



THE **African** NEWSWORLD

**\$1.00 DONATION
SUMMER/FALL EDITION**

A Media That "WE" Control

An Organ of the Universal African Peoples Organization (UAPO)

GARVEYISM vs TRUMPISM



**This Edition is Dedicated to the Life and Legacy of
The Greatest Pan-Africanist Leader of Black America
The Honorable Marcus "Mosiah" Garvey**

- Advocate for a strong, viable United States of Africa. “Africa for the Africans”
- Built the largest mass movement of Black people in America with a membership of 2-4 million people under the auspices of the Universal Negro Improvement Association(UNIA) and African Communities League.
- Created a massive economic movement among Black People that included the establishment of the Negro Factory Corporation, the Black Star Line Steam Ship Corporation (purchased several steam ships) and the publication, Negro World which published in several languages.
- Advocated for the health care of our people per the Black Cross Nurses.
- Advocated that Black people become economically self-reliant
- Supported the restoration of Black people to their former greatness as the First builders of Civilization-Egypt, Ghana, Songhay, Timbuktu, Zimbabwe, etc. Preached that we should know our great history.
- Spiritually taught that the angels were Black.
- Created the powerful Pan African Flag of the Red-Black and Green.
- Taught that we should love and respect each other.
- Spoke out against the mass lynchings of that time period.
- Represents a symbol of Black Solidarity.

- Make America Great Again (When has America ever been great for Black people?)
- Support the Domination of Western Civilization over other World Cultures
- Maintenance of Weapons of Mass Destruction (Nuclear Bombs and Chemical-Biological Agents) while threatening war with countries trying to build their own for their protection- (North Korea and Iran)
- Tax breaks for the wealthy and a vast increase in spending for the military while eliminating spending for entitlement programs that help the poor and the working class.
- Gutting Obamacare when Healthcare should be a Universal Human Right.
- Appointed a Racist (Jefferson Sessions) as Attorney General to oversee Law Enforcement and supports mistreatment of suspects (people not yet found guilty). Made public statement to that position.
- Made Ultra-Conservative appointment (Neil Gorsuch) to the U.S Supreme Court and welcomes support of the racist Alt-Right.
- Stands Against Police Reform.
- Against the Environment- Removed the U.S. from the Paris Accord that supported programs to prevent climate change.
- From his own mouth has little to no respect for women.

WHAT IS GARVEYISM?

By Shaka Barak, Minister of Education - Universal Negro Improvement Association & African Communities League



The word Garveyism originates from the life and work of the Jamaican, Caribbean-born, Honorable Marcus Mosiah Garvey. Garvey was born August 17, 1887, and he died June 10, 1940.

The word Garveyism was first used in the United States after Garvey organized the members of the Universal Negro Improvement Association and African Communities League (UNIA & ACL) and thereafter, two million members launched the Black Star Line Steamship Corporation (BSL) in September 1919.

By the time the first stock at \$5 a share was sold, it was already such an

unimaginable dream that it became a struggle to try and explain how Africans and people of African descent were even bringing themselves to thinking about purchasing ocean-going steamships.

While every UNIA & ACL member was talking about it, and thousands bought shares, seemingly this goal was being pursued through the sheer determination of the President of the BSL, who was the Honorable Marcus Mosiah Garvey.

In 1918, the UNIA & ACL was incorporated in the United States after outstanding achievements in Jamaica on July 20, 1914, when it was founded. The constitution read, “to conduct a world-wide commercial and industrial intercourse for the good of the people.”

By 1919, five years later, the word Garveyism came into common usage in the United States; first by officers of the UNIA & ACL after the people went to him for help for an explanation of what was happening.

While these early leaders gave no

divine status to the Honorable Marcus Mosiah Garvey, his deeds proved as my mentor the Honorable Dr. Charles L. James, who was born April 26, 1906, and died August 16, 1990, said of Garvey, “He was an ordinary man with extraordinary ability.” Garvey was called the “New Toussaint, the New Frederick Douglass, and the Sampson of the race.

However, Garveyism became a simple way to help describe this miraculous phenomenon of the expanding of the UNIA & ACL.

Garvey was thought of as the greatest Black leader that our race ever had, because every indication was that the achievements were not due to white philanthropist, not by the Black Preachers, not by the American Colonization Society (founded in 1816 by Reverend Robert Finney), but was being led by the Honorable Marcus Mosiah Garvey.

An expansion from an organization to a mass movement could not have taken place without the Honorable Marcus Mosiah Garvey.

No other Black leader before him or during that time had the confidence in the Black race who, at that time was capable of owning a fleet of ships, but more importantly had the confidence in him that he could help them achieve it.

To know Garveyism is to know the man who inspired it.

His followers or disciples trusted him when he said, “leadership means pain, blood and death,” because after he was persecuted, after he was shot, and after he was imprisoned, his spirit to serve our race never diminished one iota.

To believe as he believed, which is that Black people could redeem themselves and their Motherland Africa through the UNIA & ACL, even if it takes a 1000 years to be a Garveyite. To know and respect the UNIA & ACL constitution and our by-laws; to read the best works on the life of the Honorable Marcus Mosiah Garvey; and finally as his student told me after he taught me, a Garveyite has the responsibility to “tell the story.”



THE TASK AHEAD

Garveyism: Its Influence On The Universal African Peoples Organization As We Move Forward Into The 21st Century!!!

By Zaki Baruti - President/General Universal African Peoples Organization (UAPO)

On April 4, 1989 the Universal African Peoples Organization (UAPO) was formed as an extension of my candidacy for Governor of the State of Missouri. Having shocked many of the political pundits of that time with receiving over 19% of the vote total in the Democratic Party Primary in a State with only 9% Black voters; the key staff members of my campaign decided that we wanted to keep pushing forward in educating, mobilizing, and organizing our people.

Accordingly, we decided that we wanted to form an organization that would be effective in uplifting our people from the wretched conditions engulfing us. To that end, we desired to be effective and not be just an ordinary movement. We also felt that we should not reinvent the wheel, but have due diligence in examining past historic mass movements of our people that would fit our character. Therefore, our study led us to agree that of all the movements of our people, the one we felt best exemplified our thoughts and desires was the one led by the Honorable Marcus “Mosiah” Garvey.

We chose Garvey because of his awesome vision for the economic, spiritual, political and universal upliftment of Black people. With over a two million membership under his movement known as the Universal Negro Improvement Association and African Communities League, we felt compelled to make every effort to walk in the footprints of such a giant among men.

It was in that spirit that we adopted the name Universal African American Peoples Organization to mirror the Universal Negro Improvement Association(UNIA). However, in 1999 we dropped the American from our name. We also adopted the UNIA profound motto of “One God-One Aim-One Destiny; although we substituted ‘Goal’ for ‘Aim’’. Along with the motto, we also included the UNIA Preamble as a key philosophical component of the UAPO.

Garvey’s vision of “Africa for the Africans” is a great motivating influence for our movement to such an extent that not only do we advocate for a United States of Africa, but we make every effort to practice what we preach. It was in that spirit that we have sponsored several international humanitarian efforts supporting our brothers and sisters in Africa.

Those efforts have included, (1) shipping over 70 boxes of new clothing to Namibia in 1990, (2) coordinating the shipping of over 450 Boxes of clothing and medical supplies to Zimbabwe in 2003, (3) the shipping of 9,000 books to a nongovernmental agency in Ethiopia in 2004 and (4) donating 10,000 books for the opening of a library in Ghana in 2015. We also delivered over 500 boxes of food, clothing, medical supplies, and clothing to Haiti in 2004 in the aftermath of Hurricane Ivan.

Continuing to support Garvey’s international spirit, we had representation at the 7th Pan African Congress held in Kampala, Uganda in April, 1994. The UAPO was also in attendance at the World Conference Against Racism held in Durban, South Africa, 2001. Standing steadfast in the spirit of Garveyism, the UAPO was one of the founding organizations of the World Wide Anti- Zionist Movement led by the renowned Kwame Ture (Stokely Carmichael). The organizing base for this movement was Tripoli, Libya.

In respect for the legacy of Garvey, each year we celebrate his life on or near his birthday. Our celebration and programs have included Garvey’s own son, Marcus Garvey Jr. and ambassadors from Zimbabwe, Sudan and South Africa along with a number of different Black power movers and shakers.

Another influence Garvey has had on our organization was his publication, the Negro World which had a readership of thousands upon thousands. Again, working to mirror his work, we have a quarterly publication. This publication is called the African News World.

In respect of the beautiful Red, Black and Green flag created by Garvey’s movement, we totally embrace the colors and utilize them at our various programs.

Again, in tribute to the Honorable Marcus “Mosiah” Garvey, as head of the UAPO, I assume the title that he proudly proclaimed as head of the UNIA, President/General.

Finally, in moving forward in the 21st century, Garvey before his death stated “Look for me in the whirlwind of the storm, look for all around you, for with God’s grace, I shall come and bring with me countless millions of Black slaves who have died in America and the West Indies and the millions in Africa to aid you in the fight for Liberty, Freedom and Life.” It is the goal of the UAPO to have a membership of 144,000 to be a force within that whirlwind.

