

THE NAVIG8OR

'Bringing Clarity and Direction'

Akwaaba (Welcome)

To the first issue of 'The Navig8or' the free new e-newsletter from Navig8or Press. As the strapline suggests we will be seeking to bring clarity to some of the vast amounts of information that seems to assail us on a daily basis and just as importantly to give direction and focus for actions that everyday people can take to change life for the better, be it at a family, street, local community, city, national or even global level. We believe that one step at a time, one day at a time, we can all make a difference.

Remember to tell your family and friends about this e-newsletter and our books. They can subscribe by logging into our website at www.houseofknowledge.org.uk

If you have topical issues that you would like to see covered in future editions please email these ideas to us at ifayomi@ntlworld.com by the end of the preceding month e.g. 30th June for July issue.

The focus for this first edition will be an issue that has arisen in the UK but which we believe has worldwide significance for the Afrikan family since we believe it highlights our continued tendency to be reactive rather than proactive in the way we live our lives. Future editions will be made up of coverage of several key issues in a more concise format.

'1807 and all that'

200 years on and we're still responding to the White agenda

In the UK the British Government has decided that it should formally mark the 200th anniversary of the abolition of the importation of enslaved Afrikans to the British colonies in 1807. N.B. Slavery on those colonies continued until 1833. This decision has led to a fair amount of soulsearching amongst some Afrikans as to what should be our response to this decision and what, if anything we should do to commemorate this event. There are a number of questions that need to be answered if we are to avoid our oft repeated mistake of following the White agenda.

Q. What or Whom will we be commemorating?

As mentioned earlier, 1807 marked a staging post, a significant staging post, but a staging post nonetheless; in the Afrikan fight to end chattel slavery. Slavery continued on British controlled territories unabated and one then has to ask the question as to why the British took this first initial step. The evidence seems to suggest that the Government commemorations will focus around certain key personalities within the abolitionist movement and in particular that old favourite 'saviour' of Afrikans William Wilberforce. As with all such Caucasian commemorations the aim will be push an angle that makes Whites look good, or at the least presents them in the best possible light given the circumstances. Remember the 1992 celebrations of the quincenial anniversary of Cristobel Colon (Christopher Columbus) getting lost and bumping into the so-called West Indies. The

massive genocide that Columbus' landing catalysed (around 100 million Amerindians died over the next 150 years) and the minor fact that it has been proven that Afrikans landed on the Americas over 2000 years prior to Columbus were not allowed to get in the way of a celebration of the European spirit of adventure. Similarly, with these 1807 commemorations we are going to be peddled a tale of Whites as saviours and Blacks as hapless victims waiting to be saved.

So who was William Wilberforce? Well, the quick answer is that he was White Supremacist clergyman who recognised that chattel slavery was against the Christian doctrine – although many other clergy used biblical scripture to argue in favour of slavery – but who also realised that if you enslave a people's mind you don't need to enslave their bodies and there is no finer tool for mental enslavement than religion. Wilberforce said:

“Let us endeavour to strike our roots into their soil by the gradual introduction and establishment of our own principles and opinions, of our laws, institutions and manners; above all, as the source of every other improvement, of our religion, and consequently, of our morals.”

(underlining Navig8or Press emphasis)

This was a clear statement of the principles that underpinned slavery, colonialism and neo-colonialism by a White Supremacist who did not remotely view Afrikans with respect.

Q. Why did the British abolish the importation of enslaved Afrikans?

Well there were four primary reasons why the British were the first of the major European powers still left in the slaving business - others had been forced out earlier – to firstly abolish the importation of enslaved Afrikans and then eventually slavery in its entirety. These reasons were, in order of importance:

1. Industrialisation – Britain was the first country in the world to undergo an Industrial revolution. The production of large volumes of manufactured products demanded wage slaves to buy products not unwaged chattel slaves. Also the development of agricultural machinery meant that slaves were becoming increasingly obsolete and expensive.
2. Revolts by enslaved Afrikans – News of the 1804 Haitian revolution in particular further galvanised Afrikans to revolt and slaveholding became an increasingly hazardous business.
3. To damage the economies of other European countries e.g. Spain and Portugal – Britain's need for and dependency on slave labour was decreasing as it industrialised however for other European countries at the forefront of the trade such as Spain and Portugal this was not the case and Britain hoped to gain an economic advantage by eventually pressing for a worldwide end to the trade.
4. 'Moral' pressure at home. An abolitionist movement developed in the UK, mainly led by the Church - which had previously actively participated in the trade. The Afrikan Olaudah Equiano was a prominent member of this movement.

