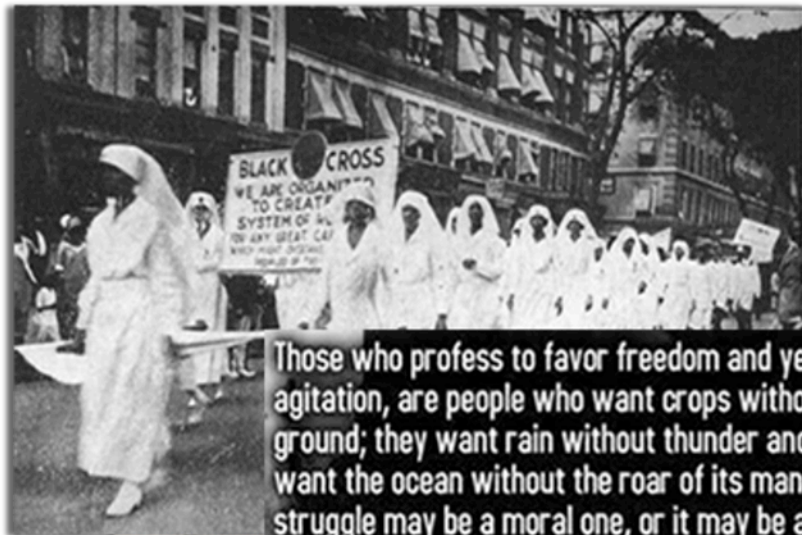


A Universal Call of Unity

“Affirming Self-Determination”



Those who profess to favor freedom and yet depreciate agitation, are people who want crops without ploughing the ground; they want rain without thunder and lightning; they want the ocean without the roar of its many waters. The struggle may be a moral one, or it may be a physical one, or it may be both. But it must be a struggle. Power concedes nothing without a demand. It never did and it never will.

START WHERE YOU ARE.
USE WHAT YOU HAVE.
DO WHAT YOU CAN.

- ARTHUR ASHE

- VB1HNB V2HE



A Universal Call of Unity!

"Affirming Self-Determination"

This paper uses the work of the Lost Found Nation of Islam's, 25-year history, at the United Nations, on the international level. In hopes of gaining the support of all Black people throughout the Americas, with a shared history of slavery and oppression, regardless of political, social, or religious affiliations, to adopt and began using - **AFRODESCENDANTS** – as our recognized identity throughout the World. And, to make **SELF-DETERMINATION**, a part of our collective chant for freedom, justice, and equality, in the Americas.

After forced removal of our identity, cultural, and linguistic ties, in our relationship with America, **never have they once asked us what do we wish to be called.** However, to accept and began calling ourselves **Afrodescendants**, is an act of **self-determination**, which, says throughout America, and the World, that a new day has arisen.

Minorities

The white society in America, has us assigned the status of "minority." In United Nations terms, we did not fit within the category of "peoples" classified as minorities. "Minorities," are people or those who for various reasons (migration; civil upheaval as in the case of the breakup of Europe; or Indigenous colonization - the Native American) etc., who live within a nation State but who existed in a subordinate and submissive position. ¹

In these cases, the minority people, retained their unique identity, customs, mother language and historical ties. Unlike our position in America, we were forcibly removed of these important cultural ties, and were assigned a term and status (minority) by white America, which justified de facto and de jure discrimination in chattel status in America. As a people, we did not have an identity which characterized our uniqueness and cultural ties in the World. America had removed us of those important markers.

In the Dred Scott decision, of 1857, Chief Justice, Judge Robert Taney, stated:

"They had for more than a century before been regarded as beings of an inferior order, and altogether unfit to associate with the white race, either in social or political relations; and so far, inferior, that they had no rights which the white man was bound to respect; and that the negro might justly and lawfully be reduced to slavery for his benefit. He was bought and sold, and treated as an ordinary article of merchandise and traffic, whenever a profit could be made by it."

