

BLUEPRINT FOR UJAMAA DYNASTY



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INTRODUCTION

There are many organizations, past and present, who have been formed to empower Our people, the descendants of enslaved Afrikans. All have contributed in some way to Our advancement. But there are lingering questions some of Us ask: "Is this all We can accomplish after struggling for so long? Should We not be further along than We are?" Our people have been denied the full realization of Our potential as a people, and today We short-change Ourselves. We know, or acknowledge, little of the nationalist aspect of Our struggle. We have been too apt to fight for integration and civil rights and not enough for independence and human rights. So, We have been bamboozled into second-class American citizenship and steered away from gaining the power that Our national unity would give Us, a power that could secure Our position as full and respected citizens of America if We choose, as a free, independent and empowered people, to be citizens of this country.

We of the Ujamaa Dynasty recognize that the strength and future security of Our people relies on Us struggling for self-determination rather than for full acceptance into American society as individuals. We need to fight for Our rights as a whole people and not as individuals. We cannot pretend race doesn't matter or that We are not a nation.

So, We present *Blueprint for Ujamaa Dynasty* here as a guide toward Us as a people achieving full realization of Our human rights to self-determination, independence and freedom. There is nothing new presented herein, just a uniquely different presentation of what has already been advocated before. What will determine if We of the Ujamaa Dynasty are successful in bringing into fruition what We aim to achieve where others have failed is Our uncompromising commitment to the national unification of Our people. Therefore, We hope that all who read these words, and who are inspired to see them manifested, will commit fully to this mission.

PART I: NEW AFRIKAN UJAMAA DYNASTY PROGRAM AND CONSTITUTION

PROGRAM OF THE UJAMAA DYNASTY

GOALS

1. To unite nationally within the Ujamaa Dynasty as many like-minded New Afrikans, people of Afrikan descent, and others, regardless of color, who embrace the identity, history, culture and struggle of Our people, as can be united.
2. To inspire one another to collectively improve Ourselves, Our families and Our communities socially, culturally and financially by promoting unity and cooperation among Us.
3. To encourage the positive and constructive interaction between Ourselves and the larger New Afrikan community, the Afrikan Diaspora and other struggling people.
4. To struggle with other people suffering from discrimination, abuse, mistreatment, hardship and oppression to build a better world.

BRIEF HISTORY AND ORIGIN

The New Afrikan Ujamaa Dynasty is the main body of the New Afrikan Liberation Movement and was founded on August 17, 2007. The Ujamaa Dynasty is a socio-cultural mass organization whose core aims are the economic empowerment, social upliftment and cultural development of Our nduguship. The Ujamaa Dynasty upholds the Three People's Principles of Democracy, Nationalism and Cooperative Economics, and the Three People's Goals of Combating Imperialism, Racism and Sexism, all of which form the political ba-

sis of the New Afrikan Liberation Movement. Particularly, the purpose of the Ujamaa Dynasty is to foster national consciousness and national unity among New Afrikan people. So, it was founded upon the principle of sharing and fighting in a common struggle to secure Our collective future.

The New Afrikan Liberation Movement is a nationalist movement which emerged on February 1, 2004. At that time the New Afrikan Collective was the only organization within the New Afrikan Liberation Movement. But on August 21, 2005, the Collective became the New Afrikan Collectivist Association. Then on May 14, 2006, the Collectivist Association was split into three organizations: the New Afrikan Maoist Party, the New Afrikan Brigade and another New Afrikan Collective (which became the New Afrikan Ujamaa when We were founded). The Party is a communist organization and the political vanguard of Our movement; and the Brigade is a Party-led revolutionary nationalist cadre organization.

The New Afrikan Liberation Movement is an offshoot of the New Afrikan Independence Movement, which began on March 31, 1968, in Detroit, Michigan, when 500 black nationalists and social activists convened the first ever Black Government Conference. This conference was organized and led by the Malcolm X Society. At the conclusion, the participants declared that black people in North America were New Afrikans and were a nation entitled to its own land and entitled to reparations and self-government. They called this nation the Republic of New Afrika and claimed as its national territory the Black Belt states of Mississippi, Alabama, Georgia, South Carolina and Louisiana. (These states had the largest concentration of Afrikan slaves, and the majority of Our people live in them today.) The conference participants formed the Provisional Government of the Republic of New Afrika with the dual mission to educate the New Afrikan masses about Our right to nationhood and self-government and to struggle for the liberation of Our nation and land.

PHILOSOPHY

Our enslaved ancestors were captured in Afrika. They were of different tribes and had their own unique identities, customs, languages and governments. But they were stripped of this. They

were forced to learn a foreign language, to adopt alien names, to subscribe to strange beliefs, and to accept hostile domination. They were made to interbreed to have babies as a continuous source of slave labor. (Some had children resulting from them being sexually exploited by whites. Others had children freely with whites and Native Americans.) Due to this, We began to form into a 'new' people around the early to mid 1600s, during colonial days. We were fully evolved by the time of the Civil War in 1861, two hundred years later. Today Our people share common values, perspectives, attitudes and culture. We share a common condition being black in this country, having to confront subtle and blatant racism on different fronts. And We have a common gene pool that ties Us to Afrika. Despite Our class, philosophical or religious differences, We are Our own nation.

Before Our ancestors were enslaved they were a sovereign people who governed themselves. Slavery did not change this but merely suppressed it. After the 13th Amendment was ratified on December 18, 1865, officially ending slavery, Our people technically became sovereign again. Since We were so far removed from Our historical and cultural origins in Afrika, going back there was not a real option. We were therefore entitled at that time to establish Ourselves as a fully self-governed people on Our own land right here in North America. This was Our best option. On July 9, 1868, however, the 14th Amendment was ratified. It made Us 'paper-citizens' without Our consent and thus denied Us Our right to self-determination, to choose Our own political destiny. This served the interests of white America. They could not afford to ship Us all back to Afrika. Nor could they afford to have Us here as a sovereign people. We would have then been justified in demanding the relinquishment of land and the payment of reparations to Us by the U.S. government. We would have had the right to set up an independent government and organize Our own military forces. By making Us citizens, white America circumvented this and has been able to filibuster granting Us full human and civil rights (even til this day).

This country was founded upon white supremacy. Despite Our 'citizenship,' We have suffered racism, Black Codes, Jim Crow, COINTELPRO, lynchings, church bombings, employment discrimination, substandard education, hate crimes, police brutality and disproportionate imprisonment. Admittedly, Our condition has im-

proved in comparison to the past. Many falsely attribute this, however, to civil rights and an improvement in race relations. The truth of the matter is that wealth transferred into this country from the super-exploitation of Third World labor and resources has mitigated racial antagonisms. Yet, it has not eliminated them. So, every now and then, racism flares up today. When the economy collapses in this country due to increased imperialist competition and the success of Third World liberation struggles, white supremacy and white fascism will explode. And because Our people have bought into the Great American Idea of Individualism instead of banding together as a nation, We will be severely unprepared when this time comes.

Immigrant Afrikans and their descendants here in North America are a part of Our New Afrikan nation. We embrace Pan Afrikanism, in that all Afrikan people should adopt the national identity and share in the struggle of those Afrikan people they settle among. We are one race of people and have historically suffered the most degrading forms of oppression and exploitation. So, Our separate national struggles are expressions of Our international struggle against imperialism. We recognize there is no global Pan Afrikan nation, as some romanticize. Each national struggle of each Afrikan nation is endemic to their country or region of origin. The national struggles of Afrikans in Liberia, Trinidad or Brazil will not be the same as the national struggles of Afrikans in the Congo, South Africa, Jamaica, Haiti or North America. Hence, each national struggle must be waged differently in each country or region, and all the conscious, practical Pan Afrikanists there, no matter their country of origin, should participate in those struggles in accordance with the concrete conditions in that country.

The New Afrikan Liberation Movement is a New Afrikan based, pro-black movement. But We recognize that 'New Afrikan' is a nationality, which is not exclusively based on color or race. Article 15 of the Universal Declaration of Human Rights states: "1. Everyone has a right to a nationality; 2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality." We accept this position in recognition that there are those who develop an affinity for, or grow up identifying with, people of a different ethnicity. Those non-black people who sincerely choose 'New Afrikan' as their nationality and embrace the history, culture and struggle of Our people, We accept them as one of Us. We will not deny people

on the basis of color or race, for this would be racist.