“A People Without Vision Shall Perish”



GARVEYISM IS A MUST!

By Farrakhan Shegog
Young Voices With Action, Inc.



It is evident that we are God’s chosen people. It is evident that we are held and protected by God’s hand and the promises that he made to our forefathers. He promised us a land that floweth with milk and honey. He has given us spiritual leaders to guide us and deliver us out of our troubles. A spiritual leadership that knows where God wants his people to be and taking the initiative to use God’s methods to get them there in reliance on his power. Jeremiah 29:11 says “For I know the plans I have for you,” declares the LORD, plans to prosper you and not to harm you, plans to give you hope and a future”. Also Jeremiah 1:5 that says “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”

Honorable Marcus Mosiah Garvey is a spiritual leader. His ideals, beliefs, and values were rooted in the uplifting of the oppressed black men and women of the world. He is considered the father of Pan Africanism in America. But instead of sharing you about the man, I wish to share about the movement he started and its effects on society today. The Universal Negro Improvement

Association (UNIA) was founded by Marcus Garvey in 1914. It was solely dedicated to racial pride, economic self-sufficiency and the formation of an independent Black nation in Africa. UNIA was appealing to poor black folks in urban ghettos throughout America. Though the organization was launched in Jamaica, it gained its primary significance when Marcus Garvey arrived in Harlem, New York in 1916. It then became the largest mass movement in Black times. The UNIA developed and grew to seven hundred branches in thirty eight states by 1920. Social organizations such as Nation of Islam, Black Panther Party, Young Voices with Action, Huey P. Newton Gun Club all have gained organizational structure and philosophy from the UNIA.

Garveyism is the aspect of Black Nationalism that refers to economic and political policies of Marcus Garvey. In order to understand what Black Nationalism is, one must first identify themselves. Marcus Garvey taught that we ought to be proud of who we are. He taught that our skin is not a badge of shame but of honor. Marcus Garvey instilled in so many Black people in the US during the heyday of mass lynchings, riots, massacres and murdering of Black folks done by the hands of racist citizens. Black Nationalism starts with an identity. Who are we? Where do you come from? Who are your ancestors? Under Garveyism, racial pride was not about being racist, it was not about being evil, it was not about destroying another. It was solely about building and uplifting self. To many Black folk in America, Garveyism brought

self-pride to a level that was visibly okay with displaying.

It is important today to study Garveyism because it teaches our people and instills in our people that we are a rich people. We are rich people in might. We are rich people in history. We are rich people in class. We are rich people in thought and skill. By studying Garveyism, we will be one step closer to achieving independence for Black people held in bondage in America. America has for too long condemned and shot down our right of self-determination. For too long America has ignored our calls, protests, deaths, and bloodshed for freedom and liberty. It is now the time that we rise up and stand strong.

The economic, political, and social independence of our people are the primary focus of Garveyism. It encourages us to stop asking others to do for us what we have the power to do for ourselves. Garveyism asks each of us to look within and see what contribution we can make for the whole. Garveyism is important to study and practice today because the world is getting closer and closer together as Black folk of the world continue to be marginalized and used. Our needs are constantly being put out on the back burner of every politician. It is being put on the back burner at every governmental agency. Garveyism is the key. Garveyism is our way out of the ghettos. Garveyism is our way to a better people that respects its women, that honors the elderly and that protects the children.

By studying Garveyism, we study the man that was leading his people to the Promise Land. As we study and practice Garveyism, we study the man that was not afraid to stand up to evil. As we study Graveyism, we study a man and a global idea that all men ought to be free. As we study Garveyism, we study that we are not inferior to no man. Garveyism will teach us that we are all together united in the liberation of all Black people of the world. At this time, we continue to suffer. We spend more money outside of our own communities. We invite others who don’t look like us to come in and set up businesses. In this time period, the Black community is in disarray. Our society and culture is dependent on the acceptance of mainstream America, thus making us puppets to the regimes in Washington D.C.

With Garveyism we shall be reminded that no man, woman or child is left behind in this struggle. If one is not free, none of us is free. **NOW IS THE TIME! NOW IS THE TIME!** Now is the time that we stand up and represent our ancestors who built the pyramids, our ancestors who were first to navigate the seas, our ancestors who were Queens and Kings of the first civilization ever organized. We are masters of our destiny. Garveyism liberates the minds so we can liberate our bodies. Garveyism teaches us that no confidence in self is us being defeated in the race of life. God has destined us and has ordained us. Garveyism is a step closer to where God wants his people to be.

www.youngvoiceswithaction.org

“Is Garveyism Relevant In The 21st Century For The Black Community?”



Heru Ojedi Aseleke - 35
Community Activist

In my opinion, Garveyism is more relevant today than it's ever been. Black people across the globe must come together to put a halt to imperialism, neo-colonialism and any other forms of oppression and economic hardships. The only way to achieve this goal is to practice Black economics by patronizing Black businesses and networking with Black people across the globe (with a heavy emphasis on Africa). We also need “Proportionate Political Representation” nationwide, We as Black people need to research and learn about who we really are and what power we truly have. All this should be done with a revolutionary mindset.



Terrell Darden - 40
Independent Entrepreneur

I would say most definitely yes! Black Pride and Black Nationalism started with Marcus Garvey and as a people we must continue this concept/movement. Black self-determination and knowledge of self are just two forces Garvey was implementing into all Africans and descendants of Africa. So, I feel it is very important to keep the spirit of Garveyism alive in order for our people to embrace our culture and accelerate towards being a better race worldwide.



Susie Parker - 56
Community Developer

The Honorable Marcus “Mosiah” Garvey’s work is very much relevant today in 2017. His economic strategy and skills in entrepreneurship is very much needed for the masses of our people. I truly appreciated his influence on one of our millionaires who was from St. Louis, Madame C.J. Walker. His creation of the beautiful Red, Black, and Green flag always motivates me and I’m so proud it hangs in the St. Louis City Hall Rotunda, A mighty thanks to Alderman Sam Moore for his work in making it happen. Therefore, Garveyism will be our motivation to hang our Red Black and Green flags in our homes and businesses as we develop economic assets and be an asset to each other. Right on to Garveyism in the 21st Century.



Pam Woods - 68
Retired College Educator/Administrator and Activist

Marcus Garvey, founder of the Universal Negro Improvement Association (UNIA) embodied Black pride for the entire diaspora and built the largest organization of its kind numbering in the millions. He set the standard for Black unity and pride throughout the African diaspora. All we have to do is study our heritage and history and stand strong and proud in this world. So of course, Garveyism is still much needed for Black people in the 21st Century.



Coffee Wright -
Filmmaker, Writer, Poet & Activist

Garveyism is as relevant as we choose to recognize it as a means to manifest our freedom. Garveyism helps us end our ignorance of lacking self knowledge and eliminating the myth of stupidity of lacking intelligence. With Garveyism we will respect and understand our values and skillful contributions in building America. Our sweat and equity has demonstrated that we are a “resilient” people; although for centuries of generations we have experienced injustices, inequities, racial abuse and have been unappreciated and under compensated by this country. By design this system proves that it is indelible. As a whole African Americans will never catch-up nor surpass white Americans in America. We’ve never started on the same flag wave. Therefore, it's false expectations to beat or meet them at their finish line. We need not their acceptance nor approval. Our duplicating Oklahoma's Black Wall Street would likely be the best achievements and self-sustainability accomplished in this country. While ultimately taking back our original continent of Africa and thriving off of the riches of our own motherland will confirm our true freedom. “That's right I said it!” Coffee Wright SLICCCE.COM



Winston Scott - 55
Retired Fire Fighter

Yes, Garvey is relevant in the 21st Century. Marcus Garvey represented Black Nationalism and the issues that affected the Black population was his priority. His spirit is desperately needed today, because it totally addresses the concerns of Black people. Too many times politicians always included other minorities in issues that truly affected us. In conclusion, Garveyism today and forever.



Circulation: 10,000
Published: Quarterly
Website: <http://www.uapo.org>
E-mail: zakibarutiapo@hotmail.com
Phone: (314) 833-4151

PUBLISHER'S CORNER

Zaki Baruti - Publisher
Safiyah Chauvin - Editor
Queen Ziah - Assistant Editor

Elston K. McCowan - Associate Editor
Rostand Darbouze - Photographer
Terrance Morris - Print Design

Contributing Writers

Deacon JB Bond Akbar Muhammad
Farrakhan Shegog Charles Barron
Shaka Barak Brian Becker
Terry "Kujaliwa" Kennedy

IN THE SPIRIT OF MARCUS GARVEY

THE UNIVERSAL AFRICAN PEOPLE ORGANIZATION(UAPO)

ADOPTS WALBRIDGE STEAM ACADEMY



Principal Mildred Moore and UAPO Community Outreach Coordinator, Gwen Cogshell

As an integral community outreach component, the UAPO in agreement with administrators led by the principal, Mrs. Mildred Moore has assumed the task of adopting Walbridge Steam Academy.