This opinion was at that time fixed and universal in the civilized portion of the white race. It was regarded as an axiom in morals as well as in politics, which no one thought of disputing, or supposed to be open to dispute; and men in every grade and position in society daily and habitually acted upon it in their private pursuits, as well as in matters of public concern; without doubting for a moment the correctness of this opinion."

And in no nation, was this opinion here firmly fixed or more uniformly acted upon than by the English Government and English people. They not only seized them on the coast of Africa, and sold them or held them in slavery for their own use; but they took them as ordinary articles of merchandise to every country where they could make a profit on them, and were far more extensively engaged in this commerce, than any other nation in the world.”²

Judge Taney, is expressing the view of the entire white world. In other words, the American Government had removed us of our human rights and hidden us under their cultural, linguistic, and social identity which they created for us. In our hybridization process they have called us some of everything. We were successfully submerged under their identity.

A Brief History: The Fight for an Identity of Our Own

In Geneva, Switzerland, speaking at the UN not less than (3) times a year, from 1997 to 2006, as representatives of us all, the former lost-found slaves, in the United Nation. We were at the head of the political government of the White world—the one founded by the United States. Standing there finding out that we were not included in the discussion or recognized as a people, or as a part of the human family. America, had hidden us so well, hoping to escape responsibility of committing the greatest human atrocity ever against humanity.

The Universal Declaration of Human Rights states that recognition of the inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world. Here, at the beginning of the histories of the so-called African-Americans, the enslaved Africans brought to America were defined in the same terms as "cattle" belonging to the Anglo-American rulers. Thus, our rights were those of their "cattle"; ours were not human rights. Yet we were then, and, are still members of the human family.

Our inalienable rights were distorted so completely, that we are damaged goods, still. We are lost from our original inherent culture, religion, and language. America cannot lawfully force us to accept the choices which she deems' to be our inalienable rights; nor can she force us and our progeny to abandon the hope for the reclamation of our own.³

One hundred thirty-four years of forced assimilation has not abrogated the desire to know, and to be ourselves. Today, we have no permanent national recognition, as a result of slavery. We have been identified as slaves, Niggers, Negroes, Coloreds, Black-Americans and today we are so-called African-Americans and People of color.

Thus, we are to this day a revolving nation, suspended within a nation: rent from our roots, as a result of slavery and its lingering effects. We are detached, still, from our inalienable rights. To this extent, the very foundation upon which freedom, justice and peace among nations are established, is for us non-existing: our inalienable rights are extinct!

Recognition of inalienable rights, for us, is a faith hoped for. And this poses a threat to peace for the United States of America, for the Americas and potentially for Europe.

Why? It is a threat because of the despair of the many: which will endlessly be ignited to loathing and, or rioting. It will be ignited, lawlessly, by the perpetual humanitarian desires of the few: if the fever, or this abnormal situation, is not reversed by the few humanitarians who aim lawfully and by sanctions to efficaciously stamp out violations of the Universal Declaration of Human Rights. As in the contemporary case of Iraq, the U.N., urged by the United States, sent inspectors to Iraq to avert what America believes to be a threat to humanity.

The United States of America, for the past fifty years, has violated this Universal Declaration of Human Rights. During the past fifty years, America has not seen fit to restore us to our inalienable rights, or them to us; nor has she seen fit to grant to us the choice to be, or not to be Americans. Therefore, this statement is a request for United Nations assistance in the establishment of a forum (perhaps under the auspices of the Sub-Commission.) The type of forum requested is like the one opened for the Aboriginal peoples in Geneva. We wish that the United Nations will establish a forum within the boundaries of the United States, preferably at United Nations Headquarters.