Our people are entitled to land and reparations. We accept the Black Belt states as the national territory of Our nation, but also claim those areas outside of the Black Belt to which Our people have extensive ties and where We live in large concentrated numbers. And We acknowledge the just claims of Native Americans to part of the land in this country (and We support them in their struggle for self-determination). But it must be noted that, though We stand for the national independence and self-government of Our people on land in North America, We are not necessarily opposed to being Americans. We just believe that for Our people to truly be citizens of America, Our right to self-determination must be fully realized. We need to have the power to be sovereign so that Our collective choice to be Americans is not one based upon someone else's choice nor upon Our ignorance of Our own history. Also, We believe reparations today should be paid first to the victims of U.S. imperialism who are more oppressed than We. So, We reject the notion that Afrika owes Us reparations, as advocated by some. Such a demand is obscene in face of the overwhelming disparity and abject poverty that exists in Afrika. Victims of U.S. imperialism throughout the world, including in Afrika, are often children dying from starvation and disease. It shames Us that there are New Afrikans in this country who would demand reparations for Our people before demanding an end to imperialism, which is responsible for the death of countless children.

Individually, We can become financially successful in capitalist America, chasing the so called Almighty Dollar to buy things that give Us only the illusion of happiness. But this often comes at the expense of hurting and corrupting Our relationships with others. Though We of the Ujamaa Dynasty promote and encourage the financial prosperity of Our ndugu, We do so while focusing on Our collective struggle. This allows Us to build more meaningful, fulfilling and lasting relationships with others. In truth, people, not money, make the world go round. This is why We seek to grow and develop people within the Ujamaa Dynasty, and to share mutual love and aid with them. Together We can secure Our collective future from the advent of white supremacy and white fascism.

Afrikan women have been instrumental in the historical struggle

of Our people from the beginning. Many have served as strong leaders, sacrificing their lives and fighting on the front lines of many of Our struggles; thus proving they have just as much to offer as men in resisting oppression. The legacy of patriarchy in this country has spawned a culture of misogyny and sexual exploitation of Our women in many of Our dysfunctional communities. The net result of this among Our women in urban areas is the high rates of HIV infections and prostitution (which includes women using sex to keep a man who takes care of them rather than them focusing on bettering themselves). We support every effort to end sexism and to empower Our women and girls, for they are a cornerstone of Our nation. Without them We cannot succeed as a nation.

Societal influences, like how We grow up, where We live, who We associate with and be around, and what We experience through the media, have a powerful affect on the attitudes and behaviors of Our children. So, We seek to foster positive and constructive societal influences that reinforce those values We instill in Our children, values like honesty, responsibility, discipline, hard work, education, family and community. We struggle to promote those societal influences that keep Our children from growing up to forget about their families and their communities; from growing up to become gang-bangers, criminals or drug addicts; from growing up lazy, spoiled, unproductive, hardheaded, arrogant, under-educated and reckless; or from growing up being sexually irresponsible, spreading diseases or having babies in unhealthy environments or without the means to raise and educate them properly. This is why We recognize that raising Our children properly requires Us to be involved in the mentoring and nurturing of the children they will interact with, because they will be influenced by those children. As the saying goes, "It takes a village to raise a child." And the Ujamaa Dynasty is Our village.

Gang and street life leads many of Our youths and young adults to prison and to an early grave. It turns many of Our neighborhoods into virtual war zones unsafe to raise Our children in. It depletes Our communities of able-bodied youths and young adults who are needed to contribute to the growth, development and prosperity of Our communities. And it dampens the spirit of brotherhood and sisterhood within Our communities. Many of Our youths and young adults are attracted to gang and street life because they grow up in

dysfunctional families and communities that limit their horizons and subject them to a culture of destruction, stagnation and corruption. Gang and street life seemingly offers them purpose and meaning, a sense of belonging, and an opportunity to make money, all within a social context they are familiar with. Through Our field dynasty, We aim to reverse the tragedy of gang and street life in the lives of as many of Our youths and young adults as We can. Our field dynasty gives those who decide to leave gang and street life a positive and constructive means to do so. It does so by connecting them in a fraternal relationship with those headed in the same direction and coming from similar backgrounds. "Association breeds assimilation." And so positive and constructive association gives those coming out of gang and street life the moral support to make a successful transition to becoming a conscious and prosperous New Afrikan.

Our people have disproportionately come under the jurisdiction of the criminal justice system. We are more likely than whites to be sentenced to long prison terms or to the death penalty. We are more likely than whites to be railroaded. We are less likely to receive adequate legal representation. And once imprisoned, opportunities are few to better one's self. So, We support prison and criminal justice reform. Prisoners should be given greater incentives to rehabilitate themselves. College programs and merit time are proven methods for improving the attitudes and behavior of prisoners. More public funding should be spent on crime prevention, like improved education and vocation programs in inner-cities, intensive youth mentoring programs, comprehensive job training and job placement programs, and community-based drug treatment programs. And more care should be given to help ex-prisoners successfully reintegrate back into society.

Many of Our elder freedom fighters, who were members of organizations like the Black Panther Party, the Black Liberation Army, MOVE, the Republic of New Afrika and other black radical organizations, are being held as political prisoners in this country. Many of them have been incarcerated for decades. Despite not being major disciplinary problems, they are held in maximum security prisons, transferred around frequently or kept in solitary confinement. And they are continuously denied parole. These are men and women who have sacrificed a lot to push back the walls of oppression that threaten to engulf Our people. We owe them the effort to get them

released from prison. We also seek the release of prisoners politicized while incarcerated, those who have rehabilitated themselves, have renounced crime and work to elevate those around them.

Reactionary American history and culture stand in the way of the full realization of the social, political and economic potential of Our people. So We reject them in favor of embracing Our own Afrikan history and resurrecting Our own Afrikan culture. We seek to reclaim Our Afrikan identity as a basis of unity and not necessarily to live in the past. Due to this, We call Ourselves New Afrikans, adopt Afrikan names and choose Swahili as Our official language. We also embrace Kwanzaa and the Nguzo Saba (Seven Principles). But We recognize Our struggle as a people is much more than cultural nationalism and reject the proposition that if it is not 'black' or 'Afrikan' in origin then it is no good to Us.

Our people spend hundreds of billions of dollars a year in this country. Yet We spend very little of these dollars with Ourselves. As a result Our people are weakened. Not enough wealth is retained within Our communities to provide quality social and financial opportunities. We are therefore too dependent upon white capital to finance much of Our business development and too dependent upon public funding (which is always lacking) for Our community needs. This locks Us into a neocolonial relationship with white America to Our future detriment. We are in such a state because We have failed as a people to pool Our resources on a national scale to invest in Our own economic institutions capable of making Us more economically self-sufficient.

And the economic self-sufficiency of Our people is essential to Our success. We therefore adopt the Cooperative Economic Development Plan proposed by the Party. The CED Plan is based upon a strategy of collective capitalism in which We of the Ujamaa Dynasty endeavor to build a business and financial network among Our ndugu. Through the CED Plan We will invest, as a limited partner, in the small and midsize businesses started by Our ndugu; and We will set up major business ventures, relying upon Our ndugu and people as investors. The goal of the CED Plan is to capture a majority share of the New Afrikan consumer market, redirecting Our spending toward New Afrikan businesses committed to the national unity and liberation of Our people. The CED Plan is for Our individual and collec-

tive financial prosperity, as well as the economic empowerment of Our people. And it will enable Us to keep Our wealth within Our control so that We can use it to fight imperialism.

GENERAL OBLIGATIONS

1. Familiarize yourself fully with Our Program and strive to live by it; memorize the Dynasty Pledge.

2. Always greet your ndugu and show them your love, loyalty and respect and guide, assist and protect them. Never hold to the attitude that every ndugu is not your ndugu.

3. Treat all people with respect and courtesy; combat racism, sexism, oppression and injustice.

4. Socialize regularly with your ndugu, strengthening your bond with them; organize or participate in community events, dinner parties, and discussion/study groups at which you can get to know your ndugu and people in your community better.

5. Attend communal meetings regularly and offer your thoughts on how to resolve local problems and to improve your communal family.

6. Work to introduce others into the Ujamaa Dynasty, especially family and friends who can reinforce your own commitment. If the Ujamaa Dynasty is good for you, then it should be good for the people you know and love.

7. Heed the wisdom of elder ndugu, and respect the leadership of the Ujamaa Dynasty.

8. Be tolerant of ndugu who have religious beliefs different from your own.

9. Avoid quarreling with your ndugu and others.

10. Assist in raising, educating, mentoring and instructing Our children.

11. Strive to revitalize disadvantaged New Afrikan neighborhoods; get involved in Ujamaa Dynasty sponsored community service programs.