With its commitment to support the Academy, the UAPO has agreed to lead a community wide effort to generate the following resources for the students of this Academy:

- 1) Socks

2) Underwear

3) Hygiene Products

4) Gift cards

5) Gloves
- 6) Coats

7) Hats

8) Scarves

9) School Supplies

10) Books that reflect positively on the 250 plus students; of which 90% are Black.

This effort is being led by UAPO Community Coordinator, Gwen Cogshell and Minister/General, Reverend Elston K. McCowan.

The UAPO publicly commends principal Mildred Moore for her willingness to accept the UAPO support for her Academy.

To make donations please call Gwen Cogshell (314) 280-8454, UAPO office (314)833-4151 or Reverend Elston K. McCowan (314) 496-7861 who also serves as the Academy's Family and Community Specialist.

LET THE PEOPLE BE HEARD

“Is Trumpism Good for the Black Community?”



Shontez Jones - 37
Environmental Specialist

Absolutely. Historically, Black people have been most creative, driven, successful and honest about our position when Racism/White Supremacy is evident. I believe one of our biggest hindrances, past and present has been the illusion of inclusion. With Obama’s tenure, I believe our independent drive decreased dramatically. Many of us were satisfied to see a Black face in office which led us to allow him to display no accountability for the lack of improvement in our communities. So now that we have Trump and his isms it should serve as a great and clear reminder for Blacks that Racism/White supremacy is alive and well and still celebrated heavily at home and abroad. There is no greater time than now to tap into the African diaspora and stand united against injustice.



Asha Adeleke (Monique) - 34
Yoga, Author, and Aromatherapy

Yes, the effect of “Trumpism” in our community is bringing about a consistent awareness amongst our people that if its nurtured properly can result in the beginning of African Centered awareness, economic stability, and historic truth. It’s awakening people to the possibility of being more than we ever dreamed.



Myron Holman El - 24
Forklift Driver

When I looked up the word Trumpism, it was said to be his Economic plan, along with securing borders and an American First Foreign Policy. The plan itself could be good for many ethnic groups, but I don’t believe Black people would benefit. Regardless of Trumpism, Black people will only stay oppressed due to the lack of unity, self-determination, and support of our own nationalism.



C C Cropp -
Retired Educator

Reflecting on the socioeconomic status and dilemma of our country under the current Presidential Administration, you can not refute that Donald Trump has been detrimental to the Black community in areas of support via medical assistance, education, housing, and employment. With that said, my position on this administration is that it is beyond a doubt challenging if not toxic to the Black community.



Ren-E Ankh Maa Kheru - 74
Retired

Trumpism is not any good for Black people or any other minority in this country. It is not any different than 200 years ago when America had its slave masters/plantations.

Amy Ashwood Garvey - Whirlwind #1 (Amy A.) Amy Jacques Garvey - Whirlwind #2 (Amy J.) A Comparative Analysis

By Safiyah Chauvin



Amy Ashwood Garvey

Some relevant historical glimpses into the lives of these two iconic women -- focusing on their monumental contributions and the tremendous sacrifices that they made on behalf of our global liberation.

For starters, both were born into middle-class Jamaican families; at a time when it was common for most African-descended Jamaicans to be economically poor and/or illiterate farmers.

During the time of their youth, it was estimated that less than 2% of young people in Jamaica ever got the chance to attend high-school.

Amy Ashwood's father, Michael Delbert Ashwood, married Maudriana Thompson and together they had three children. Amy A. was the only daughter. She was born in Port Antonio, Jamaica on January 10, 1897.

Amy Jacques was born in Kingston, Jamaica on December 31, 1895. Her parents were George Samuel and Charlotte Henrietta (South) Jacques. Amy J. was their first-born child. Each of these families were "big" on education and they strongly encouraged and supported their daughters in acquiring a "proper" education.

Both Amy A. and Amy J. were serious students who worked hard and received high academic honors. Due to the fact that Ashwoods' grandmother had told her that she was of Ashanti descent when she was a young girl-- therefore, by the time she was a teenager she was already an ardent Pan-Africanist. It was then, while attending the Westwood High School for Girls in Trelawny, that she met and became a close associate of a young Marcus Garvey-- as they participated in a debating society. The two of them later founded the Universal Negro Improvement Association in Kingston, Jamaica in 1914.

Whirlwind #1 then organized the women's wing of the organization, founded and worked to promote the UNIA' influential Negro World Newspaper. In 1918 she joined Marcus Garvey in Harlem as his aide and as UNIA's Secretary of the New York City Branch. Ashwood was also a Director of the Black Star Line Steamship Corporation.

Meanwhile, back in Jamaica, Amy Jacques, the 2nd Whirlwind, was recruited to work at a law firm after graduation. However, her father, George Samuel, initially said no, because he did not want her to work in an environment with males. As it came to be, her father made his transition that same year, and the lawyer proceeding over his estate convinced Charlotte Henrietta (her mother) to allow Amy J. to work in the clerical office so that she could control the estate. With her mother's permission, she worked there for four years, ultimately gaining knowledge of the legal system. After which she left for the United States in 1918, promising her mother and her employer that she would return in three months if conditions in the United States were not suitable to her. She did not return, and she allegedly justified the trip to America by arguing that her father had instilled this keen interest in her when she was a young student by having her read periodicals and newspapers in order to "enhance" her knowledge of the world. Others chronicling Amy J's life believe that she did not return to Jamaica because she became enthralled by Garveyism after attending one of his conferences and being moved by his words. Amy J. soon after assumed the role of Marcus Garvey's private secretary and worked alongside him in the UNIA.

On December 25, 1919 Amy Ashwood and Marcus Garvey were married, but the marriage rapidly disintegrated, and ended in a divorce in 1922. On July 27, 1922, he married Amy Jacques in Baltimore, Maryland.

Because both women, Amy Ashwood Garvey and Amy Jacques Garvey, were excellent writers, dynamic and motivating speakers, and outstanding organizers, and in spite of working to combat issues of race, class and gender, they continued to be involved in the upliftment and liberating factors affecting our race and our women globally. Amy J. had began to edit Volume I of *The Philosophy and Opinions of Marcus Garvey* (a compilation of his writings and speeches) just several months after their marriage. Initially, her purpose in editing the journal was to provide a means for the general public to form their own opinion about Marcus Garvey and Garveyism without the stigma put forth by the biased sources

of the time. Amy J. was forced to assume a lead role in UNIA after Marcus was convicted of mail fraud on June 21, 1923, less than a year after their marriage.

After his conviction, he was sent to Tombs Prison in upstate New York, where he spent 3 months before being released on bond. While in prison, he failed to win his appeals and as a direct result he was sentenced on February 8, 1925 to five years in Atlanta Federal Penitentiary. It was at that time that Amy J. assumed leadership of UNIA. While speaking all over the country to raise money for Garvey's defense fund, she edited and published Volume II of *The Philosophy and Opinions of Marcus Garvey*, two volumes of his poetry, *The Tragedy of White Injustice*, and *Selections from the Poetic Meditations of Marcus Garvey*. While doing this, she worked tirelessly with lawyers to get her husband out of jail, and she kept the UNIA moving forward by delivering speeches and meeting with the leadership of the group.

When her husband was deported in 1927, Amy J. went with him to Jamaica. Later they had two sons: Marcus Mosiah Garvey Jr., born in 1930, and Julius Winston Garvey, born in 1933. She remained with their children in Jamaica when Garvey moved to England in 1934. After his death in 1940, Amy Jacques Garvey was a contributing editor to a journal called *The African*, published in Harlem, and in the 1940's she formed the African Study Circle of the World in Jamaica. In November 1963, she visited Nigeria as a guest of Dr. Nnombu Azikiwe who was being installed as that nation's first Governor General.

She published her own book, *Garvey and Garveyism* in 1963, as well as a booklet, *Black Power in America: The Power of the Human Spirit* in 1968. She also assisted Dr. John Henrick Clarke in editing *Marcus Garvey and the Vision of Africa* (1974). Amy J's final work was *The Philosophy and Opinions of Marcus Garvey Volume III*, written in conjunction with E. U. Essien-Udom. In 1971 she was awarded the Musgrave Medal.

• Amy Jacques Garvey made her transition on July 25, 1973, in her native Kingston, Jamaica, and was interred in the churchyard of Saint Andrew's Parish Church She was 77 years old.

At this time, we will be looking at the Whirlwind life of Mrs. Amy Ashwood Garvey by highlighting many of her accomplishments during her quest to unite our people globally while also seeking a more fair and just world for women of color. After moving to Great Britain, she and her friend, Ladipo Solanke, founded the Nigerian Progress Union-- she later supported his West African Students' Union. Amy A. returned to New York in 1924, where she produced comedies with Sam Manning, a Trinidadian calypso singer who was one of the world's pioneering Black recording artists. The most well-known production was *Brown Sugar*, a jazz musical production at the Lafayette Theater which featured Manning along with Fats Waller and his band.

