a very basic premise. Only those organizations where the leadership, and/or a major portion of the membership, have embraced our core African-American values and principles will be considered as a legitimate part of any kind of coalition or national alliance. Again, it will take some time and a lot of hard work to bring this about.

As always, our efforts can be expected to face opposition from those who do not want to see any change in our status in this country. By acting at an international level, we will attract the attention of both the CIA and the FBI. Based on history, they will probably plant negative stories in certain media outlets to tarnish the idea of such an alliance.

We can also expect to be visited by their “*House Negroes*.” These will be their agents to infiltrate and attempt to derail our efforts from within. Some will promote irresponsible actions designed to damage our public image while others will create controversies and start rumors intended to foster internal dissent or set up “*gottcha*” opportunities.

Nevertheless, we will have to overcome these and other initial hiccups in order to create a broad alliance of independent African-American organizations that can legitimately claim to represent the national interests of our people. Once we accomplish this we can get on with fulfilling the international part of our national agenda.

In addition to securing NGO status with the United Nations, an African-American National Alliance, or similar entity, will also need to secure Accredited Observer status with the African Union (AU).

The African Union was created in 2001 as the successor to the original Organization of African Unity (OAU). In 2013 the 54 nations of Africa celebrated the 50<sup>th</sup> anniversary of the founding of the original OAU. At that time Africa’s political leaders took stock of past achievements, particularly the ending of colonial and minority rule on the African continent and decided to look ahead to the next 50 years.

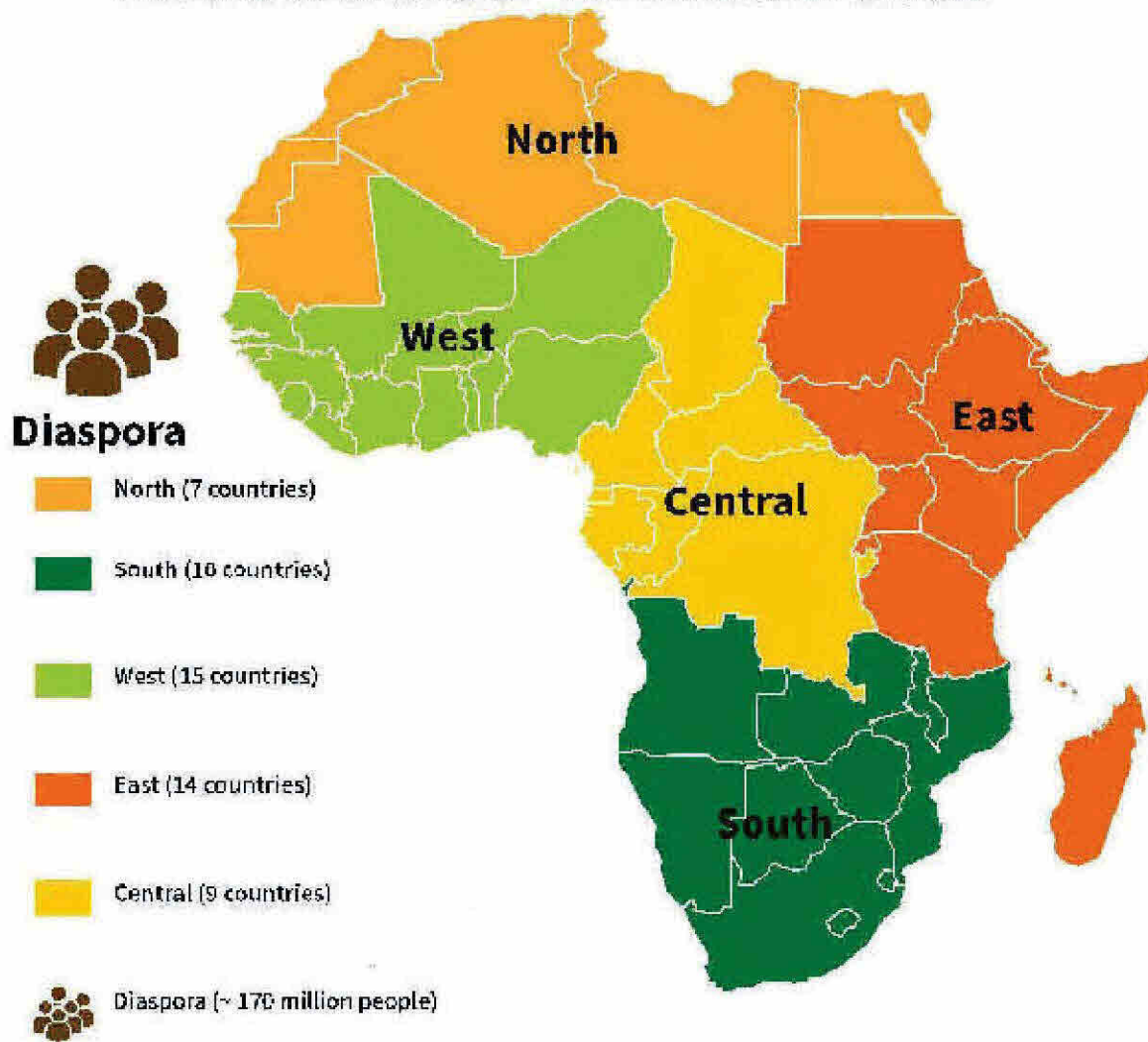
The result was Agenda 2063, formally adopted by the AU Assembly in January 2015. It is based on the guiding vision of “*an integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in the international arena.*”