Q. Did you/we commemorate 1804?

In my book 'Blue Skies for Afrikans' the opening chapter focused upon the 1804 Haitian revolution which I stated was without doubt one of the most important events in Afrikan history over the past 500 years and yet there were hardly any celebrations of significance outside of Haiti. Why was this? Firstly, because Caucasians deemed it unsuitable to highlight the military defeat of a White superpower by enslaved

Afrikans, secondly, because most Afrikans have a very limited knowledge of their history and probably did not even realise the significance of 2004 and thirdly, because most Afrikans are subconsciously conditioned to react to White agendas and attach significance to only those things that Caucasians say are important. So the question is; would the Afrikans now planning to commemorate 1807 be doing that if Caucasians had not signalled that it was significant; and similarly, would these same people have commemorated 1804 if Caucasians had chosen to recognise the Haitian revolution?

1807, 1957 and the Reparations Question

If Afrikans are planning to remember 1807 in an organised way then in my opinion it should be explicitly linked to the reparations question as well as the 50th anniversary of Ghana's political independence (we are still awaiting economic, cultural etc. independence).

In our view there are three aspects to reparations:

(i) The Psychological – This is about internal repair and healing. This is about how we can become the people we once were – and better - and can be expressed in a variety of ways. Remembrance (to remember the glory and suffering of our ancestors), Repair (to heal the hurt caused by the Maafa), Restitution (To restore those things that were lost e.g. our names, religion, language, traditions, customs rituals, in other words our culture)

(ii) The Symbolic – To seek a public apology from the Heads of States of slave trading nations.

(iii) The Financial – To seek financial compensation from those aforementioned slave trading nations for the suffering caused to Afrika and Afrikans by the European slave trade in Afrikans.

We believe that reparations will only happen in the above order. Afrikans will not get financial reparations until we do not need it. What do I mean by this? Well, as Frederick Douglass said “The only argument that satisfies man is Power.” No people as weak as Afrikans currently are can force anything on a powerful group of people. The meek shall inherit the Earth when, and only when, the powerful get tired of power, which in case you are in any doubt is NEVER! Until Afrikans achieve a powerful, cohesive group identity, control of the resources of Afrika, and significant military strength (to protect these gains) financial reparations will remain out of reach. Let us be clear, the US is sitting on over 7 trillion dollars (7,000 billion) of national debt. Even the most conservative estimate of the financial cost of reparations puts the bill well into the trillions of dollars. The White World simply cannot afford this outstanding bill and hence will not pay whilst they have a choice. Probably the only Caucasians that would be smiling after reparations would be Lexus and Mercedes dealers and manufacturers of flat screen TVs!

Therefore we need to concentrate our efforts upon Psychological reparations and use the reparations movement as a focus for organising and educating our people for Black Power.

Any commemoration of 1807 by Afrikans should stress Afrikan agency in fighting enslavement and the need for the development of a Pan-Afrikan ideology in repairing ourselves by seeking to reconnect Afrikans in the UK to their Afrikan cultural identity. It is the need for the development of this Pan-Afrikan ideology that brings us to the need to remember the 50th anniversary of Ghana's independence. Of course the nation state of Ghana is an artificial creation, just like nearly all other Afrikan states, however the importance of Ghana's independence is that firstly, it was the first Afrikan (Black) nation to gain flag independence after the second European war on

the world; and secondly, its President Kwame Nkrumah espoused a strong Pan-Afrikanist agenda, including a call for the reunification of the whole of the Afrikan continent.

Stop reacting and start planning!

The main lesson to be learned from the above discussion is the need for Afrikans to set our own agenda in all aspects of our life. Caucasians understand the need for self-interested practice and you can be sure that everything they do has; at its core, whether overtly or covertly, their group interests at its heart.

Malcolm X said that of all subjects history was best qualified to reward our studies and the ancient Afrikans of Kemet knew what they were talking about when they said 'Know thyself'.

Aluta Continua
(The struggle continues)

If you have any views on the contents of this newsletter please email Navig8or Press at ifayomi@ntlworld.com