She again returned to London in 1934 and with Manning, they opened *The Florence Mills Social Club*. This was a jazz club located on Carnaby Street which became a gathering place for supporters of Pan-Africanism.

Amy A. helped to establish the International African Friends of Abyssinia with C. L. R. James, the International African Service Bureau with people such as George Padmore, Chris Braithwaite and Jomo Kenyatta, and the London Afro-Women's Centre. In 1939 she spent time in New York, then she traveled to Jamaica, where she and other prominent people formed the short-lived J.A.G. Smith Political Party. In 1944, she again returned to New York, where she joined the West Indies National Council and the Council on African Affairs, while also campaigning for Adam Clayton Powell Jr. In 1945 Ashwood chaired the first session of the Pan-African Congress in Manchester, England. In 1946 she moved to Liberia for three years, where she worked with President William Tubman. While there she researched the conditions for women in Liberia and Nigeria and she gave talks to numerous women's groups.

Also in 1946, Amy A. was able to follow up on her African (Ghanaian) connections first told to her as a child by her grandmother, a captive from Dwaben. Ashwood received her first positive lead regarding her African lineage to Ghana when she met J. B. Danguah in London in 1924. After she told Danguah of her grandmother's story, he confirmed to her that

Dwaben is actually an Asante city and state. Years later in 1946, she was able to follow-up on her African connections from her Granny Dabas, whose Ghanaian name was Boahemaa when Barrister Kwabena Kese of Ghana took Mrs. A. Ashwood Garvey to Dwaben (pronounced Juaben). Amy A. later adopted the name Akosua Boahemaa, and she also met Osei Tutu Agyeman Prempeh II. The Asante people of Ghana are commonly known to Jamaicans as the freedom fighters that fought against slavery and oppression. One of their national heroes is Nanny of the Maroons, who was also an Asante queen. Many Jamaicans (both maroons and non-maroons) can trace their African heritage back to the Asante.



Amy Jacques Garvey

Ashwood then returned to London to assist in setting up the African Peoples Centre in Ladbroke Grove in 1957. She was a friend of Claudia Jones, and was on the editorial board of the Brixton-based West Indian Gazette, which was founded by Jones in 1958. Both Ashwood and Jones were good friends with Paul Robeson.

When the Notting Hill riots hit in 1958, Amy A. co-founded the Association for the Advancement of Colored People. In 1959, she chaired an inquiry into race relations following the murder of Kelso Cochrane in London. She returned to Liberia in 1960, but was back in London four years later-- she then spent the next three years mostly in Jamaica and Trinidad. In 1967-68 she toured the United States.

Finally, with failing health, she returned to Jamaica in 1968.

• Amy Ashwood Garvey made her transition in Kingston, Jamaica on May 3, 1969 at the age of 72. She was buried on Sunday, May 11, 1969 in Kingston's Calvary cemetery.

Sources for Further Reading:

1. Amy Ashwood Garvey: Pan-Africanist, Feminist, and Mrs. Marcus Garvey No. 1 (2007) A biography by Dr. Tony Martin

2. Amy Jacques Garvey: Feminist and Black Nationalist (1992) by Karen S. Adler

3. Amy Ashwood Garvey: A Revolutionary Pan-African Feminist by Nydia Swaby (2010)

4. Amy Ashwood Garvey, 1897-1969 A biography by Lionel M. Yard

5: West Africans in Britain: 1900-1960 Nationalism, Pan-Africanism and Communism by Hakim Adi

By Safiyah Chauvin, Co-founder and Vice President of UAPO, Editor of the African News World, Founder and Executive Director of the Universal African Womens Union (UAWU) the Women's Wing of the UAPO

First Choice Health Services, LLC
Your Health. Your Choice.

SHEILA PHILLIPS

COORDINATOR
Office: (314) 325-5545
Email: 1stchoicehhcs@gmail.com

**320 Brookes Drive, Suite 224
Hazelwood, MO 63042**

MARCUS GARVEY ASSAILS WHITE MOBS IN EAST ST. LOUIS

By Terry "Kujaliwa" Kennedy - St. Louis City Alderman, 18th Ward



Black Families Fleeing East. St. Louis, Illinois

“The East St. Louis Riot, or rather massacre, of Monday, July 2nd, will go down in history as one of the bloodiest outrages against mankind for which any class of people could be held guilty,” vehemently stated the honorable Marcus Garvey in a speech about the East St. Louis Race riot made on July 8, 1917 just five days after the rioting was quailed on July 3rd.

White mobs attacked the Black section of East St. Louis beginning Sunday, July 1st and was not stopped until July 3rd after hundreds of Afrikan-Americans were killed and over 7,000 Afrikan-Americans families were displaced. The rioting called the “race war” by the Black survivors is considered one of America’s worst race riot.

The July 2nd violence erupted when white workers were concerned that Blacks would replace them at the Aluminum Ore Company and other plants in East St. Louis. Whites were concerned that Blacks were not staying in their place in accordance with segregation laws of the day and were moving into their neighborhoods.

Oral accounts of Black residents collected in news reports stated that the violence initially started in January of 1917 with small fights between Blacks and whites. Things continued to escalate throughout the year.

On May 28, 1917, angry white workers lodged formal complaints against Black migrations to the Mayor of East St. Louis after a city council meeting was held. After the meeting had ended, news of an attempted robbery of a white man by an armed black man began to circulate throughout the city. In response to the news, white mobs rampaged through downtown beating any and all African Americans who were found. The May 28th violence was a shadow of what was to come.

Oral accounts reported in local newspapers state that long before the July 1st outbreak, a black colored car filled with whites would occasionally drive through the Black community shooting into the homes. Then, on July 1, 1917 a black car drove through the Black neighborhood near 17th and Market also shooting at homes. Later that day a second black colored car showed up near 10th and Bond. Blacks fearing this was the same car fired back into it. This second car contained two white plain-clothed police detectives. Both were killed. News of this shooting ignited three days of killings and burning the Black community by frenzied white mobs. Garvey speaking on these attacks said in his July 8th speech, “This is no time for fine words, but a time to lift one's voice against the savagery of a people who claim to be the dispensers of democracy. I do not know what special meaning the people who slaughtered the Negroes of East. St. Louis have for democracy of which they are the custodians, but I do know that it has no literal meaning for me as used and applied by these same lawless people.”

Hearing of the attacks the National Association for the Advancement of Colored People (NAACP) sent W.E.B. Dubois to investigate the incident. They compiled a report entitled “Massacre at East St. Louis,” which was published in the NAACP’s magazine The Crisis.

The NAACP also staged a silent protest march in New York City where a reported 10,000 African-Americans silently marched bringing attention to the atrocities in East St. Louis and pledging their support.

Garvey and the Universal Negro Improvement Association (UNIA) also spoke out to raise awareness and to show support of the displaced Black families. Garvey continued to speak against the white mobs throughout the year.

Garvey in his July 8, 1917 speech said, “For three hundred years the Negroes of America have given their life blood to make the Republic the first among the nations of the world, and all along this time there has never been even one year of justice but on the contrary a continuous round of oppression. At one time it was slavery, at another time lynching and burning, and up to date it is wholesome butchering. This is a crime against the laws of humanity; it is a crime against the laws of the nation, it is a crime against Nature, and a crime against the God of all mankind. “

Picking up on the call from Garvey and other Black leaders to provide aid to Blacks in East St. Louis, the Urban League was formed in St. Louis in 1918 to give long term relief to the surviving families. They also helped families buy homes in the growing Black community in St. Louis county called Kinloch. Kinloch grew into a major Black city due to the moving of East St. Louis residents to its city.



Searching For Black Bodies in the aftermath of the race massacre

Hammering down the point about the injustice in East St. Louis to a cheering crowd, Garvey stated, “America, that has been ringing the bells of the world, proclaiming to the nations and the peoples thereof that she has democracy to give to all and sundry, America that has denounced Germany for the deportations of the Belgians from Germany, America that has arraigned Turkey at the bar of public opinion and public justice against the massacres of the Armenians, has herself no satisfaction to give 12,000,000 of her own citizens except the satisfaction of a farcical inquiry that will end where it began, over the brutal murder of men, women and children for no other reason than that they are black people seeking an industrial chance in a country that they have labored for three hundred years to make great.”

The impact of the East St. Louis race war was felt internationally. East St.

Louis never rebuilt the Black section and whites systemically moved out leaving it one of the largest all Black cities in America. Very little help came to the devastated Black families except that from the Black community.

Garvey believed that the riot was part of a larger conspiracy to eliminate Blacks from East St. Louis. To this Garvey said, “The whole thing, my friends, is a bloody farce, and that the police and soldiers did nothing to stem the murder thirst of the mob is a conspiracy on the part of the civil authorities to condone the acts of the white mobs against Negroes.”

A Special Committee was formed by the United States House of Representatives that launched an investigation into police actions during the East St. Louis Riot. The investigators found that the National Guard and also the East St. Louis police force had not acted adequately during the riots. It showed that the police often fled from the scenes of murder and arson. Some even helped and fled from stationhouses and refused to answer calls for help. The investigation resulted in the indictment of several members of the East St. Louis police force who were eventually found innocent.