As an integral part of the African Diaspora, we need to support the African Union’s Agenda 2063 because the AU has acknowledged and took us into consideration in organizing its own structure. The African Union is divided into six broad regions. Five of the regions are on the African continent while the Sixth Region represents the external African Diaspora of nearly 200 million people which they defined as follows:

*“People of African origin living outside the continent, irrespective of their citizenship and nationality, and who are willing to contribute to the development of the continent and the building of the African Union.”* <sup>6</sup>

This should finally put an end to the lie that continental Africans don’t identify with those of us in the African Diaspora, that they look down on us and don’t want anything to do with us.

## THE SIX REGIONS OF THE AFRICAN UNION



The African Union has officially recognized and embraced those of us in the Americas and elsewhere as their own and has extended an invitation for us to contribute toward Africa's development. Our task now is to act on that invitation in constructive and practical ways that will prove to be mutually beneficial.

One of the most obvious and mutually beneficial actions is to have more African-Americans travel to Africa and experience firsthand what Africa is really like and interact with African residents in their home environment. Indeed, it should be the goal of every African-American to set foot in our African motherland at least once in their lifetime.

Tourism by African-Americans would go a long way toward dispelling some of the numerous myths and misconceptions many of our people have about Africa. For example, Africa is a continent, it is *not* a country. It is the second largest continent on earth encompassing over 11.7 million square miles, which is more than three (3) times the size of the United States of America at 3.5 million square miles.

Africa is also a highly diverse continent consisting of 54 different nations with a total population of 1.3 billion people who speak some 1500 different languages and dialects. As previously noted, the United Nations estimates that by the year 2050 Africans will make up one in every four people on earth and one of every three people on earth by the end of this century.

A number of African countries have long used tourism as a way to drive economic development. Throughout East and Southern Africa, for example, countries such as Kenya, Tanzania, Zimbabwe, Botswana and South Africa, have marketed their abundant wildlife and awesome scenery to foreigners seeking safari adventures.

Although there are an increasing number of companies, both in the United States as well as on the African continent, that offer package tours to different African nations, it's not enough. Too few countries purposely set out to secure tourism specifically from the African Diaspora or from African-Americans in particular.

A notable exception is the West African nation of Ghana. In 2019 the Ghana Tourism Authority sponsored the "*Year of Return*" which corresponded with the 400<sup>th</sup> anniversary of the landing of the first enslaved Africans in North America. Unfortunately, plans for a follow-up "*Beyond the Return*" in 2020 was cancelled due to the Covid-19 pandemic.

It is logical that Ghana would be in the forefront of this effort. It is centrally located in the West African region where the majority of the ancestors of today's African-Americans originated. It also has the largest number of former slave holding castles in West Africa, including the well-known Elmina and Cape Coast Castles from which millions of Africans were shipped to the Americas.

An African-American National Alliance with NGO status at the United Nations, and Observer status with the AU, would be well placed to urge African nations to direct more of their tourism resources toward promoting visits from people in the African Diaspora.

One method that could be used by those nations that are interested in increased tourism and investment from the African Diaspora would be some type of permanent visa program similar to what the Government of India has recently done for its diaspora.