12. Live a healthy lifestyle; cut back on or quit smoking and drinking; refrain from using hard drugs and work out regularly.

13. Set up your own businesses and help your ndugu do the same or invest in the CED Plan; patronize the businesses of your ndugu.

14. Pay your local and national nduguship dues.

DYNASTY PLEDGE

I pledge to be a dedicated ndugu of the New Afrikan Ujamaa Dynasty; i pledge to do all i can to enlighten Our people about Our Program and introduce them into Our familihood; i pledge to show love, loyalty and respect to my ndugu and to guide, assist and protect them; and i pledge to uphold Our Program and Constitution to the best of my ability.

CONSTITUTION OF THE UJAMAA DYNASTY

PREAMBLE

The New Afrikan Ujamaa Dynasty is a socio-cultural mass organization and the main body of the New Afrikan Liberation Movement, and is hereby established to achieve the aims and promote the outlook of the Program of the Ujamaa Dynasty; and it shall be a not-for-profit unincorporated - fraternal association.

ARTICLE 1 - NAME AND SHORT NAME

The name of this organizaiton shall be the New Afrikan Ujamaa Dynasty, and its short name shall be the Ujamaa Dynasty.

ARTICLE 2 - NDUGUSHIP

Any New Afrikan, Afrikan immigrant, descendant of Afrikan people, or person who identifies with the history, culture and struggle of New Afrikan people, despite their ethnicity, may become an ndugu of the Ujamaa Dynasty with the consent of the Communal Family through which they seek nduguship. Such persons must agree to uphold this Constitution and the Program of the Ujamaa Dynasty, and must pay an initial nduguship fee in advance as prescribed by the Grand Council of Chiefs (but in the case of indigent prisoners, provisions shall be made to allow them to pay the initial nduguship fee and further dues in installments). More specific procedures for nduguship may be established by the Grand Council of Chiefs not inconsistent with this constitution.

ARTICLE 3 - BUNGE LA UJAMAA

1. The Bunge la Ujamaa (or Assembly of the Familihood) shall meet annually on the 27th of August, the founding day of the Ujamaa, at a time and place as can be arranged by the Grand Council of Chiefs, for the purpose of celebrating the founding anniversary of the Ujamaa Dynasty and transacting such other business as may properly come before it. Every ndugu in good standing is entitled to attend and participate in the Bunge.

2. During the annual Bunge, the Grand Chief, or a chief designated by him or her, shall give a State of the Ujamaa Dynasty Address in which they will report on the progress of the Ujamaa Dynasty and present the yearly agenda of the Grand Council of Chiefs.

3. A special Bunge may be called at any time by the Grand Council of Chiefs, the Grand Chief, or by one fourth of the ndugu in good standing. (The Grand Council of Chiefs shall make provisions to allow any ndugu in good standing to request that a special Bunge be called.)

4. The Chief of Administration shall cause for written notice to be printed in the newspaper of the Ujamaa Dynasty, or to be communicated to all ndugu in good standing by other available means, of the place, day and time of the annual Bunge and, in the case of a

special Bunge, the purpose.

5. The Bunge has the sole power to amend this Constitution and to revise the Program of the Ujamaa Dynasty, and may overrule any action of the Grand Council of Chiefs.

6. Every third year from the founding of the Ujamaa Dynasty, the Bunge shall hold a vote of confidence regarding the performance of the Grand Council of Chiefs. If more than two fifths of those in attendance vote no confidence in the Grand Council of Chiefs, then the Grand Chief and the Deputy Grand Chief must vacate their chieftaincies at the next Bunge and an election must be held for those chieftaincies for which they may run again.

7. The majority of the ndugu in good standing of the Ujamaa Dynasty must be present during any vote in the Bunge to make said vote lawful. Except as otherwise provided by this Constitution, a majority vote shall authorize any action of the Bunge.

ARTICLE 4 - GRAND COUNCIL OF CHIEFS

1. The chiefs of the Ujamaa Dynasty shall consist of a Grand Chief, Deputy Grand Chief, Chief of Administration, Chief of Finances, and any other chiefs as the Bunge may from time to time deem necessary. The Grand Chieftaincy and Deputy Grand Chieftaincy shall be elected positions, whereas the Chieftaincies of Administration, Finances, and any other chieftaincy created by the Bunge, shall be appointed positions to which the Grand Chief shall have the sole power to appoint qualified ndugu with the consent of the Bunge.

2. The chiefs of the Ujamaa Dynasty shall, unless otherwise provided by the Bunge, each have such powers and duties as generally pertain to their respective chieftaincies. The Chief of Administration shall be the equivalent of a Secretary, the Chief of Finances the equivalent of a Treasurer, and the Grand Chief shall be the chief executive officer of the Ujamaa Dynasty. And, under the direction of the Grand Chief, the Grand Council of Chiefs shall control and manage the affairs, property and interests of the Ujamaa Dynasty.

3. Any chief may resign at any time by giving written notice of such resignation to the Grand Chief or the Chief of Administration.

Unless otherwise specified in such written notice, such resignation shall take effect upon receipt thereof, and the acceptance of such resignation shall not be necessary to make it effective. Any chief may be removed if impeached by two thirds of the Bunge, and the Grand Chief may remove any chief under him, except the Deputy Grand Chief, either with or without cause. If the Grand Chief is impeached a special Bunge must be held to elect a successor; if the Deputy Grand Chief is impeached, the Grand Chief may appoint a replacement until the next Bunge, at which time the Bunge can either confirm the appointment or require a special election be held; and if any other chief is impeached or removed, the Grand Chief may appoint a successor until the next Bunge, at which time the Bunge may confirm the appointment.

4. The chiefs of the Ujamaa Dynasty shall be entitled to such compensation as the Bunge from time to time determines.

5. The Grand Chief and the Deputy Grand Chief may delegate their powers or duties to any other chief.

ARTICLE 5 - COMMUNAL FAMILIES

1. A Communal Family shall be the smallest unit of the Ujamaa Dynasty and shall cover the ndugu in a neighborhood or housing complex. One person can seek to form a Communal Family with the consent of the Grand Council of Chiefs, which shall establish further procedures for the formation of a Communal Family.

2. Within ninety days after being formed, a Communal Family must elect a Local Council of Chiefs modeled after the Grand Council of Chiefs.

ARTICLE 6 - UJAMAA FIELD DYNASTY

The Ujamaa Field Dynasty, UFD for short, shall be an independent subdivision of the Ujamaa Dynasty for youths, young adults and ex-lumpens. It shall have its own constitution and be lead by its own leadership but shall uphold this Constitution and the Program of the Ujamaa Dynasty. All UFD ndugu are also ndugu of the Uja-

maa Dynasty and shall respect the leadership of the Ujamaa Dynasty and the leadership of the Communal Family they may happen to be among, but, for the most part, they will be left to their own devices.

ARTICLE 7 - AMENDMENTS

Amendments to this Constitution can be adopted only by a vote of two thirds of the ndugu in good standing present at the Bunge.

PART II: WHAT IS UFD?

THE DYNAMICS OF UFD

Many of the youths and young adults in Our New Afrikan communities have fallen victim to the life of gang-banging, crime and doing time. Others are underachievers who were never properly motivated, so they end up in dead end jobs and living mediocre, unsuccessful lives. Some have talents and dreams with little or no means to bring them forth in productive ways. There are ex-lumpens, many of whom are still incarcerated or recently released, who are struggling to turn their lives around with little help and support. UFD, the Ujamaa Field Dynasty, was formed by Mfalme Sikivu to address these problems while giving Our youths, young adults and ex-lumpens something to belong to that's positive and constructive. UFD is a brotherhood and sisterhood, similar to college fraternities and sororities but with a larger purpose. UFD is here to help Our ndugu to do better, be better and know better in all aspects in their lives. What makes UFD work is that it cultivates a strong sense of brotherly and sisterly love and loyalty among Our ndugu as well as a desire to help one another succeed.

Being a subdivision of the Ujamaa Dynasty, which seeks to foster a spirit of familiness among its nduguship, UFD relies on that spirit to bring together those who most need the help of each other. UFD is an extended family based upon the principle of mutual aid

and support. By helping each other reach greater heights, all Our ndugu benefit because We each give back. This is why We push and challenge one another to be the best that We can be and to achieve all that We can.