Pictorial Scenes of the Universal African Peoples Organization National Black Political Leadership Conference

St. Louis, MO May 19th & 20th
Cardinal Ritter College Ballroom



Lewis Reed, President, St. Louis City
Board of Aldermen



Charles Barron, New York State
Assemblyman



Terry Epps, Mayor - Pine Lawn, Missouri



Eritha Akile Cainion, Candidate,
Council District 6 - St. Petersburg, FL



Alan Greene, Missouri State
Representative



Tishaura Jones, Treasurer, St. Louis City



Kristen Hendrix, University City
School Board Member



Dr. Ameer Ali, Educator & Activist,
East St. Louis, Illinois



Charles Barron, New York State
Assemblyman, Zaki Baruti, President/
General UAPO, Omali Yesheteli,
Chairman, African Peoples
Socialist Party



Stephanie Brown, Michelle Ford-
Bunting, Sharon Poole



Brandon Bosley, St. Louis City 3rd Ward
Alderman, Gigi Owens, President
International Hat Society & UAPO
Member - Kansas City Missouri,
Lionel Nixon, Political & Media
Consultant - Chicago, Illinois



UAPO Supporter - Regina Dennis
& UAPO Manager/General
Amari Sneferu

al African Peoples Organization ership Conference - Phase 3

**0th - Jewel Event Center and
 Preparatory High School**



UAPO Members



Political Leaders at Conference
 Social Event



Various Panelists at Conference



UAPO Members



The UAPO Queens & Supporters
 Enjoying Conference Social



Nia Kuumba, All African Peoples
 Revolutionary Party, Amari Sneferu,
 Manager/General – UAPO, Malik
 Ahmed, President/Founder –
 Better Family Life



Rhythm Tribe Jazz Hip Hop Band
 Provided Entertainment at Social Event



Makini Morrison, Band Leader



Daryl Mixon, Guest Performer &
 Band Member



UAPO Members - Queen Ziah and
 Brady Reed-Baruti with Lewis Reed,
 President, St. Louis City Board
 of Aldermen



UAPO Members



UAPO Members in conversation and
 enjoying themselves

REGGIE CLEMONS: A CASE OF PROSECUTORIAL MISCONDUCT

By Rev. Elston K. McCowan



Rev. Elston K. McCowan

Reggie Clemons' trial on two murder charges had been set for August 2017. The defense asked Circuit Judge Rex Burlison recently for a later trial date, arguing that prosecutors failed to provide them with new DNA testing and analysis the state intends to present as evidence.

Burlison has scheduled the trial for Reggie Clemons for Jan. 8, 2018. In addition, the extra time is needed to resolve a defense claim of impropriety by the Missouri Attorney General's Office for obtaining and listening to Clemons' jailhouse phone calls.

Clemons' public defenders have said the Attorney General's office, without notifying them, obtained via subpoena jailhouse visitor logs and recordings of hundreds of Clemons' phone calls made from the St. Louis city jail since March 2016. Clemons' lawyers say the recordings include at least three phone calls to his lawyers and may have revealed the names of defense expert witnesses to testify at trial.

Sisters Julie Kerry, 20, and Robin Kerry, 19, were killed on the closed Chain of Rocks Bridge in April 1991. Authorities have said Clemons was among four men, Marlin Gray, Antonio Richardson and Daniel Winfrey, who encountered the Kerry sisters

and their cousin, Thomas Cummins, then 19, on the bridge, attacked them and forced them to jump into the Mississippi River. The women died; their cousin lived. Daniel Winfrey, the only white member of the group of four, who pleaded guilty in a deal with prosecutors – testified in exchange for a 30 year sentence and was then released on parole in 2007. The others were sentenced to death. Marlin Gray was executed in 2005 and Antonio Richardson's penalty was later changed to life without parole.

Cummins confessed that he had pushed his cousins off the bridge, then said police had coerced and scripted a confession. Cummins at first told the police conflicting stories—including that he was forced by the group to jump off the bridge. Yet he was found dry from the waist up and reports indicate that he would never have survived the fall. Cummings was arrested and charged with the murders, until the police found a flashlight at the scene that belonged to one of the men in Reginald Clemons' group. As a result, Cummins was later released.

Clemons was convicted in 1993, but the Missouri Supreme Court overturned the conviction in 2015 and sent the case back to the circuit court in a 4-3 decision written by Chief Justice Patricia Breckenridge.

The decision cited the findings of Michael Manners, a retired judge appointed by the state's highest court as "special master" to review Clemons' case.

Manners concluded that St. Louis prosecutors wrongly suppressed evidence and that detectives had beat Clemons into confessing to the crimes.

Manners said in his report that the jury in Clemons' case might never have heard his taped confession if the state had not failed to disclose a probation officer's statement that he saw injuries to Clemons' face after a police interrogation.

The officer also claimed that one of his supervisors and the lead prosecutor in the case attempted to convince him to change his written report of the injury. He refused, but the report was altered anyway to remove any reference to the injury. In my humble opinion - in any other case, under any similar circumstances, this case would be dismissed for prosecutor misconduct.

Money orders and checks can be mailed to:
Justice For Reggie, Inc.
P.O. Box 210961
St. Louis, MO 63121

###

Rev. McCowan is the Minister/General for the Universal African Peoples Organization (UAPO), 1st Vice President of the St. Louis NAACP and Pastor of Star of Grace MBC



Reggie Clemons

SPIRITUAL COMMUNITIES ROLE IN POLITICS

By Deacon JB Bond | Koinonia Baptist Temple | jbbond@hotmail.com

As far back as biblical times and perhaps beyond, the spiritual community has always had an important role in politics. For example, the two spiritual men, Daniel and Mordecai had powerful roles in advising the kings of their time in spiritual matters, but they were met with persecution by the politicians. The wicked politicians in the Prophet Daniel's day put forth a law to have him killed (6 chapter of Daniel, Holy Bible). The scheming politician Haman personally wanted to kill Mordecai, a devout Jew. So he persuaded King Ahasuerus with a lie that gave Haman the power to carry out this deadly deed (3 Chapter book of Esther Holy Bible). I would like to urge the reader if they are not familiar with these two stories to find them in the Holy Bible. Read the entire events as they unfold and I'm sure you will find them to be quite interesting because it seems the more things change, the more things stay the same.

When Pope Francis made his first visit to the United States, he paid a visit to Congress. He asked Congress to remember the Golden Rule: "Do unto others as you would have them do unto you." However,

many of our clergyman seem to steer away from becoming involved in politics while the politicians run unchecked and legislate laws which directly affect the lives of our poor and less fortunate. For example, the cost of a phone call from a person in the penal system can be three to four times the cost of a phone call placed outside of the prison in the very same town or county. Another example is traffic tickets. When a person is unable to pay the initial cost of the traffic ticket, the penalty fees can accrue so much until a warrant is issued against the violator and ultimately leads to a jail sentence thus giving the person a criminal record. We could go on and on about such similar laws, but the question is, "Why do the politicians sanction these unjust laws?" I would say they are disconnected from the people. This is why the spiritual community should always stand up, speak the truth to power and be the moral conscience of the politicians.

However, the spiritual community is more than just the Pope, Pastors, Imams, Preachers, etc. It also consists of those who have a God consciousness

(the Creator). They are the ones who put life and limb on the line for the cause of the people in spite of the reckless politicians. Therefore, it is incumbent for the spiritual community to keep the light on the politicians, so that the people of the land can see them clearly for who and what they stand for. The spiritual community must also keep a mirror in the face of the politician, so that they can see themselves from a perspective of the people.

Therefore, the spiritual community of which I am a part, must be aware of the political agenda of politicians and keep the pressure on them to do right by the people because we must be their moral compass. So let us of the spiritual community work closely with our legislators to make just laws, and consequently our Nation will always be exalted.



Suggested Readings
These books and others can be purchased at Mi Bo So

SUPPORT THE UAPO
BUSINESS COMPONENT

Mi • Bo • So
Mind • Body • Soul
Products

GRAND SLAM MARKETPLACE (BOOTH 3165)
10041 HWY 367 (AT CHAMBERS RD.)
(314) 630-7141 • (314) 477-4629

WHAT LEADERSHIP IS NOT

From Charles Barron's "Dynamics Of Leadership" Curriculum



Leadership:

Leadership empowers, motivates, and organizes people to achieve a common objective, and provides moral guidance. It is a service to the people, and a vision for the future. It energizes people to make that vision a reality, transforms followers into leaders, who in turn transforms society. In short, effective leadership makes things happen. In order to sharpen our understanding of leadership, let us explore what leadership is not.