A permanent visa program, with an ID card or similar document designed to make it easier for people from the African Diaspora to visit their ancestral homeland would obviously have certain limitations. For example, like the one initiated by the Government of India, it would simply eliminate the need apply for a visa. It would not confer any type of dual citizenship and it would not provide a national passport.

Nevertheless, for African-Americans and others in the diaspora, the impact of having an official document issued by either an individual African nation, or a regional body like The Economic Community of West African States (ECOWAS), that recognizes them as part of the African Diaspora would be a major step toward encouraging investment.

African-Americans can bring a lot in terms of investment and expertise to Africa in areas such as construction, health care, agriculture, and food processing. Agriculture, in particular, could benefit from the application of the most modern organic and sustainable farming techniques as well as the expanded use of mechanization. This could increase the yield of basic staples such as rice, maize (corn) and vegetables as well as expand the raising of poultry and fish farming. This would increase food security and create opportunities for the export of surplus products to other African countries under Africa's new Continental Free Trade Area.

Opportunities also exist in real estate with African-Americans investing in major development projects or simply building second or retirement homes in African countries. In addition, African-Americans can facilitate the transfer of basic industrial skills involving 3D printing, precision machining and tool and die fabrication that are essential for modern manufacturing.

In addition to tourism and investment there are additional practical ways African-Americans can support African development. For example, Section 501(c)(3) of the U.S Internal Revenue Code allows for federal tax exemptions of non-profit organizations and public charities. There are any number of existing not-for-profit schools, colleges, clinics and hospitals in Africa that could benefit from such charitable donations that would assist them in providing the education and health care people need.

An African-American National Alliance could, as part of its mission, identify the most promising of these institutions. By establishing 501(c)(3) tax exempt foundations in the United States on behalf of such institutions, African-Americans, and others, could then make tax deductible charitable contributions for their direct benefit.

Another area that requires attention is the trade and investment policies of the United States toward Africa. In the year 2000 the U.S. Congress passed the African Growth and Opportunities Act (AGOA) which was designed to provide preferential access to the U.S. market for products from eligible countries in sub-Saharan Africa.

The Act was renewed in 2015 for an additional 10 years and is now set to expire in 2025. Unfortunately, the Act has had only limited success due to the fact that it encourages African countries to export agricultural products, raw materials, textiles and light manufactures that do not compete with American companies.

What African nations actually need is lasting physical infrastructure such as dams, airports, highways, power stations, and railroads that are a foundation for future economic growth and development. This is the type of infrastructure that China provides through its Belt and Road initiative.

However, China has its own selfish motives for investment in Africa. Although its investment projects are welcomed, they often result in more jobs for Chinese companies and imported Chinese workers than for Africans and at the end of the day leave African nations increasingly in debt.

Our task must be to have sufficient clout in this country to redirect America's trade and investment policies involving Africa toward the kinds of investment African nations actually need and can effectively use with far fewer strings and debt obligations.

We also need to build direct relationships with the African Diaspora in Latin America and the Caribbean. This is especially important in countries where, although our people are a significant part of the population, they are not necessarily the majority, and have faced historically persistent racial "*colorism*" and discrimination.

Particular attention needs to be paid to nations such as Brazil, Columbia, Costa Rica, Cuba, the Dominican Republic, Nicaragua, Panama and Venezuela where the ethnic consciousness of the descendants of Africans has been rising. This is where we can forge relationships that will help to empower the African Diaspora in these nations and ensure that they are an active and integral part of the global Pan-African community.

### **Reparations for Slavery**

While we use our votes domestically to influence how America's foreign policy affects our people in Africa, the Caribbean, Latin America and elsewhere, our work does not stop there. We must be equally determined to leverage our international presence to deal with American policies that impact on our people within this country. Perhaps the most important of these policies involves the matter of reparations for slavery.

We will not indulge in any superficial debate regarding the merits of reparations here. We will leave that to others. For us, the descendants of enslaved Africans, there is no debate. The economic foundation of the United States of America was built upon the unpaid labor of generations of enslaved Africans. This is a well-established and undeniable fact.

In fact, according to a 2020 policy paper issued by the Brookings Institution, in 1860 the value of the actual physical bodies of enslaved African people (i.e., their value as “livestock”) in the United States was estimated to be over \$3 billion. This was more than invested in all of the nation’s factories and railroads at that time.

