

A Universal Call for Unity and Support!

"Affirming the Fight for Reparations"



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This brief outline or note is developed from The Lost Found Nation of Islam's, United Nations effort over a period of 25 years. It is our hope to gain the backing and support of all Black people. Our inspiration in part, comes from the body of work of the Honorable Elijah Muhammad, who's core message to us all was reparations, taxation and ultimately separation, for those of us who may be so inclined.

To Wit: What the Muslims Want Point #4, and #8, which reads in part...

"...We want our people in America, whose parents or grandparents who were descendants from slaves to be allowed, to establish a state or territory of their own...We believe that our former slave masters are obligated to provide such land and that area must be fertile and minerrally rich. We believe that our former slaves masters are obligated to maintain and supply our needs in this separate territory for the next 20 or 25 years until we are able to produce and supply our own needs."

"...We want the government of the United States to exempt our people from all taxation, as long as we are deprived of equal justice under the laws of the land..."

This is why we The Lost-Found Nation of Islam, went to the United Nations in the first place. Because as shown in our aims and purposes, the idea of a government was established in our minds by The Honorable Elijah Muhammad.

One of the most profound discoveries of The Lost-Found Nation of Islam, and the (three) Human Rights divisions of the United Nations: Was findings that we did not exist as a nation of people on any UN records. It was impressed upon us that the United States of America, did not view us as human beings because we were not in possession of our human rights. We didn't know that we even had human rights or what they were because the American white people had forcibly removed us of those rights.

While we are assigned the status of "minority," among and according to white society in America. In United Nations terms, we did not fit within the category of "peoples" classified as minorities. "Minorities," meaning in this sense - 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) and etc., who live within a nation State but who existed in a subordinate and submissive position. 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 those 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.

In the Dred Scott decision, of 1857, Chief Justice, Judge 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."

What Chief Justice of the Supreme Court, Judge Taney, is expressing here, is 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 - the latest being the so called "African American." In other words, white people owned us.

So, there we were, The Lost Found Nation of Islam, in Geneva, Switzerland speaking at the UN not less than three (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.

Here we like to recognize the many efforts by notables such as Queen Mother Moore, William Patterson; Paul Robeson, Messenger Elijah Muhammad, Malcolm X, Martin Luther King, Congressmen John Conyers, Ron Daniels, and Roger Wareham. And, organizations like NCOBRA, The Republic of New Africa; The United Black Front; The December 12th Movement; Reparations Coordination Committee, The African Hebrew Israelite Nation, and AFRE (All for Reparations and Emancipation), and a host of others.

We humbly give praise and 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. We used his (NGO) during our first visits to the political international community.

International Covenant on Civil and Political Rights, Entered into force March 23, 1976

The United Nations Definition of Human Rights

Article 27:

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.

Our question is whether we, the so-called African-Americans in the United States of America, are in possession of our human rights. **(This was the question and argument put before the United Nations body)**. We the so-called African-Americans, were taken away from the culture of our origin. The slave ship took us from our place of beginning, as you well do know. The slave master 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 beginning.

Thus, to the extent that we were deprived of our culture, our religion and our 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 African-Americans, into its Constitution.

Thus, 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 aim of our attack 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.

Legal and Moral Bases for Reparations

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 the "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. 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.

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 is 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 so as to avert what America believes to be a threat to humanity.

The United States of America, for the past fifty years, has violated this august 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 similar to 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.

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,"** In October 1977, signed the Covenant 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.

Thus, the ICCPR provides **the legal and moral bases** for any supportive Nation to our cause to come to our aid and support, and it also provide 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?

Therefore, the International Covenant on Civil and Political Rights, is a legal instrument which establishes that the United States of America, currently stands in violation of the human rights of the so called African American peoples. It is the legal and moral bases for reparations damages to be sought by all so called African American, descendants of slavery. The Government of the United States of America, is aware of our grievances. We were notified by the UN Sub-Commission of Human Rights, that they forwarded copies of our original 1503 Resolution.