- 1) Leadership is not self-serving: authentic leadership does not use and abuse people for personal aggrandizement.
- 2) Leadership is not building a personality cult: giving too much power to one individual is detrimental to the leader, to the followers, and to our cause. Worship God only, not people. Build collective leadership, not personality cults.
- 3) Leadership is not media-made: the number of times you appear on television, in the printed media and on radio is not important. Authentic leadership comes from the people and serves the people selflessly.
- 4) Leadership is not a position: almost anyone can be elected, self-appointed, promoted, or succeed to a leadership position. Position does not make you a leader. How you function determines your leadership effectiveness.
- 5) Leadership is not ordering and pushing people around: unless you are in the armed forces, ordering people around will get you nowhere as a leader.

- 6) Leadership is not a 100-yard dash: effective leadership trains its followers for a marathon. Leadership is truly a long-distance relay race, in which the baton is passed from generation to generation.
- 7) Leadership is not being indispensable: effective leadership is being dispensable. The mark of a true leader is demonstrated by the fact that the show must and can go on without him or her.
- 8) Leadership is not always having to be in the Lime-light: leadership behind the scenes is far more effective. The more you share center stage, or allow others to take center stage, the more leadership experiences more people will accumulate.
- 9) Leadership is not being indecisive: be strong and make well-thought-out decisions. Don't vacillate once you have made your decisions.
- 10) Leadership is not about blaming others: leadership is first and foremost taking responsibility for the decisions you make or fail to make.

Leadership and Power

There is an inseparable relationship between effective leadership and power. Power may be defined by many as the ability to act, to do work, to control and to make decisions. Whether we are talking about personal power, political power, economic power, or spiritual power, it all relates to the ability to act, to control, to make decisions in your own best interest. Leadership has the responsibility of guiding a people to the attainment of power for the purpose of being a self-determining people. In order to control your destiny, you must have quality and committed leadership that understands the relationship that leadership has to power.

COMMENTARY

By Lionel B. Nixon

The L. B. Nixon Report ■■■■ **""I Dont Hate The Player. I Hate The Game!""**: A Political Analysis Of Politics In Chicago in 2017: Former, Illinois State Senator, United States Senator, President of the United States of America and Chicago Community Organizer, Barack Obama of whom most of us including myself, for the most part all have liked ■■■ Now, Barack has been backing and endorsing Rahm Emmanuel who is just the water carrier for some much bigger players. In this scenario, former Mayor Richard Daley operatives like David Axelrod and others of whom I won't name here are to be found all over the place in this political equation. ■■■ Many voters don't like what the mayor is doing but don't want to go against Obama's endorsement and therefore simply take themselves out of the game totally by not voting which reduces the voter turnout. The overwhelming majority of voters in the mayoral, and in a recent state representative and Aldermanic elections with Obama selectively making endorsements allows a very small number of voters mustered up by the well-oiled and financed New Democratic Machine to out number a very smaller number who vote in opposition. In the old days you didn't have such a powerful charismatic figure like Barack to come in at the calling of the New Democratic Machine and endorse their candidate. Back in the day we just went toe-to-toe and head to head in the streets during the course of a political campaign and on Election Day. ■■■ What is interesting about all of this is that there is a completely new city that has been built in the South Loop with thousands of resident newcomers - many of foreign origin and Whites from the southwest side like the 12th Ward. These newcomers were able to sell their houses to Latinos instead of having them demolished for code violations with accelerated demolition which has happened to many Black homeowners. There is gigantic development around McCormick Place and the old Mercy Hospital site along with the proposed Barack Obama Presidential Library and the Tiger Woods Golf Course all taking place in close proximity to the south lakefront. ■■■ Now, according to the preliminary 2015 United States Census Bureau data there are only 877,380 Black people left in Chicago and probably as of now in 2017 there are less. Consequently some people are looking at me like I'm crazy; a person who gave his heart and soul every single day during both of Obama's election

campaigns to become President: who now is saying ""I don't like his support of Rahm Emmanuel."" , but I don't think that he even had a choice in the matter. ■■■ For the record, I am far from crazy just very informed. I do intense and thorough research and as a "Native Chicagoan, Native Son" on behalf of the city that I was born and raised in on behalf of my fellow Chicagoans particularly the ones who are indigenous, native born and raised here! ■■■ So in some political battles of which I never hold personal animus against the person's in the opposition, I'd rather "lose on the right side of history than win on the wrong side." Now, don't get it twisted. Barack Obama is a man of whom I like, consider a friend and have a great deal of respect for many of the good things that he was able to get done while he was President. I hold his wife, First Lady Michelle Obama, a native Chicagoan in the highest esteem and admire the accomplishments of both of his daughters. ■■■ Of course there were some things that I did not agree with his Administration and didn't like including my treatment by the "Palace Guard" after working on his behalf from the very beginning every single day on both of his Presidential campaigns. ■■■ Well, Laying aside all excuses, I don't hate the player. I hate the game! ■■■ ""Moving Forward!"" ■■■ As a 67 year old resident of Chicago, I have strong opinions about my city and hope to work with and talk to Barack Obama (of whom within the realm of what is possible has a lot of influence on Mayor Rahm Emanuel), directly concerning them. ■■■ More on this to come relative to the Jackson Park and South Shore Cultural Park plans; the Obama Presidential Library and the Tiger Woods PGA Golf Course amenities. The "benign neglect" and "ethnic cleansing" of Black People continues. Specifically, the indigenous, the working and unemployed poor from Chicago neighborhoods by the Chicago Housing Authority's failure to release a half billion dollars plus interest and the City of Chicago Housing policy. **Lionel Nixon, Inter-Governmental Specialist, Past President Coalition to Save South Shore Country Club Park.**



Marcus "Mosiah" Garvey Preached and Organized Around Black Consciousness

By Akbar Muhammad - International Representative of the Nation of Islam



On August 17 we will celebrate the 130th anniversary of Marcus Garvey's birth. Many of our young brothers and sisters only know the name Marcus Garvey and that he was a nationalist leader of a big organization in the early 1900s.

After being introduced to Marcus Garvey as a young man as I first came into the Nation of Islam, I always wondered to myself, "Why was not more knowledge of him and his contribution to our consciousness known among young people?" We should know more about this giant.

His preaching about Africa, Black self love and consciousness allowed him to build the largest movement among Black people on the theme of Black consciousness. His life and movement will capture the reader, starting in Jamaica

where he was born, and then moving throughout the Caribbean, Central America, United States and Canada. By the time that he ended up in New York where he organized thousands of Black men and women and inspired the young people at that time. As they marched through the streets of Harlem in their beautiful uniforms, it inspired many of our young people as he preached the theme "Africa for Africans" at home and abroad.

When the Honorable Dr. Kwame Nkrumah, who led Ghana to its independence in 1957, was

attending an American university, he studied and was inspired by Marcus Garvey.


It was the inspiration from Garvey that is why the Black Star is in the Ghanaian flag to this day. His life and his work was important and it was the teacher of the Honorable Elijah Muhammad, Master Fard Muhammad, who in one of his letters to the Honorable Elijah Muhammad encouraged the Honorable Elijah Muhammad to mention Marcus Garvey in his speeches.

His movement was making such a tremendous impact in America and throughout the world that the government of America created some internal conflict within the movement that put them in a position to arrest and deport Marcus Garvey. He died at the young age of 53 years old, June 10, 1940.

We that know the value of Marcus Garvey's life should know the importance of keeping his work alive across America and throughout the world. It takes more than just remembering Marcus Garvey on his birthday. It takes continuous discussion around what his philosophy was and his direction to connect us with our motherland Africa. As well as his emphasis on the importance of business in any movement in order that we can maintain our independence.

As we celebrate 130 years of the birth of Marcus Garvey we all should say in a strong voice, **"long live the inspiration of Marcus Garvey, long live the work of Marcus Garvey and long live the spirit of Marcus Garvey."**

STEPNEY BROS. AUTO BODY, INC.



"Beautiful Bodies Are Our Business"

ALL INSURANCE CLAIMS WELCOME
FREE ESTIMATES FOR 2003 & UP

8 hr Towing
OPEN 8:00am to 5:00pm M-F
1/2 Day Saturday 8:00am to 12:00pm

WILLIE, SR.
Owner

(314) 389-4977 / (314) 385-1788
fax (314) 383-7195
stepneybros@msn.com

5232-44 Natural Bridge
St. Louis, MO 63115



Brown Electric

One of the best electricians
under the Sun!

5261 Delmar Blvd Suite 311
St. Louis, MO 63108
(314) 518-8007
Ask for Electrician Ray Brown



Mary Hayden
Executive Director

5261 Delmar Blvd, Ste. 315
St. Louis, MO 63108
(314) 449.6154 (Office)
(314) 449.6154 (Cell)
(314) 449.6154 (Fax)
yourhomeourhearts@gmail.com
CDS / In Home Services

Universal African Peoples Organization (UAPO) Membership / Supporter Form

(Please Print)

_____ Yes, I will be a **\$25.00** annual dues paying **member**
of the Universal African Peoples Organization (UAPO)

_____ Yes, I will be a **\$25.00** annual dues paying **supporter**
of the Universal African Peoples Organization (UAPO)

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____ e-mail _____

Make Checks Payable to: UAPO, PO Box 179226, St. Louis, MO 63117 small or large donations are appreciated

Metro Cardiovascular Inc.
"Health Centers"

Jawed H. Siddiqui M.D.
Internal Medicine and Cardiovascular Disease



(3) Office Locations

- (1) Metro Cardiovascular Inc.
11115 New Halls Ferry Rd. Ste. 105
Florissant, MO 63033
(314) 921-6200

(2) Metro Medical
2415 N. Kingshighway
St. Louis, MO 63113
(314) 367-1083

(3) Metro Health Center
400 Lemay Ferry Rd. Ste. 100
St. Louis, MO 63125
(314) 833-4935

Proudly announcing the addition of
Russell J. Chlysta, M.D.