When it comes to helping Us improving Ourselves and Our circumstances or to build better lives for Ourselves and Our families, UFD is here. When it comes to helping Us feed, cloth and shelter Our children, UFD is here. When it comes to helping Us find jobs or get a place to stay, UFD is here. When it comes to helping Us start a business, publish a book, put out an album, promote a clothing line, or pursue other legitimate, positive dreams, UFD is here. When it comes to helping Us get out of prison and stay out or making Our prison time go by smoothly, UFD is here. And when it comes to helping Us straighten up and get on track, UFD is here. This is because UFD is a network from which Our ndugu can draw upon the collective resources, skills and connections of one another. It allows Us to achieve Our individual and collective goals faster while being a part of something great. But the key is that We all put in work, and that We be serious about changing and bettering Ourselves. UFD will only work for those who make it work for them.

For any youth, young adult or ex-lumpen who wants a better life, UFD is 70% what they should be doing for themselves anyway without being down with any group. The other 30% of UFD is what helps Our ndugu enhance their ability to help themselves. This is because organization is power, and one built upon genuine brotherhood and sisterhood is even more powerful. Such an organization will propel its members to great heights. And UFD is one such organization with pioneering leaders and members who aim to achieve what none like it have been able to achieve. But with any great undertaking comes even greater risks. UFD risks being corrupted into some gang-like, criminal organization or some all-for-show, play organization achieving nothing. Yet, for what UFD is doing, and not just talking about, in raising up Our ndugu and Our families and Our communities, the risks are well worth it.

BODY & SOUL OF UFD

INTRO

We are UFD, the Ujamaa Field Dynasty, and We were founded on July 29, 2008, by Our big ndugu, Mfalme Sikivu. We are an independent subdivision of Our parent organization, the Ujamaa Dynasty, a familihood dedicated to raising up New Afrikan people socially, culturally and financially. We are youths, young adults and ex-lumpens who have joined together in brotherhood and sisterhood to enhance Our ability to achieve success and prosperity. UFD is Our stepping-stone to a better, more productive life but only for those of Us willing to work hard along with others to accomplish what We want. UFD is Our means for doing better, being better and knowing better. UFD is Our path to greater things. And this, Our Body & Soul, is the foundation that guides and unites Us.

MISSION

Our mission is to serve as a positive and constructive alternative to gang, street and prison life, especially for Our youth who We focus on bringing into Our movement through UFD; and to build a brotherhood and sisterhood through which We can improve Ourselves and Our circumstances, can make a better life for Ourselves and Our families, and can give back to Our communities.

CODE

UFD is a counter-gang of those committed to collectively helping one another become conscious and prosperous New Afrikans.

UFD is devoted to leading others away from gang, street and prison life, especially Our youth, by showing them a better way; and inspiring Our ndugu to strive for excellence and to live productive lives.

UFD is about change and self-improvement, and turning negatives into positives and failure into success.

UFD is about continuous growth and development, and striving for collective prosperity.

UFD is about brotherly and sisterly love, and extending Our familihood among the like-minded.

UFD is for the oppressed, and fights for freedom, justice and equality.

UFD is for the unification and liberation of Our New Afrikan nation.

UFD is for the betterment and strengthening of Our families and communities.

UFD is for the success of the Ujamaa Dynasty.

POINTS

Discipline: To always do what is necessary even when We do not want to, and not doing things that will harm Us or stagnate Us even though We may want to do them anyway; accepting training and instruction that corrects, molds and perfects Our intellect, skill and conduct.

Honor: To be consistent in Our commitment to UFD and the Ujamaa Dynasty to such a degree We can be trusted to continuously work on bettering Ourselves so that We are able to help Our ndugu do the same for themselves; always keeping Our word when it counts and never betraying the trust Our ndugu and others place in Us.

Loyalty: To hold firm to Our devotion to UFD and the Ujamaa Dynasty, and to Our determination to work in the best interests of Our ndugu no matter where at We may be, for Ours is not a just for now only when We are around each other love but a forever love of what We stand for; never quitting UFD for petty reasons.

Strength: To be strong in upholding all that We stand for and not being afraid to push and defend Our cause; recognizing that Our

struggle is more mental than physical, so Our strength lies in Our ability to think on levels higher than feelings and opinions, and in Our ability to do what is right despite Our doubts and Our fears and despite outside influences.

Sacrifice: To give Our time, energy, focus and resources to the success of UFD and the Ujamaa Dynasty in uplifting and empowering Us, Our families and Our communities; willingness to give much of Our individual selves to the whole of UFD and the Ujamaa Dynasty, for if they are prosperous so to are We.

CREED

No ndugu or their families are to be in need. No ndugu or their families are to be forgotten. No ndugu or their families are to be left behind or left stagnant. And the well-being of one ndugu and their family is the concern of all ndugu. For sacred is the bond that binds Us in love and loyalty. One brotherhood and One sisterhood. One mind, one body and one soul.

LAWS OF UFD

1. Do not engage in gang-like and criminal behaviors, reactionary violence or drug trafficking.
2. Limit idle and recreational activities, conversations and associations.
3. Spend much time getting to know your ndugu, build up one another and help each other out.
4. Study more, improve your education and teach Our younger ndugu.
5. Heighten your sense of discipline and respect the calls of big ndugu.
6. Memorize Our oath, Body & Soul, and laws; know Our salutes; and familiarize yourself with Our organizational structure.

7. Always salute your ndugu.

8. Do not judge your ndugu or anyone else based upon street or prison code but upon what UFD and the Ujamaa Dynasty represent.

9. Never take sides against your ndugu without investigation, but hear others out.

10. Never beef with your ndugu in public and work to resolve your differences without hard feelings.

11. Avoid conflicts with others and dead beefs before they get physical, but defend and protect yourself and your ndugu.

12. Push and challenge yourself and your ndugu to do better, be better and know better.

13. Do not reveal confidential UFD business to non-UFD ndugu without authorization.

CONSTITUTION OF UFD

PREAMBLE

In seeking to live out Our Body & Soul and uphold Our oath and laws; to help youths, young adults and ex-lumpens rise above gangs, street and prison life and above a life of mediocrity, underachievement and unproductiveness, We come together in brotherhood and sisterhood to form the Ujamaa Field Dynasty, UFD for short, as an independent subdivision of the New Afrikan Ujamaa Dynasty.

SUPREME COUNCIL

The Supreme Council is made up of the Supreme Field Marshals of UFD and is responsible for the national policy and direction of UFD, including amending this constitution by a two-thirds vote.

The Supreme Council has an Executive Committee with five

positions: Executive Minister, Deputy Executive Minister, and Associate Ministers of Finance, Information and Education. The Executive Committee is responsible for the national administration of UFD.

The Executive Minister is the head of the Supreme Council and makes the final decision on all matters upon which it deliberates, but he or she is required to fully hear and consider the views, suggestions and objections of the other ministers. Two thirds of the Supreme Council can override any decision made by the Executive Minister. The Executive Minister is responsible for appointing qualified Supreme Field Marshals to the other positions on the Executive Committee and may remove them with cause. An Executive Minister resigning in good standing will choose his or her successor, who must be subsequently confirmed by the majority of the Supreme Council. If the Executive Minister resigns or is removed in bad standing or is otherwise unable to choose his or her successor, or the Supreme Council rejects that successor, then the Supreme Council will elect by majority vote a qualified Supreme Field Marshal to the position of Executive Minister.

Supreme Field Marshals, including ministers, can be impeached and stripped by two-thirds of the Supreme Council, or by a majority of the Supreme Council if they are found in major violation of Our constitution, Body & Soul, or laws after a duly held hearing.

FIELD DIVISIONS

UFD has Field Divisions, which are paths to coming home into UFD and being elevated in rank. Field Divisions are not sets and will not have different names, constitutions, oaths or laws. Each Field Division is headed by a big ndugu with the rank of Supreme Field Marshal. Under him or her will be two Lieutenant Field Marshals, three Field Marshals, five Field Captains and seven Field Lieutenants, all of whom are big ndugu appointed by the Supreme Field Marshal within his or her Field Division. Under the big ndugu within a Field Division are regular Ndugu and Probies. No ndugu is allowed to switch Field Divisions unless they are being elevated in rank and their Supreme Field Marshal allows them to.

The Executive Minister is responsible for appointing Supreme Field Marshals with the consent of a majority of the Supreme Council.

cil.