Moreover, the multi-generational damage that has been done to our people in this country is immeasurable. How can a people truly be compensated, not only for our historic unpaid labor, but also for educations denied, families broken, land stolen, businesses destroyed, opportunities wasted, lives lost, sadistic brutalities suffered and the dehumanization and enduring effect of a sense of inferiority imposed upon them?

So, it is not a question of whether reparations are right, proper or justifiably due to the descendants of enslaved Africans in this country. That issue is settled as far as we are concerned. For us, the only real questions are what form it will take and how best to get it done.

In 1989 Congressman John Conyers of Michigan, a member of the Judiciary Committee of the House of Representatives, introduced HR 40, a bill to establish a commission to examine the institution of slavery in the United States and its early colonies, and recommend appropriate remedies. He subsequently reintroduced the bill every year until he left Congress in 2017. Nevertheless, for 30 years the bill never received any serious consideration.

In 2019 HR 40 was reintroduced by Congresswoman Sheila Jackson Lee of Texas as the Commission to Study and Develop Reparations Proposals for African Americans Act. Although the bill merely calls for the creation of a Commission to study the matter of reparations and not for any reparations itself, like its predecessor bill, it also stands virtually no chance of passage by the Congress in the foreseeable future.

To the extent that the subject of reparations has been given any consideration at all in this country it has been at state and local levels. The most significant action in this regard was the enactment of California Assembly Bill 3121 in September 2020 that created a 9 member California Reparations Task Force.

One of the most significant pending recommendations in the final Task Force Report to the California Legislature involves the eligibility for reparations. It is a recommendation for a lineage based, instead of a race based, criteria for reparations.

As such, it sets a clear standard for eligibility. It means that claiming to be “black” is not sufficient. Anyone can do that. Only those persons who have at least one parent who is descended from an enslaved African ancestor in the United States would be eligible with this approach.

For example, under this criteria, former President Barack Obama would not be eligible for reparations since his African father was not descended from slaves in this country. However, his daughters would be eligible because their mother, Michelle Robinson Obama is descended from Africans enslaved in the United States.

Unfortunately, California is just one state. While it may establish a standard and set an example, it is often out of step with the rest of the country. In the final analysis, it is the policies established at the national level by an administration and the Congress that really matters.

One of the things that we should have learned by now is that, in spite of its self-righteous rhetoric about justice, democracy and human rights, the United States of America never does anything because it is the right thing to do. It is a country whose leaders are driven, first and foremost, by what they perceive as their national interest.

This was clearly the case with the civil rights legislation of the 1960's. It was really intended to solve a cold war foreign policy problem that was being exploited by the Russians in the newly independent nations of Africa. After all, America could not credibly claim to be the champion of freedom and democracy in Africa while its own black citizens were murdered, attacked by police dogs and denied the right to vote.

It should be evident from this history that as long as the matter of reparations for slavery remains a purely domestic political issue it will not get anywhere in this country. It's simply not seen as a matter that affects America's vital national interests. As a result, American policy makers have generally chosen to ignore it. Therefore, if we ever expect to see any real policy change concerning reparations at the national level, we will have to take it out of the domestic context and turn it into an international issue.

The ideal vehicle for this purpose would obviously be an entity with credibility as a legitimate representative of African-Americans, that is recognized by both the United Nations and the African Union. Such an entity could easily make the case that the descendants of enslaved Africans in the United States of America are entitled, under international law, to reparations for the value of their labor and the gross inter-generational human rights violations suffered by themselves and their ancestors.

According to the United Nations General Assembly Resolution 60/147 titled: Right to a Remedy and Reparations for Victims of Gross Violations of International Human Rights Law, *"Reparation(s) must be adequate, effective, prompt and should be proportional to the gravity of the violations and the harm suffered."*

When this Human Rights Resolution was adopted in 2005, there were 40 nations that voted in favor of it. Although no nation wanted to be seen voting against it, the United States was, nevertheless, among the 12 nations that abstained.

There are a number of countries in Africa, Asia, the Middle East and Latin America that are regularly on the receiving end of American criticism about human rights violations. Most of these nations have become fed-up with America's sanctimonious criticism and would like nothing better than to turn the tables on a pompous and self-righteous United States of America when it comes to the whole matter of Human rights.