We are accepting New Patients!!

We accept Medicaid, Medicare, & Most Insurances!
Self pay is also welcome - Walk-ins are seen.
Good Health is only a phone call or visit away!!
Call (314) 921-6200 for information, or to schedule an appointment today!



Andrea Thomas Gordon, D.D.S

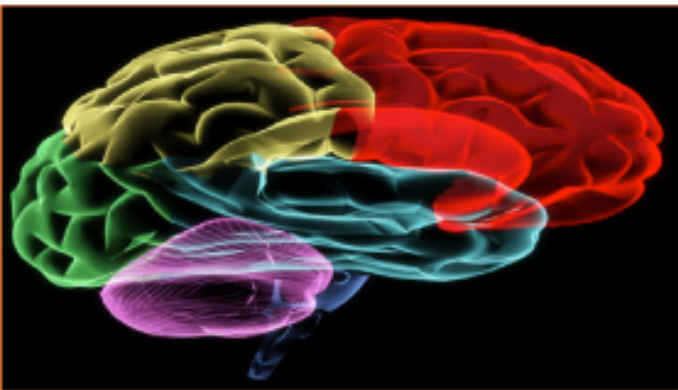
1408 Kingshighway Ste. 110
St. Louis, MO 63113

(314) 361-6767
fax (314) 361-1840



General Dentistry

PSYCHCARE CONSULTANTS RESEARCH



IS YOUR CHILD:

- Depressed?
- Lacking energy?
- Having difficulty concentrating?
- Having recurrent thoughts of suicide or death or suicide?

IT COULD BE BIPOLAR 1 DISORDER

A research study is looking for children and teens with bipolar 1 disorder. If you think your child may have a mental health problem, a local research study may be an option for helping your child. If enrolled, your child will receive, at no cost:

- investigational medication or a placebo
- study-related care from a local doctor
- possible compensation for time and travel.

To qualify, your child must:

- be 10-17 years old
- have a diagnosis of bipolar disorder.

Call Tiffany Bess at (314) 603-7388
or email Tiffany.bess@pccresearch.org

PI: Dr. Robert Findling
SPONSOR: VALIDUS JHU-IRB NO. IRB00070823.
CLINICALTRIALS.GOV NO. NCT02623504

now in production -----

OUR SEARCH CONTINUES.COM TV

families of the missing speak out
booking info call (314) 7my-moms
(314) 769-6067
@coffee wright

OUR SEARCH CONTINUES



Tune into the Television Program
"Conversations With Zaki Baruti"
Every Saturday Night on
Channel 24 KNLC at 11PM



GRAND SLAM Market Place

Flea Market Mall

10041 HWY 367 (AT CHAMBERS RD.)

www.myfleamarketmall.com

(314) 227-9115

Open 5 Days A Week

| | |
|-----------|------------------|
| Wednesday | 11:00am - 7:00pm |
| Thursday | 11:00am - 7:00pm |
| Friday | 11:00am - 7:00pm |
| Saturday | 9:00am - 7:00pm |
| Sunday | 11:00am - 6:00pm |

**Keep The Money In OUR Community
For Economic Growth And Empowerment**

Still Confused About Your Natural Hair?

**sweethead
naturals**
inspiring beauty

SweetHead Naturals
Products Used And
Sold Exclusively

**Let Our Natural Hair Stylists
Help You Today**

Natural
&
Curly Hair
Specialists

Crochet
Braids
Hair
Extensions

Precision
Cuts
Hair Color
Cornrows

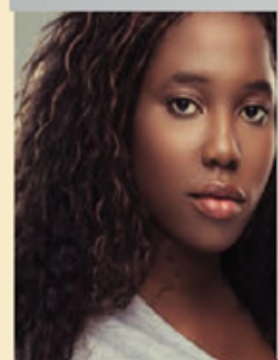
Book Online For A Free
In-Depth Hair Consultation Today!
www.sweetheadnaturals.com

NATURAL HAIR SALON | RETAILER

SweetHead Naturals
8133 Delmar | St. Louis, MO 63130
Ph. (314) 833-3335 www.sweetheadnaturals.com

BLACK IS BEAUTIFUL
SUPPORT OUR YOUNG
TEENS, SELF-ESTEEM,
CONFIDENCE & DREAMS

MISS JUNETEENTH PAGEANT 2018



Attention do you know a female 13-19 yrs of age who's a role model or should be a role model to others? Register her to experience an adventure of a lifetime. Hurry, register now to WIN a trip for 2 to Hollywood, California. 2 tickets to Disneyland, hotel and an interview with a casting company/modeling agency. Gift certificates, shopping sprees, photo portfolios, etc... All pageant participants will participate in luncheons, model photo shoots, limousine ride, recorded DVD, various historic locations, television interview, photo in ad book, local newspaper & acting/modeling Industry workshops do's & don't

Only \$525 per participant, deadline to register December 15, 2017. More info call (314) 769-6067 Welcome Sponsors, Vendors, Performers, donations at: PAYPAL.COM.....Coffeewrightstl@yahoo.com Organizer, Coffee Wright
www.JUNETEENTHHOLIDAY.COM



URBAN LEAGUE
of Metropolitan Saint Louis, Inc.

SOS | **SAVE OUR SONS**
EMPOWERING COMMUNITIES. | CHANGING LIVES.

The Urban League of
Metropolitan St. Louis
Save Our Sons Program
is looking for:

- Mentors-**
- Volunteers-**
- Contributors-**
- Participants-**

(Participants must be 18yrs or older and be a resident of the St. Louis region).

Ferguson Community Empowerment Center
9420 W. Florissant Ave. | Ferguson, MO 63136

(314) 736-5726

The Urban League's Save Our Sons program seeks to help unemployed and underemployed African American men and others living in Ferguson and surrounding St. Louis County communities, to find gainful employment and have the opportunity to earn livable wages. Females in need of employment assistance are welcome to obtain services by contacting the Urban League of Metropolitan St. Louis Employment Department at 314.388.9840.



3 BIG LIES ABOUT NORTH KOREA

From The Answer Coalition

Lie #1: North Korea constantly threatens and provokes the United States



The truth: Every year, the United States carries out massive “Foal Eagle” and “Key Resolve” military exercises alongside South Korean forces that simulate the invasion of the North. Labelled “war games” by the corporate media, these drills are understood for what they are by North Korea (also known as the Democratic People’s Republic of Korea or DPRK): a menacing reminder that the United States could launch a war and destroy their country at any moment. This year, the U.S. military went even further and held a nuclear bombing drill, where a U.S. strategic bomber flew right up to the border between North and South Korea as practice for a possible nuclear attack on the North.

Unlike the United States, North Korea has never launched a war of aggression against any country. The United States claims that North Korea invaded South Korea in 1950, five years after the division of the country at the end of World War II. This was a civil war inside of Korea similar to the civil war that was waged between North Vietnam and South Vietnam, which was also divided by “great powers” at the end of World War II. The U.S. military is by far the largest and most powerful in human history, but the North Korean military’s budget is smaller than the New York Police Department’s. The notion that the DPRK is threatening the superpower United States is outrageous.

Lie #2: North Korea is a “rogue state” led by a madman who clings to nuclear weapons and refuses to negotiate



The truth: The DPRK suspended its nuclear weapons program in the 1990s as a direct consequence of a negotiated agreement with the United States. The United States failed to live up to its side of the agreement to provide substitute energy sources to replace North Korea’s nuclear power program. The United States expected that the North Korean government would collapse following the implosion of its socialist allies in the USSR and elsewhere. The DPRK ultimately decided to leave the Nuclear Non-Proliferation Treaty (NPT) only after George W. Bush in January 2002 declared North Korea, Iran and Iraq an “Axis of Evil” while the United States prepared to carry out an invasion of Iraq — which it did in the next 15 months.

It was under those circumstances that the DPRK decided to resume its nuclear weapons program. The DPRK cites the example of what the United States and its allies did both in Iraq and in the bombing of Libya in 2011, and the overthrow of both governments as absolute proof that it is folly for a targeted government to disarm itself in the face of the Pentagon war machine.

The DPRK is acting rationally and in self-defense. Although you would never know it from the U.S. media,

the DPRK has offered to suspend its nuclear weapons program and missile tests in exchange for a suspension or moratorium of U.S. war exercises that simulate an invasion and destruction of the country. The United States, under both Obama and Trump, has immediately refused this offer and continues the propaganda that the DPRK is the “provocateur.”