Only those who show above average devotion to Our Body & Soul and in promoting it and show above average commitment to changing and bettering themselves and helping their ndugu do the same can become a big ndugu. And only those big ndugu who do the most to contribute to the growth and development of UFD, and to fulfill their duties, can be elevated higher.

The elevation of any ndugu must be reported to UFD Headquarters. All big ndugu have an obligation to make sure that the ndugu under them are living up to and upholding Our constitution, Body & Soul, and laws; are doing things to better themselves and their ndugu; and are being taken care of if they are in need.

LOCAL CHAPTERS

UFD has local chapters wherever its ndugu reside. Local chapters will organize self-improvement and educational programs and participate in the activities of the Communal Family of the Ujamaa Dynasty whom they are among; Ndugu in prison will organize local chapters to whatever extent possible. Non-incarcerated ndugu will make every effort to assist incarcerated ndugu. Whenever possible, incarcerated ndugu will organize their own kitties.

When ndugu from different Field Divisions form a local chapter, the senior ranking ndugu will lead that local chapter by forming at most a five seat council. Generally, ministers should not lead a local chapter but should instead act in an advisory role unless it's necessary for them to be more involved.

Local chapters must submit to UFD Headquarters one status report within 90 days after forming and one progress report every 30 days subsequent to that. The Executive Council may establish other procedures regarding these reports.

HOME COMING

For a prospect to be brought home to UFD, he or she must agree to uphold Our constitution, Body & Soul, and laws and must officially join the Ujamaa Dynasty. A prospect can be brought home

by a Field Lieutenant or higher and must start off as a Probie for 6 months. A Field Marshal or higher can elevate a Probie to Ndugu after 30 days. The Executive Minister can elevate and strip any ndugu at any time, but cannot strip a Supreme Field Marshal. To be officially brought home, a prospect must be given Our oath. UFD Headquarters must be notified immediately of the date a prospect is brought home by the ndugu who brought them home. All new ndugu will be saluted once by other ndugu with “Karibu Nyumbani Ndugu.”

DISCIPLINE

Ndugu in minor violation of Our constitution, Body & Soul, or laws shall be counseled by the big ndugu over them. Those in major violation shall be brought up on formal charges and given a hearing presided over by at least three of the most senior ranking ndugu who are neutral to the incident from which the charges derive. Penalties must be fair and fit the violation and must be reported to UFD Headquarters. Penalties of suspension and expulsion must be ratified by a majority of the ndugu in the local chapter.

RIGHTS AND PRIVILEGES

All ndugu, with the exception of Probies, are entitled to unconditional love, loyalty, and aid in pursuing their individual goals or in resolving their personal problems. They are entitled to be acknowledged and rewarded for their hard work and devotion. And they cannot be suspended or expelled without a hearing. Probies and ndugu on probation only have conditional entitlements and can be suspended without a hearing by a Field Marshal or higher with cause. Ndugu on suspension have no entitlements and can be expelled without a hearing by a Field Marhsal or higher with cause.

FIELD DYNASTY OATH

To all those who hear, these are my solemn words: i swear on my life and all it encompasses that i am committed to rising above gang, street and prison life and to leading others away from that life as well, especially those younger than me; i am committed to

becoming a conscious and prosperous New Afrikan and helping my UFD ndugu become one also; i am committed to pushing and challenging my UFD ndugu to do better, be better and know better as they push and challenge me to do the same; i am committed to serving my family and my community; i am committed to following my big ndugu and being a good example for my younger ndugu; and i am committed to upholding the constitution, Body & Soul, and laws of UFD as well as the Program and Constitution of the Ujamaa Dynasty to the best of my ability.

FIELD DYNASTY SALUTES

1. Salamu Ndugu (Sah-lah-moo N-doo-goo) = Greetings brother/sister of mine;

RESPONSE: is the same.

2. Baraka Ndugu (Bah-rah-kah N-doo-goo) = Prosperity to you brother/sister of mine;

RESPONSE: is the same.

3. Ujamaa Upendo (OO-jah-maah OO-pay-n-doh) = Familiihood Love;

RESPONSE: Ujamaa Uaminifu (OO-jah-maah OO-ah-mee-nee-foo) = Familiihood Loyalty;

4. Umoja ni Lazima (OO-moh-jah nee Lah-zee-mah) = Unity is a Must;

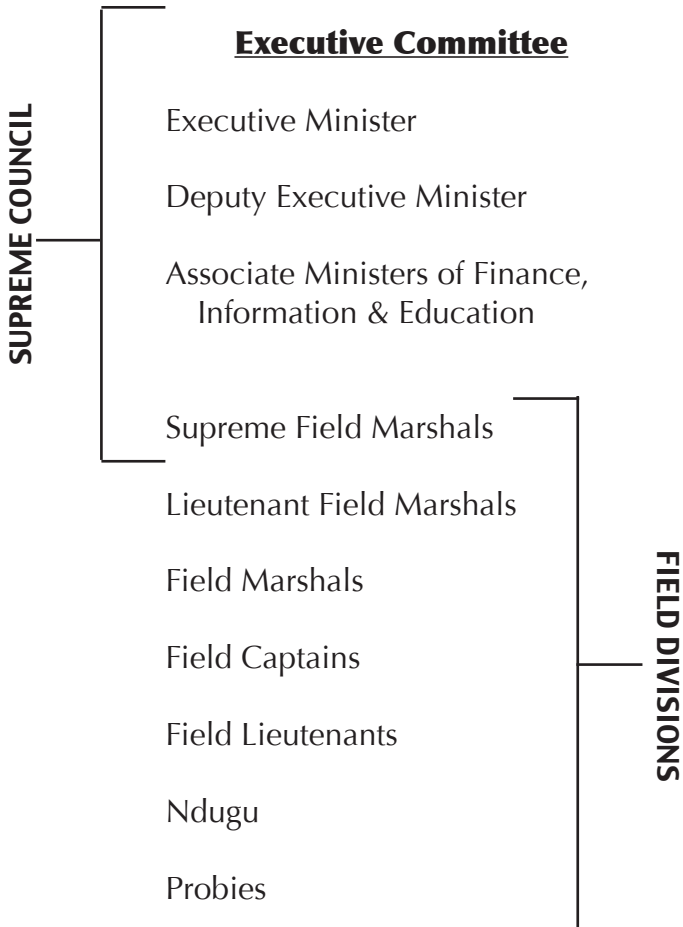
RESPONSE: Umoja Sasa (OO-moh-jah Sah-sah) = Unity Now;

5 UFDDeez;

RESPONSE: We Dynasty;

The first salute is Our greeting, which We say to each other after not seeing one another in a long while. The second salute is Our farewell, which We say to each other when parting from one another for a long while. The last three salutes can be said with or in place of the first two.

ORGANIZATIONAL CHART OF UFD



LESSON ON ORGANIZATION

The difference between an organization and a group is easily identified in the meaning of the root word in organization: *organize*. A group is just a combination of two or more things. A crowd is a group. An organization is technically a group, too. But an organization is a specialized group. It is formed with a specific goal or goals in mind. It has a structure, a set of rules, principles and responsibilities that define its purpose and define for its members what they stand for and what their roles are.

An organization is a tool its members use to achieve major goals they otherwise could not achieve on their own or to make easier their achievement of less complicated goals. Organizations all throughout history have proven absolutely necessary to advance the interests of any group of people. With organization people make things better and faster, make more money, build better lives, and improve their circumstances greater than individuals can. The better organized a group is the more successful and prosperous it becomes; the more it is able to elevate its membership.

Communication is essential to organization. There must be an ongoing exchange of information between the different parts of the group. This exchange must convey to each part what it needs to do to help the whole, and must convey to the whole what it must provide to each part to do its job. Communication allows the group to figure out the next important thing an organization needs. Resources.

Resources are things that supply or support. Another word for resources is means, which are useful or helpful things in accomplishing a desired end. The greatest resource are people, because people produce, make, and supply everything else. The most sought resource is money. The most commonly needed resources are food and water. Depending on its purpose, an organization leader will identify and draw in the resources it needs.

To apply this lesson in organization to UFD, We first must look at what its purpose is. This is reflected in Our Body & Soul. Basically, UFD is an organization meant to help the ex-lumpen who desires

change and a better life for themselves and their families to achieve this. UFD also serves as a fraternity to give Our youths and young adults a positive and constructive focus, especially to help them stay away from gang, street and prison life, or from a life of unproductiveness and mediocrity.