With the support of some of these nations our case for reparations can formally be brought before the United Nations Human Rights Commission. Naturally, we would be more than happy to provide the detailed documentation, personal testimony and background information regarding America's sordid history of slavery and cultural genocide that these nations could use to expose the full extent of America's human rights hypocrisy in a highly publicized international forum in front of the entire world.

Of course, several of these nations do not come with clean hands and America's criticism of their human rights record is, in many cases, justified. However, such criticism is nothing more than the proverbial pot calling the kettle black. Frankly, we are not interested in their human rights record. That's for them to sort out for themselves. Our only interest lies in bringing international pressure to bear on the United States to change its policy regarding reparations.

Only when they realize that there is a real foreign policy "cost" to their country will the policy makers in Congress and elsewhere decide that resolving the matter of reparations for slavery is in their larger national interest. As with all other aspects of our National Agenda, this will only be accomplished when a critical mass of our people place our own African-American national interests first and no longer care about offending American policy makers or damaging America's image in the world.

In the final analysis, this is the only way reparations for slavery will ever get done at the national level. Until then, America's policy makers will either dismiss the whole idea of reparations or slow walk it for another 30 years in various dead-end Committees with endless debates and objections regarding eligibility, cost and the difficulties of implementation. We should also expect them to urge patience on our part by pointing to a few piecemeal "victories" at local levels as evidence that we are "making progress."

These are the core elements of our National Agenda. We do not claim to have addressed every issue confronting our people or to have presented a neat and tidy solution to every problem. That would require a document at least 10 times as large as this one.

Instead, we have decided to look at how a different perspective could be beneficial in addressing certain specific issues. To this end we have chosen to focus on what we consider the most essential areas and provide a basic blueprint for action in terms of economics, education, politics, and international relationships.

We believe these core areas are critical to the survival and well-being of our people in this country. In every case we have emphasized, and been guided by, an awareness of the need for an entirely new mental attitude on our part. Namely, that we are in effect citizen aliens in a country that is not ours.

The only way we will ever get off of the endless treadmill of reacting to every new "*crisis of the day*" is to overcome the traditional American nationalist indoctrination we have endured and embrace our own separate and distinct ethnic national identity as African people in the United States. This is the key that will ultimately unlock everything else.

## Conclusion

*“The national government will maintain and defend the foundations on which the power of our nation rests. It will offer strong protection to Christianity as the very basis of our collective morality. Today Christians stand at the head of our country. We want to fill our culture again with the Christian spirit. We want to burn out all the recent immoral developments in literature, in the theatre, and in the press – in short, we want to burn out the poison of immorality which has entered into our whole life and culture as a result of liberal excess during these past years.”*

Adolph Hitler (From his first radio address after coming to power, July 22, 1933).  
The Speeches of Adolph Hitler 1922–1939 Vol. 1; Oxford University Press, 1942; pp. 871-872)

The image most people in this country have of fascism is the example of Nazi Germany. It is an image of violent storm troopers in black uniforms with swastika armbands giving stiff arm salutes. That image, however, is an almost cartoonish caricature.

In reality, the German fascists were sophisticated propagandists and the image they presented to the German people was much more benign. It was an image of patriotism, morality and wholesome Christian values. This is how Adolph Hitler was able to convince Germans to give his party enough votes to have him named as Chancellor. In short, Hitler came to power, not through violence, but through a democratic process.

Once he held executive power as Chancellor he and his party began to systematically dismantle all of Germany’s democratic institutions. As soon as they were able to gain control of both the legislature and the courts they began to change the laws to allow them to legally shut down all independent media, outlaw all other political parties and send those they considered “*enemies of the people*” to concentration camps. The whole world knows what happened after that.

Barring some miracle, on January 20, 2025, one of America’s two major political parties will takeover complete control of all three branches (executive, legislative and judicial) of the U.S. Federal Government. Their earlier control of both houses of Congress will have already enabled them to pass legislation designed to fulfill their longstanding goal of turning back the clock to an earlier time when they believe “*America was Great.*”

This was a time before the “*liberal excess*” when everyone knew their “*place.*” It was a time before government imposed social welfare programs like Social Security and Medicare. This was also a time before there were any laws against discrimination in areas such as housing, employment and public accommodation.