Lie #3: The Korean War has been over for more than 60 years



The truth: The United States is technically still at war against the DPRK. In 1953, the United States and the DPRK signed an armistice agreement -- not a peace treaty. This is essentially a long-term ceasefire that leaves the two sides technically still at war. A core demand shared by both anti-war activists the world over and North Korea is for a peace treaty, but the U.S. government stubbornly refuses. Instead, it maintains a standing force of about 30,000 soldiers in the South.

The last time the United States was invaded by a foreign power was the War of 1812, but for Koreans the memory of war is very fresh. During the Korean War, approximately 4 to 5 million Korean people lost their lives, and the North was entirely leveled. U.S. bomber pilots complained that there were simply no structures left to strike. The North had to be completely rebuilt from scratch after the end of the war.

YOU MUST LEARN

Close your eyes and name as many countries on the continent of Africa. Ideally, you should know at least 35 of the 54 countries. Learn their names, spellings, their locations and teach your children.

- A

 - Algeria
 - Angola
- B

 - Benin
 - Botswana
 - Burkina Faso
 - Burundi
- C

 - Cape Verde
 - Cameroon
 - Central African Republic
 - Chad
 - Comoros
 - Democratic Republic of the Congo
 - Republic of the Congo
 - Cote d'Ivoire
- D

 - Djibouti
- E

 - Egypt
 - Equatorial Guinea
 - Eritrea
 - Ethiopia
- G

 - Gabon
 - Gambia
 - Ghana
 - Guinea
 - Guinea-Bissau
- K

 - Kenya
- L

 - Lesotho
 - Liberia
 - Libya
- M

 - Madagascar
 - Malawi
 - Mali
 - Mauritania
 - Mauritius
 - Morocco
 - Mozambique
- N

 - Namibia
 - Niger
 - Nigeria
- R

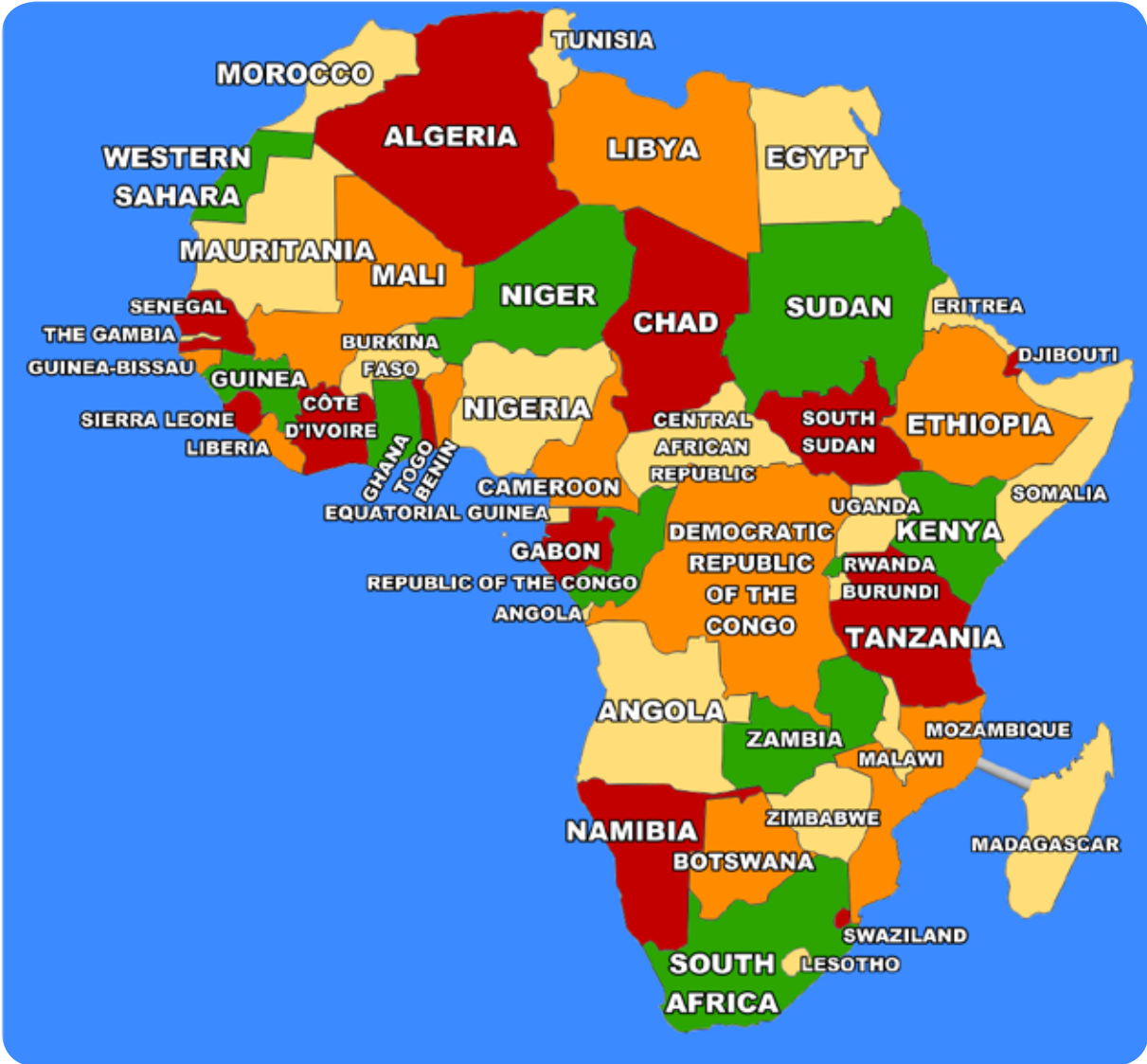
 - Rwanda
- S

 - Sao Tome & Principe
 - Senegal
 - Seychelles
 - Sierra Leone
 - Somalia
 - South Africa
 - South Sudan
 - Sudan
 - Swaziland
- T

 - Tanzania
 - Togo
 - Tunisia
- U

 - Uganda
- Z

 - Zambia
 - Zimbabwe



Universal African Peoples Organization

PLATFORM

OUR VISION... to build a powerful and influential organization of 144,000 like minded people who accept the principles of our:

A. MOTTO B. PREAMBLE
C. PLATFORM

One GOD – as opposed to being divided along religious beliefs and ideology; we believe that there is a creator that is greater than us and there will be a day of judgment. We also say that we must unite based on our commonality, which is (1) we are of African descent and (2) we are oppressed within America and throughout the world.

One Goal – Our goal is the liberation of our people spiritually, economically, politically and culturally, whereby we will control our own destiny.

One Destiny – the fulfillment of God’s will for us as a people to have Freedom, Justice and Equality, no matter where we reside and where we as a collective group will fulfill our capacity to grow, develop and expand to our greatest height of self development.

PREAMBLE

The Universal African Peoples Organization is a progressive business, political, humanitarian, educational, and expansive society, and founded by persons desiring to work for the general uplifting of people of African descent throughout the world. Members pledge themselves to do all in their power to advance the rights of their noble race and to respect the rights of all others, adhering always to the power of the unity and belief in the Creator. The motto of the organization is “One God!

One Goal! One Destiny!” Therefore, let justice become reality for all people, realizing that if the strong oppress the weak, confusion and discontent will obstruct progress and development. With respect, equality and justice towards those of goodwill, a new era of peace and plenty will be forthcoming into the world and our future generations will be liberated.

UAPO PLATFORM

We will improve the lives of our people when we do the following:

1. Develop, support and expand the growth of African American businesses. Increase the number of African American skilled professionals. Gain our fair share of the tax dollars and services generated by national, state and local businesses. End redlining of the African American community. Develop international trade ventures.
2. We seek to increase the quantitative/qualitative number of African Americans to elected public offices in proportion to our population at the national, state and local levels. We seek the passage of legislation that would directly enhance the quality of life for African Americans.
3. Support the development and expansion of independent African American schools. Support African centered curriculum in the local public school boards with Afrocentric thinking people. Increase the literacy rate and level in our community.
4. Institute community control of the police departments and end racism within the judicial system. Support and expand educational job training and community

oriented programs within the penal institutions. Use community service programs as alternatives to incarceration for non-violent offenders.

5. Develop greater emphasis on health care, knowledge and accessibility. Support a universal assistance program responsible for providing a minimum standard of living to rebuild two parent and/or extended families. End homelessness.
6. Develop programs to assist youth in preparing for the 21st century. We believe in the total equality and advancement of women within the private, public and domestic sectors of our society. We also believe that all women should be respected and protected.
7. End all types of pollution, especially industrial, of Mother Earth.
8. Support and work diligently for the complete liberation of Africa, the Caribbean Islands, and other regions/countries in the world. Actively support the principles of non-interference in the affairs of other nations.

TO SUPPORT OUR CAUSE
Send Donations Payable to:
UAPO
P.O. Box 179226
St. Louis, MO 63117
(314) 833-4151 or
(314) 477-4629
email:
zakibarutiupo@hotmail.com
www.UAPO.org