Our Body & Soul communicates to Our ndugu what We stand for and what Our roles and duties are and how We should function as an organized group. So, the first step to making sure UFD runs correctly is to ensure each of Our ndugu know and understand Our Body & Soul. Toward this end, Our Body & Soul is required to be memorized along with Our oath; this requirement is also a test of one's devotion to the purpose of UFD and to the ways of being an UFD ndugu. The big ndugu of UFD, particularly marshals, must be the first to know and understand Our Body & Soul and to constantly go over it with and explain it to the ndugu under them. A day shouldn't go by without any ndugu going over Our Body & Soul.

Knowing and using Our salutes is another aspect of UFD communication. The salutes build the common identity needed to help ndugu become familiar and comfortable with one another. The salutes garner a sense of belonging and fraternity. The salutes are a motivator. Also, the salutes express to others the unity as well as the love and loyalty that exists between Us. This is to encourage people to inquire about Us and to want to know more about UFD.

Every ndugu should be devoted to introducing others to UFD. Again, people are the greatest resource. The more good people We bring home to UFD, the greater Our access to other resources, like money, skills, and connections to other people. What some of Us don't have or can't do, others may have and can do. And Our collective influence might help to motivate people with a lot more resources to help Us out. A prospect's mother or father may have great skills or be well connected to people at work or church. Due to the power of Our positive and constructive influence over their son or daughter, they may become willing to help out. This whole process is called networking. The success of UFD depends on it. And this is why every ndugu should know and understand, and strive to live by and uphold, Our Body & Soul, so that they are better able to encourage good prospects to come home to UFD.

But, UFD has to be much more than just rhetoric, using good sounding words to convince people to come home to UFD. We must make UFD work for those who do decide to come home to it. UFD is about helping Our ndugu change or better their lives by making it easier for them to do so. A reason for building Our resources is so that We can do this for Our ndugu. We “work, study and listen so We may learn [and grow prosperous], learn [and grow prosperous] so that We may teach [and contribute to the prosperity of Our ndugu].” In return We enhance Our own security and ability to support Our own families by increasing the store of resources We Ourselves can access for Our continual growth and development. Each One Teach One! Each One Help One! Each One Grow One!

As an organization of the people, UFD has a duty to give back. We can't have a “fuck the people” attitude. We must have a “serve the people” attitude. Developing an organization for high performance means recognizing that the organization must interact harmoniously with its environment. An organization is like a living organism which must seek nutrients and resources from its environment and give something back in return (in a healthy and balanced process of exchange between a living organism and its environment, even waste product is useful).

Our success on a local or national level must also benefit the people in the communities We live in. We must strive to help even those who aren't UFD. By doing so Our communities will love and respect Us. They will shelter and protect Us in time of trouble. They will feed and support Us when We are in need. And they will entrust their sons and daughters to Us for their growth and development.

There may be those who are so narrowly focused on or overwhelmed by the burdens of their own lives they'll miss the point of organization. Life is full of burdens. For the downtrodden, weak, desperate and disadvantaged, organization is a long-term investment to lessen your burdens, whether they be material, psychological or something else, if you get seriously injured, will you rather go to an organized hospital or a disorganized clinic? Those who are willing to sacrifice some of their time, energy, focus and resources to organize to “improve themselves and their circumstances, make a better life for themselves and their families, and give back to their commu-

nities," despite their present hardships, it is they who will be triumphant when the future arrives with gifts of prosperity. Those who choose to wait until life gets just a little easier will get buried by the difficulties of procrastination. The whole point of life is to face and overcome challenges. And people have done this best together in organized groups.

LESSON ON ORGANIZATION (PART 2)

There are five basic aspects to organization: ideology, propagation, consolidation, administration, and fundraising. Each is essential to the proper functioning of any organization.

IDEOLOGY

Every organization needs an ideology, which is a set of beliefs, aims, goals, and norms that gives it purpose, direction, and identity. The ideology of an organization is, in fact, the most important of its aspects. Ideology will decide everything else. It will define the character and ways of the organization. If the ideology of the organization inspires and motivates people, then the organization will gain everything it needs. For people are the resource of all resources. People are the most essential food of the body of any organization, and ideology is the seed from which they grow into alignment with the organization. If the ideology of the organization is corrupt or misguided, so to will its members be.

PROPAGATION

For an organization to grow and extend itself, it must promote a knowledge and familiarity of itself and its ideology with the public, specifically those it aims to reach with its message. This is the nature of propagation. And there are two principal forms of propagation - action and rhetoric; and two principal means of propagation - direct and media.

The actions of an organization will have the most impact in influencing and attracting people to it. The worst thing to the reputation of an organization is when its actions fail to live up to its ideal-

ogy. “Theory without practice is shit.” “Knowledge without application is just information.” What an organization stands for should, for the most part, be reflected in what it does. Indeed, the actions of an organization reveals its true ideology. So, an organization can claim to stand for this or that, but if its actions don’t measure up, then its claim is false.

Rhetoric is basically “the art of speaking or writing effectively,” being able to move people with words. Rhetoric is a form of action within itself and is a powerful form of propagation. Without the ability to communicate effectively to people with words, other actions can’t be coordinated. A general can’t lead an army without being able to explain to them their mission. A CEO can’t run a company without being able to explain his business model to his executive team and mid-level managers. It’s a myth that one is all about action without the use of at least some rhetoric, especially when it comes to organization. Some may be more skilled at rhetoric and others more apt to apply it. Nevertheless, words and deeds go hand-in-hand.

Direct propagation is talking to people one-on-one, or in small groups, or in large audiences. This means of propagation is intimate, causing people to really identify with the speaker. The smaller the forum, the more intimate. Meaning, the more familiar people are with each other and the speaker, the more likely they’ll accept the message. When more people who are unfamiliar with one another and the speaker come together the less likely they’ll all accept the message. Small gatherings are best for likely prospects. An organizer should spend a fair amount of time holding small meetings with likely prospects along with a few committed members. Large gatherings are best to build among masses of people a familiarity with the organization and to seek out likely prospects. One-on-one encounters are best after the organizer makes an effort to get to know a prospect personally. It’s bad tact to initiate a one-on-one encounter trying to recruit from jump. People will balk at this.

Media propagation is reaching people through flyers, brochures, letters, newsletters/newspapers, websites, radio, television, art, music, books, and movies. These things should be professionally done and use methods to grab and keep the attention of their audience. One idea to attract the youth would be through hip hop. The youth

respond to this. And it would be a better idea not to just relate to the youth through hip hop but to sponsor those with talent. Organizing talent shows with those who rap, sing and produce would be an excellent way to attract youth and use it as an opportunity to introduce them to the message of the organization. The use of the internet would be helpful to hold teleconferences or video blogs. Satellite radio and cable television make it cheaper for an organizer to do their own talk or news shows. Properly employed, media propagation is a very effective way to reach potentially hundreds of thousands to millions of people.

CONSOLIDATION

As an organization expands it can quickly become fragmented and loose. It'll need to consolidate itself, that is, to keep itself tight and united. This requires internal propagation and reinforcement of its ideology. Communication is key here. Every member needs to always be updated on changes or shifts in focus. Neglecting this will weaken the unity of an organization. Leadership must stay in touch with the general membership and devise ways to receive feedback from it.

ADMINISTRATION

Necessary to consolidating an organization and maintaining communication between its membership is its administration. This concerns managing and directing the organization, seeing that things get done. Administration is about forming work teams to handle specific tasks necessary to the functioning of the organization and about coordinating their activities to keep the organization moving harmoniously toward its goals. Administration has two aspects -- leadership and bureaucracy.

The motivation of people is an important objective in any organization. This is what leadership is for. Leaders must constantly seek to inspire, encourage, and command those under them. Leaders must draft plans, tasks, and objectives and explain to those they lead why the accomplishment of such are important to the success of the organization as a whole. Everyone has to be assigned something to do in relations to the achievement of the goals and objectives of the organization in order to maintain proper motivation. And lead-

ers must be proficient at developing plans that are meaningful and effective, or else they will assign useless tasks that serve only to frustrate those they lead and stagnate the organization. Another component to leadership is problem-solving and managing controversies. Organizations are collections of people who all will not agree nor get along. Leaders will be called upon to mediate between those they lead who are in conflict, or reassigning them, or getting rid of bad apples. Leaders will have to build consensus out of disagreement, and will have to navigate the different personalities of those they lead to best motivate them. Unfortunately, because of the complexities of human psychology, leaders can't just always demand compliance. They must do a fair share of persuasion. Leaders must also be able to do an assessment of the talents and skills, strengths and weaknesses, and potential of those they lead and to assign them roles accordingly. A big part of leadership is training, elevating, and caring for those who are lead.