It was a time when landlords, employers and others could do business as they saw fit without any fear of government interference. Their legislation, intended to defund and “sunset” these and other “leftist” and “socialist” programs, could now be signed into law by their President and upheld as constitutionally valid by their super majority on the Supreme Court.

This political party already has complete control of the legislatures in at least 30 of the 50 states. Acting through these legislatures this party has drawn the boundaries of congressional districts to favor their own candidates and appointed the people who will supervise and control the elections in these states. In so doing they have guaranteed their control of Congress and the broader government well into the future. Thus, while there may still be two political parties, this country will actually be under one party rule.

Their commanding presence on social media, combined with allies in cable television, has enabled this political party to become masters at propaganda. They portray themselves as patriotic defenders of traditional American values and advocates for a “religious freedom” that is designed to eliminate the time-honored separation between church and state. As a result, they have been embraced by mega-church evangelical Christian preachers who pray over their leaders and praise them as “servants of God.”

One recipient of this prayerful praise is a former President who calls independent media “enemies of the people” and expresses admiration for a Russian dictator who murders his political opponents and invades his neighboring countries. This God fearing, defender of Christian values incited the mob attack on the U.S. Capitol to prevent Congress from confirming the election of his successor and urged his Secretary of Defense to order the Army to shoot “Black Lives Matter” protestors in Washington, D.C.

Other party leaders considered worthy of praise by these Christian evangelicals for being “the instruments of God’s will” include the members of Congress who slavishly supported and defended the lies of this former President about his lost election. Also receiving praise for defending morality and traditional American values are the governors of states like Texas and Florida who have banned the use of certain schoolbooks in their states, including mathematics textbooks and classics by award-winning authors, that they believe may contain forbidden “liberal” or “woke” ideas.

Many naively believe that a fascist police state simply can’t occur in the United States of America. Although the attempted coup by some of their supporters on January 6, 2021, was a failure, the real authoritarian puppet masters behind that coup attempt haven’t given up. Their patriotic party of traditional American values and “filled with the Christian spirit,” is actively attempting to gain control of at least eight additional state legislatures. This would give them command of the ¾ of state legislatures required to legally ratify the basic changes they want to make to the U.S. Constitution.

If this happens, many of the Constitutional rights that our people think we have and take for granted could disappear with the stroke of a pen. Remember, it's *"their"* country and they can change the rules whenever they want. They've done it before.

It is well to remember that the 250,000 German Jews who survived the Holocaust were people, like Albert Einstein, who were not fooled by Hitler's appeal to patriotism and wholesome Christian morality. They saw the handwriting on the wall and quietly left Germany before it became impossible to get out.

This is why we, as African-Americans, need a collective National Plan. While a majority of us may, for various reasons, choose to continue living and working in this country, we must, nevertheless, be aware and psychologically prepared to leave America behind. In the final analysis, the physical comforts associated with life in America are far less important than the safety of our families, our human dignity and our self-respect.

As we go about our daily lives we should never forget that this country does not belong to us. We may have been born here and we may be considered citizens but, except for a few of their favored celebrities, there is not, never has been, and never will be, any real security or future for the majority of our people here.

It is our hope that this Plan has presented the kind of information, ethno-national mindset and world view that will enable those among us, who are not ready to end their relationship with America, an effective way to continue to survive and function in this country. However, we must also learn a lesson from German Jews of the 1930's. If things go south for us here, we have an ethnic insurance policy. We just need to recognize it, accept it, overcome our fears and be willing to take advantage of it.

Remember, we are a distinct nationality of African people. As such, we are part of a global African family. A family centered on a continent that is ready to welcome us home whenever we choose to return. As a practical matter this means, whether we ever use it or not, each and every one of us, including our children, needs to secure and maintain a valid U.S. Passport ... while we can still get one.

No place in this world is perfect, and this includes Africa. It is neither the imaginary place called *"Wakanda"* or the *"shit-hole"* place portrayed by some in the western media. It is the world's second largest continent and each of its 54 different countries have their own distinct culture, customs, traditions, and issues.

In spite of its diversity and varying stages of development, Africa is rapidly changing. It is the continent of the future with vast natural resources and the world's youngest and fastest growing population. When all is said and done, at the end of the day it is Africans, including those of us in the global African Diaspora, who will be the leaders in shaping an entirely new world order.



## Selected Notes

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