Legal and Moral Bases for Reparations

In 1966, the ICCPR was adopted by the United Nations. Former President Jimmy Carter, who stated, that the ICCPR, is "**one of the most important international human rights documents of our time,**" signed the Covenant in October 1977, and submitted it to the Senate for advice and consent as required by the US Constitution. The Senate of the United States, gave its consent in April 1992, and in early June, George Bush Sr., signed the instrument of ratification. On June 8, 1992, the United States, one of the key players in drafting the Covenant, finally ratified this important human rights treaty. ⁴

Article 27, of the International Covenant on Civil and Political Rights, entered into force March 23, 1976, reads in part;

In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language. ⁵

Therefore, the ICCPR provides the legal and moral bases for any supportive Nation to come to our cause, aid, and support. It also provides mobilization of international guilt, on the strength that the United States Government hold itself out as the moral police of the world. **Is it morally right for the United States of America, to hold within its borders a whole nation of people; whom they have forcibly assimilated into a European**

identity, removing any resemblance of their inherent identity by force, including mother tongue?

The ICCPR as a legal instrument, establishes that the United States of America, currently stands in violation of the human rights of the new minority - Afrodescendant people. It is the legal and moral bases for reparations damages to be sought by all Afrodescendants of the slavery diaspora. The Government of the United States of America, is aware of our grievances, and we were notified by the UN Sub-Commission of Human Rights, that they forwarded copies of our original 1503 Resolution.

Our question is whether we, the Afrodescendant people, are in possession of our human rights. **(This was the question and argument put before the United Nations body)**. We the Afrodescendants, were taken away from the culture of our origin. The slave ships took us from our places of beginning, as you know. ⁶

The slave masters did not return us to our culture, nor did he bring our culture and teach it to us. Nor, has the Government of the United States of America, to date, sought to teach us our culture, or return us to it. We, are absent the knowledge of our cultural beginnings.

Thus, to the extent that we were deprived of our culture, our religion, and our mother language, we are not in possession of our human rights. Moreover, to the extent that we, especially during the period of chattel slavery, were constrained by the laws, the culture, the religion, and the language of the Anglo-American, we lived, and to this day live, under a tyrannical government. By the acts of forced assimilation, the Anglo-Americans have sought also to subsume us, the so called African-Americans, also referred as people of color, into its Constitution.

We feel we cannot intelligently argue the issue of violation of our human rights. While we are human, we have not been in possession of our human rights for the past 433 years or more. Our human rights were willfully destroyed, utterly. They were destroyed by the slave masters, under the auspices of the United States central and local governments, during our long sojourn as slaves in America.

The UN's definition of human rights found in the (ICCPR), was the focus of our aim, as we had been deprived through slavery, of our mother tongue, our African religions, our African cultures and are deprived, still, of the ability to speak our mother tongues in community with others who speak the same tongue. ⁷

‘Afrodescendants’ a Political Identity

Recalling that the so called African American, and now People of color, were not recognized under the United Nations definition of “minorities,” meaning peoples living within a nation State retaining their unique cultural and historical ties. We however, were placed in a minority status within the borders of the United States, forcibly removed of our

cultural and historical ties which render us unrecognizable and not fitting within the UN definition of minorities. Thus, we were without any UN recognized identity.

In 2002, in La Ceiba, Honduras, we descendants, as a newly emerging family of some 250 million souls were able to determine the name by which we would like to be known in the UN. We are now in agreement that we recognize ourselves and we wish to be recognized by the UN as **Afrodescendants**. A definition of **the term Afrodescendants** is below. At the Honduras meeting we also made the decision, by consensus, to approach the UN under the category of Minorities. The Working Group on Minorities has acknowledged our decision to be recognized as **Afrodescendant Minorities**. We ask the Sub-Commission to acknowledge our decision also. ⁸

We urge the Sub-Commission to strongly support the efforts of the Working Group on Minorities on our behalf, as we see this Working Group as having gained invaluable expertise on our issues. Through the efforts of the Working Group, we had begun to establish a foundation upon which we can proceed in our efforts, as recognition, restoration and reconciliation are our primary concerns.

In conclusion, we recognize that as Minorities we do not have full equality before the law due to the intentional destruction of our original identity, and yet we believe appropriate reparation and restoration can take place with the continued effort of the Sub-Commission and the Working Group on Minorities.