“AFRODESCENDANTS,” The Importance of a Political Identity

Recalling that the so called African American, 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 240 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 forthcoming from us. 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. 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 have 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, 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.

A Note on a Tireless Warrior and Dedicated Soldier

We would be remiss if we did not 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 spent thousands of dollars and countless numbers of hours traveling and researching to uncover facts. Facts, that we with the thought of all of our people in mind, could make a monumental effort to bring our plight in this country, in particular, and the plight of others of our kind affected by the slavery diaspora to the entire world. Following after these great honorable persons we mentioned above. Through Mr. Muhammad's, leadership we've been waging the fight for human rights; freedom; justice; equality; liberty; and reparations as far back as the 1980's.

Humbly speaking, through His leadership and guidance. His efforts would be **the first time in history that a Black Man from America**, actually penetrated the walls of the United Nations and spoke to our hurt before it and informing the World's nations of the disgraceful conduct of the United States Government, pertaining to our injuries suffered as a people and its lingering effects.

The impact of Mr. Muhammad's presence on and in the political international community and the issues of Afrodescendants affairs world-wide. Having spoken in Geneva, Switzerland, where He influenced no less than 20 or more interventions on behalf of our people before the United Nations. Is shown in an invitation to Him, by the United Nations, Office of the High Commissioner on Human Rights, which reads in part:

"...In view of your knowledge, expertise and practical experience on Afrodescendants' issues, the Working Group on Minorities has the pleasure of inviting you to participate in this Workshop. We are convinced that your contribution to the deliberations will prove invaluable to the other participants and the members of the Working Group...."

Attendance in this particular Workshop, at the time included the UN Working Group of Minorities, the International Human Rights Law Group; the Minority Rights Group, and the International Movement Against all Forms of Discrimination and Racism. This lasting impact lead to the ultimate unity of 250 million, like souls affected in the Americas slavery diaspora.

If you would like to you are welcomed to use our email/comment section to pass on a few words of encouragement to him and us. It's always appreciated to hear from you.

Rallying for Support

Now we have come to **the most important** reason why we have put this brief together. Over the years, and we're talking approximately 20 or 25 years, being in this fight. Essentially, it has gone on with relatively little support. To ask any one person, or any one group or organization, to carry this burden alone is daunting. We set out on behalf of all Black people affected by the slavery diaspora in this country and elsewhere. We have made much progress and are still in the fight. As mentioned above we have spent thousands of dollars and countless hours working for the cause. However, this is not our fight alone. America's institution of slavery is our shared history regardless to religious, social or political denominations. While we have gained some measure of International support. **What is most needed now is the national support of all Black people and all Black organizations, and those who see this fight as a just and common cause and willing to support it.**

Here we presented a few accomplishments gained in the political international community on behalf of all Afrodescendant people affected by the slavery diaspora. Gains we can

build on and bring America, and her Government, to bear for the greatest crime ever against the human rights of any people. We seek your support which is much needed in this hour.

Therefore, as we continue this monumental struggle. First and foremost, we are asking for **your** support in the fight for reparations and justice. **We are not asking for money.** We are calling on your individual and collective support from whatever organization or institution you may be a part of. That if we all lend a hand by our collective efforts; we can go a long way in this fight. **Unity and commitment are our strength, and Mr. Muhammad, ask that “reparations,” be spoken in every circle of our lives among family, friends, social, business and political relationship.**

Moreover, since the white media has intentionally withheld reporting these important international developments. We ask all Afrodescendant media outlets, sources, or personalities to assist in getting this message out to inform our people from coast to coast, and around the world. We must lift the importance of what has happened to our people in this country, how we suffered and are still suffering to this very day, to the world's stage. Let's make America know her sins!

In the words of one of our greatest political thinkers of our day, the Honorable Silis Muhammad, let it be spoken to wit:

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

The 5% Righteous Teachers
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