Bureaucracy can easily be explained as paper pushing, that is, handling correspondence, records, accounts, budgeting, hiring help, evaluating certain applications or projects for approval, etc. Too much bureaucracy can harm the effectiveness of an organization by making it difficult for simple things to get done. This happens when a request or project requires filling out extensive paperwork that has to be reviewed and approved by too many people. Every effort should be made to simplify bureaucratic procedures and systems. But to neglect them works against the effectiveness of an organization as well. Some bureaucratic procedures and systems are necessary to keep things in order and to build legitimacy. Disorganized organizations tend to turn people off who otherwise respond to professionalism. Many radical organizations remain marginal and are ignored as illegitimate because of their lack of professionalism.

FUNDRAISING

For most non-profit, membership organizations, most of its initial funding will come from dues and donations. Through successful propagation these sources of funding increase. Let's say an organization with a membership of ten thousand and the average dues paid is \$5 a month, and it has a support base of fifty thousand people who donate an average of \$10 a month, such an organization would gross \$150,000 a month and 1.8 million a year! But such organiza-

tions aren't relegated to raising fund only from dues or donations. Churches have raffles or publish advertisement booklets. Some groups have benefit concerts, dinners, and block parties. Some sell newsletters, newspapers, and pamphlets. Some sell audio and video tapes. Some sell apparel, candy, and other commodities. The more sophisticated organizations will invest in or start businesses. Other organizations rely on grants from the government or different foundations. Whatever the case, non-profit organizations represent a billion dollar industry. And fraternal organizations can do a lot for the collective and individual prosperity and well-being of its membership if they properly organize to raise funds.

LESSON ON LEADERSHIP

The question of leadership for UFD must be answered in context with Our purpose, as reflected in Our Body & Soul. Though part of Our organization has some characteristics of a top-down structure, Our organization is more inspirational than authoritative. Meaning, We focus more on helping Our ndugu see why they should live up to Our Body & Soul than demanding that they do. So, Our form of leadership must combine two very important principles: leading by example and being patient enough to explain, teach and help.

Some of Our big ndugu have gotten caught up in emphasizing too much that Our ndugu memorize Our oath, Body & Soul, and laws, rather than living by them. These ndugu in leadership have done so to the point of moving to expel ndugu who fall short. Memorizing Our oath, Body & Soul, and laws is an important requirement, but not one whose violation must necessarily lead to an ndugu's expulsion from UFD. The first question Our dissatisfied UFD leader must ask is how much time and effort did they put into helping an ndugu cap Our oath, Body & Soul, and laws? Part of Our leadership style is the 3-50-100 meter zone method. Some are 100 meter ndugu. Give them the pamphlet *Blueprint for Ujamaa Dynasty* and they'll figure out what to do on their own. No guidance needed. 50 meter ndugu will need some guidance. They are the average. But 3 meter ndugu need specialized attention. It could be that they have learning disabilities or lack of discipline or have attention deficit problems but are no less committed than a 50 meter ndugu. On the other hand, they might not be committed or are just too hard-head-

ed or unwilling to grow.

Until a big ndugu takes a 3 meter ndugu not progressing on an essential level within their 3 meter zone, they are unable to adequately and fairly determine what the ndugu's problem really is. Through the close interaction between a big ndugu and 3 meter ndugu within the big ndugu's 3 meter zone, the problem with the 3 meter ndugu can be revealed. Nonetheless, no UFD leader can keep any 3 meter ndugu within their 3 meter zone too long. Either the 3 meter ndugu needs to progress to become a 50 meter ndugu or face suspension (or possible expulsion if their problem is something more than them just not being quite ready for what UFD requires of them).

The point is, UFD stands for helping Our ndugu change and better their lives. Many of its ndugu will be those not really used to the minimum level of change and betterment UFD requires. This is why the central aspect of UFD leadership must be based upon intimacy between big ndugu and those ndugu under them. It is said that familiarity breeds contempt. Many organizations enforce a top-down, big I/ little you paradigm. This may work in groups whose primary motive is material incentive, i.e., money. But UFD's primary motive is moral incentive, i.e., an unwillingness to let your brothers and sisters down. What makes a mother risk her own life to protect her children? Or leads a big brother or big sister to stand up for their little brother or sister?

By Our big ndugu taking the time to show the ndugu under them their love and care for them as well as their willingness to help them, the more those ndugu under them would be willing to listen and follow them. UFD is a brotherhood and sisterhood a part of a larger familihood. Big ndugu should be intimately close to those ndugu under them, taking the initiative to get to know them, to build them up and to help them out. No big ndugu should expect that their position alone entitles them to the respect of the ndugu under them. They must earn that respect by being an example and showing genuine love and care. So when it's time for them to get serious and demand better performance or certain action, the ndugu under them will respect their decision and follow without question.

LESSON ON PROFESSIONALISM

Being UFD is a profession, which is “a principal calling, vocation, or employment.” Principal meaning “most important.” Calling meaning “a strong inner impulse toward a particular course of action.” Vocation meaning “the special function of an individual or group.” The profession of UFD is defined in Our Body & Soul in general, but in Our laws specifically. Being professional means “characterized by or conforming to the technical or ethical standards of a profession” and “following a line of conduct as though it were a profession.” And professionalism is “the conduct, aims, or qualities that characterize or mark a profession...” The key phrases here are “characterized by or conforming to... technical or ethical standards...”

Professional people and organizations have principles and standards that guide their actions. Such principles and standards give them a means to measure their success. Those who have no principles and standards are like lost ships at sea with no means to steer themselves to safe harbors. And those who base their principles and standards upon feelings and not reason become like raging bulls who chase after all manners of perceived violations.

Professionalism is the key to the success of UFD. We must strive to follow a line of conduct based upon defined principles and standards. There is a reason part of the breakdown of Our point on Strength states, “... recognizing that Our struggle is more mental than physical, so Our strength lies in Our ability to think on levels higher than feelings and opinions...” Feelings are “often unreasoned opinion[s] and belief[s],” while opinions are “belief[s]... less strong than positive knowledge.” What separates UFD from being a gang or some pathetic fringe group is Our professionalism. It will be the reason We become prominent and respected on levels that matter. And those levels that matter are definitely not in the streets or in prison.

This lesson is particularly directed at Our ex-lumpens who often times define their principles and standards upon street or prison code. We don't have no need for that code. That is the code of those who don't go very far in life. We of UFD embrace dynastic professionalism.

AN INTERVIEW WITH MFALME SIKIVU, EXECUTIVE MINISTER OF UFD

Q. How would you describe UFD, what is its purpose?

A. I describe UFD as it states in Our code, "...a counter-gang of those committed to collectively helping one another become conscious and prosperous New Afrikans." Our purpose is stated in Our mission, "[t]o serve as a positive and constructive alternative to gang, street and prison life, especially for Our youth who We focus on bringing into Our movement through UFD; and to build a brotherhood and sisterhood through which We can improve Ourselves and Our circumstances, can make a better life for Ourselves and Our families, and can give back to Our communities."

Q. How does UFD relate to lumpen organizations (LOs) commonly known as gangs, and how do these LOs relate to UFD considering that UFD's purpose seems to seek to undermine them?

A. Look, UFD isn't in competition with any LO. Unlike some of them, who fall victim to the divide and conquer tactics of the Establishment, We don't view other oppressed people as enemies just because they rock different colors. Plus, We have a law that states, "Avoid conflicts with others and dead beef before they get physical...." For the most part, the LOs Our ndugu are around have been cool toward Us. We don't actively try to recruit their members, but nor do We hide Our purpose. Those who choose Us, We accept them. Those who don't, We work to teach and help them.

Q. But part of your code says "UFD is devoted to leading others away from gang ...life...." Don't you think certain elements within an LO may take that as meaning you're after their members?

A. Maybe, if they don't understand Our meaning. To lead one away from gang life doesn't have to mean We seek to coax them out of their affiliation. By UFD doing right, We set an example for the LOs to follow as a whole. If Our only means to lead one away from gang life is to get them to leave their affiliation, then We're ignoring Our greater purpose – to serve the people. As much as We

disagree with some of the bullshit LOs get caught up in, they're still oppressed like us.