For the first time in the history of our sojourn, we collectively have given name to ourselves: Afrodescendants. As Minorities, we remained quiescent for a long period of time, in the names African American, Afro-American, Blacks, Negro, Colored, People of color, and so on. But today, we collectively have rebuilt our identity in some nineteen countries in North, Central and South America and throughout the slavery Diaspora.

Therefore, **Afrodescendants** are the "New Minorities", and we request to be placed on the agenda of the Commission on Human Rights as such. **We ask all Black people or so-called African Americans for purpose of unity and a united front to adopt this political identity.**

Definition of "Afrodescendants"

The meaning identifies, those who:

1. Were forcibly dispossessed of their homeland, Africa;
2. Were transported to the Americas and Slavery Diaspora for the purpose of enslavement;
3. Were subjected to slavery;

4. Were subjected to forced mixed breeding and rape;
5. Have experienced, through force, the loss of mother tongue, culture, and religion;
6. And/or have experienced racial discrimination due to lost ties or partially lost ties from their original identity.

Self-Determination

There are scopes and purposes of the principle of self-determination contemporarily distinguished between the internal and external factors showing that self-determination exist on a spectrum. Internally pertaining to various social and political rights; externally referring to independence for a people for a larger political state.

In our case as Afrodescendants in America, it is a bit of both. On one hand we are deprived of justice and equality and 'citizens' rights within the political state of America, and at the same time forced deprived of our human rights and recognition as a people, in community with others of the World. In America we are living in a captive state and not allowed existence of decisions absent involvement of the American Government.

The Legal Information Institute, at Cornell Law School, writes;

“Self-determination denotes the legal right of people to decide their own destiny in the international order. Self-determination is a core principle of international law, arising from customary international law, but also recognized as a general principle of law, and enshrined in several international treaties. For instance, self-determination is protected in the United Nations Charter and the International Covenant on Civil and Political Rights as a right of “all peoples.”⁹

And, because of this **duality**, it is in this vein that you are being asked to include **self-determination**, also, in your calls for freedom, justice, equality, human rights, and citizens' rights. Paid in blood, sweat, and tears, the independent rights of millions of our people, residing within the borders of America, must be protected, and afforded the same human rights, or the rights of citizenship as set out by national and international covenant.

For those **self-determined**, is the process by which a group of people possessing a certain degree of national consciousness, want to form a separate place or state, and choose their own government. Both of which should be allowed to take place without hinderance. Altogether, we have human rights, civil rights, political rights, and rights of customs, and language, all of which should be recognized and protected, for we too are a “people”.

We like to recognize our ancestors and nobles, some of whom, to this day, fight on behalf of all Afrodescendant people, in this country. The Honorable Marcus Garvey, Fannie Lou Hamer, Queen Mother Moore, William Patterson; Paul Robeson, Messenger Elijah Muhammad, Dr. Martin Luther King, Malcolm X, Congressmen John Conyers, Reverend Al Sharpton, Reverend Jesse Jackson, Minister Louis Farrakhan, Congresswoman Sheila Jackson Lee, Ron Daniels, and Roger Wareham.

We stand in unity with organizations like NCOBRA, The Republic of New Africa; The United Black Front; The December 12th Movement; Reparations Coordination Committee, American Descendants of Slaves, The Congressional Black Caucus, Foundational Black Americans, The African Hebrew Israelite Nation, and AFRE (All for Reparations and Emancipation), and many more.

We humbly give thanks to the late Dr. Yusuf Kly, for it was he who acquainted us with the fact that we are human beings. Our first trips were to The Netherlands, where we used his (NGO) during our first visits to the political international community. We all have a stake in our shared history of pain, brutality, anguish, and suffering, and therefore our effort for complete justice in this World, must also include self-determination.¹⁰

A Tireless Warrior and Dedicated Soldier

We would be remiss to not add to the list, and, take a moment to acknowledge the dedicated work of the Honorable Silis Muhammad, Spiritual Leader of the Lost Found Nation of Islam/Afrodescendant Government, and those with him, who led this effort and spent thousands of dollars and countless hours of traveling and researching to uncover these facts.

Facts, that we, with the thought of all our people in mind, could make a monumental effort to bring our plight in this country, and the plight of others of our kind, affected by the slavery diaspora to the entire world. In lockstep with our great nobles, as far back as 1980, Mr. Muhammad, have been waging the struggle for identity, human rights; freedom; justice; equality; self-determination, liberty; and reparations for all Afrodescendants.

Having **spoken** in Geneva, Switzerland, where he influenced no less than 20 or more interventions on behalf of our people, and, because of his participation, contributions, and deliberations, the United Nations, Office of the High Commissioner on Human Rights, considers him an “Expert” on Afrodescendant issues.

His, was **the first time in our history that a Black Man from America**, penetrated the walls of the United Nations, and **spoke** to our hurt before it. Informing all nations of the disgraceful conduct of the United States Government, pertaining to our injuries suffered as a people and its lingering effects.

Support And Collective Unity

Being in the fight for over 25, years, there is no greater need than now for YOUR SUPPORT AND OUR COLLECTIVE UNITY! To ask any one person, or any one organization, to carry this monumental burden alone is daunting. We set out to help all Afrodescendant people affected by the slavery diaspora in this country and elsewhere. And we did. We have made much progress and are still in the fight, however it is not our fight alone.

America's institution of slavery is our shared history regardless to our religious, social, or political affiliations. **AND, NOW IS THE TIME FOR ALL AFRODESCENDANTS TO LEND A COLLECTIVE HAND IN THE GREATEST LIFT FOR JUSTICE OF ALL TIMES!**

First, you are asked to accept and adopt **AFRODESCENDANTS** as our political identity. In the same way tribes of Europeans, when they formed their government took "Americans" as a political identity, using our bodies and brains to build their country. Which, by the way, earns us a dual-citizenship status, if we so choose.

Yet, by taking on and adopting **AFRODESCENDANTS**, as our political identity, is an act of **SELF-DETERMINATION**, representing an 'Ethnogenesis' or **new beginning**, if you will. Can you imagine the impact that it would have upon America, and the World, that all of us wish to now be recognized, not by some name or label they came up with, but, by a name and identity of our own choosing - **AFRODESCENDANTS?** Which, is why, to our second point, that **SELF-DETERMINATION**, be inclusive in any social, political, or religious dialogue, or body politics, that you may engage in, and shared throughout our communities.

We will have international support, because there are those who see our fight for justice and peace, in America, as a righteous cause and movement. Being one of many, the recent murder of George Floyd, shows us this. Let's make this a world-wide **moment** and get the World, involved, because America, must know her sins.

Afrodescendant people, and, Afrodescendant organizations, unite! We are calling you to collective unity – all of us! Whatever organization or institution you may be partnered in, lend a hand to our collective unity; we can go a long way in this fight.

Speak into existence **"I am an Afrodescendant, self-determination, is our right, reparations, is our fight, and unity is our might"**, that it be spoken in every circle of our lives among family, friends, social, business, and political relationships.

"Before the birth of any nation, there has to be a people willing to fight for it! Die for it! Live for it!" Brother Silis Muhammad.

The 5% Righteous Teachers

<https://therighteousteachers.org/contact>

Endnotes:

¹ UN, Declaration on the Rights of Persons belonging to National or Ethnic, Religious, and Linguistic Minorities (General Assembly resolution 47/135 of 18 December 1992)

² Supreme Court, Dred Scott Case, 1857

³ Silis Muhammad, United Nations portfolio, 1997, 2000

⁴ Former President, Jimmy Carter, Christian Science Monitor, June, 1992

⁵ <https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-civil-and-political-rights>

⁶ vis-à-vis Silis Muhammad

⁷ Silis Muhammad, United Nations portfolio, 1997, 2005

⁸ Silis Muhammad, 2002, Le Cieba, Honduras. Mr. Muhammad, defined the term “Afrodescendants.”

⁹ The Legal Information Institute, housed at Cornell Law School

¹⁰ Silis Muhammad, Thanks of gratitude to Dr. Yusef Kly’, for his help and assistance for us all.