Q. What efforts can UFD make to bring peace between LOs?

A. Once we've established Ourselves as a positive and constructive force here to stay and Ourselves avoid the trap of warring with LOs, We'll garner a certain respect in the prisons and on the streets. At that time We can counsel LOs to consider the damage they do to themselves by warring among themselves. Through UFD's success, We get to show them their potential strength in doing better.

Q. Do you honestly think it's possible they'll hear you?

A. UFD takes political direction from the New Afrikan Maoist Party, being that the Party politically leads the New Afrikan Liberation Movement. Our parent organization, the New African Ujamaa Dynasty, is a part of this movement. We tend to agree with the Party's assessment that, until there is revolutionary change within urban subculture that is dominated by the colonial/criminal mentality of which George Jackson spoke, LOs will themselves not fundamentally change. But UFD can play a significant role in decreasing the conflict between LOs by first being a good example and, second, by educating those who'll listen to Us.

Q. When will that revolutionary change take place?

A. Hard to say. UFD is poised to lend its hand when the time is upon Us. For now We're focused on doing all We can to help Our ndugu change and better themselves and do what they can to uplift their families, which in turn empowers Our communities.

Q. How can interested youth join up with UFD?

A. Either by hollering at one of Our ndugu authorized to bring them home or by contacting Our executive assistant, Taraji Vuma, at New Afrikan Ujamaa Dynasty, PO Box 40799, San Francisco, CA 94140.

Q. How does UFD deal with the repression of its incarcerated members?

A. NYSDOCS [New York State Department of Correctional Services] has charged a couple of Our ndugu with possessing unauthorized organizational materials for having materials related to Our movement. This is bullshit because UFD isn't an unauthorized inmate group and the ndugu charged weren't accused of using Our literature to recruit other inmates to an unauthorized inmate chapter of UFD. We have a federal lawsuit in against NYSDOCS over this issue. They've been repressing members and supporters of the different NALM affiliated organizations like ours since at least 2004.

Q. If UFD isn't an unauthorized group, then why does NYSDOCS discipline its members for possessing its literature?

A. Because NYSDOCS is reactionary like any other state bureaucracy. It seeks to protect its existence. UFD represents a major threat to NYSDOCS not because We advocate violence or disobedience (which We don't) but because We have the potential to do what NYSDOCS can't do effectively – correct the behavior of Our incarcerated ndugu. Could you imagine the public relations nightmare for them? Some obscure, fraternal group comes along, recruits prisoners in large numbers who actually reform themselves. Hell no! There are other implications involving the exposure of corruption and abuse only an organized group can expose. The less common identity and unity prisoners have, the easier it is to abuse them and cover it up. Just having a growing number of prisoners who join an outside organization not subjected to NYSDOCS control, even if its prison members aren't organizing among themselves without permission, is a threat to prisoncrats' ability to cover-up abuses. So, prisoncrats will do all in their power to discourage prisoners from joining up.

Q. Would you say this affects the ability to bring peace among LOs?

A. Definitely. NYSDOCS officially doesn't recognize gangs. This is stupid, because they exist. Humans are social beings, We clique up for bad and good. As steel sharpens steel and people sharpen people, so too groups sharpen groups. In other words, if you suppress positive and constructive groups, you destroy the very thing that can encourage groups on the wrong path to choose a better

one. The positive and constructive groups NYSDOCS do approve are kept so isolated and ineffectual that they might as well not exist at all.

Q. What message do you stress to your UFD ndugu?

A. Do better, be better, and know better and push and challenge each other to do the same. The Establishment, law enforcement and prison officials in particular, along with even some regular folks, will call Us a gang just because some of Us are ex-lumpens (that is, used-to-be gangbangers, hustlers, etc.) and some of Us are in prison. Many groups have come before Us claiming how positive they were only to fall right into the trap of the colonial/criminal mentality. This always seems to happen. In Our case, it CANNOT! Though We must accept the bad with the good and recognize that none of Us can be perfect, We need to be more good than bad, suppressing the bad at every turn. We need to break old habits that aren't productive and learn new habits. If not, We will fail and become just another group hanging onto a banner, doing nothing productive, and deceiving Ourselves that We rule or are almighty while under the foot of law enforcement and prisoncrats. This is absurd! And i'm not prone to embracing too much absurdity, though i fall short, too. But this is why We're together. Each one help one! We have a better chance at succeeding together than alone.

Q. Any final words?

A. Yeah. To my UFDDeez, many will doubt you, some will hate you, but We must earn the respect of all by living up to Our oath, Body & Soul, and laws. To do this We must have faith in Ourselves, in each other, and in Our leadership. Be strong and resolute. Love the people and they'll love you. UFDDeez, We Dynasty!!

PART III: NEW AFRIKAN AND AFRIKAN ORIENTATION

NEW AFRIKAN DECLARATION OF INDEPENDENCE

We, New Afrikan people in America, in consequence of arriving at a knowledge of Ourselves as a people with dignity, long deprived of that knowledge; as a consequence of revolting with every decimal of Our collective and individual beings against the oppression that for three hundred years has destroyed and broken and warped the bodies and minds and spirits of Our people in America; in consequence of Our raging desire to be free of this oppression, to destroy this oppression wherever it assaults humankind in the world; and in consequence of Our inextinguishable determination to go a different way, to build a new and better world, do hereby declare Ourselves forever free and independent of the jurisdiction of the United States of America and the obligations which that country's unilateral decision to make Our ancestors and Ourselves paper-citizens placed on Us.

We claim no rights from the United States of America, other than those rights belonging to human beings anywhere in the world, and these include the right to damages/reparations due Us for the grievous injuries sustained by Our ancestors and Ourselves by reason of United States lawlessness.

Ours is a revolution against oppression - Our own oppression and that of all people in the world. And it is a revolution for a better life, a better station for all, and a surer harmony with the forces of life in the Universe. We therefore see these as the aims of Our revolution:

- To free black Us people in America from oppression;
- To support and wage the world revolution until all people

everywhere are so free;

- To build a new Society that is better than what We now know and as perfect as We can make it;
- To assure all people in the New Society maximum opportunity and equal access to that maximum;
- To promote industriousness, responsibility, scholarship, and service;
- To create conditions in which the freedom of religion abounds and one's pursuit of God and/or the destiny, place and purpose of humankind in the Universe will be without hindrance;
- To build an independent New Afrikan nation in which no sect or religious creed subverts or impedes the building of the New Society, the new state government, or the achievement of the aims of Our revolution as set forth in this Declaration;
- To end exploitation of human beings by each other and end environmentally unsustainable practices by humans;
- To assure equality of rights for the sexes;
- To end color and class discrimination, while not abolishing salubrious diversity, and to promote self-respect and mutual understanding among all people in the society;
- To protect and promote the personal dignity and integrity of the individual and his or her natural rights;
- To place the major means of production and trade in the trust of the state to assure the benefits of this earth and Our genius and labor to society and all its members; and,
- To encourage and reward the individual for hard work and initiative, and for insight and devotion to Our revolution.

In mutual trust and great expectation, We, the undersigned, for Ourselves and for those who look to Us but are unable personally to affix their signatures hereto, do join in this solemn Declara-

tion of Independence; and to support this Declaration and assure the success of Our revolution, We pledge, without reservation, Ourselves, Our talents, and all Our worldly goods.

NEW AFRIKAN CREED

1. I believe in the spirituality, humanity, and genius of New Afrikan people, and in Our new pursuit of these values.
2. I believe in the family and the community, and in the community as a family, and i will work to make this concept live.
3. I believe in the community as more important than the individual.
4. I believe in constant struggle for freedom to end oppression and build a better world; i believe in collective struggle, fashioning victory in concert with my brothers and sisters.
5. I believe that the fundamental reason Our oppression continues is that We, as a people, lack the power to control Our lives.
6. I believe that the fundamental way to gain that power, and end oppression, is to build a sovereign New Afrikan nation.
7. I believe that part of the land in America, upon which We have lived for a long time, which We have worked and built upon, and which We have fought to stay on, is land that belongs to Us as a people.
8. I believe in the Malcom X Doctrine: that We must organize upon this land, and hold a plebiscite, to tell the world by a vote that We are free and Our land independent, and that after the vote, We must stand ready to defend Ourselves, establishing Our nation beyond contradiction.
9. Therefore, i pledge to struggle without cease, until We have won sovereignty; i pledge to struggle without fail until We have built a better condition than the world has yet known.
10. I will give my life, if that is necessary; i will give my time, my mind, my strength, and my wealth, because this is necessary.

11. I will follow my chosen leaders and help them.
12. I will love my brothers and sisters as myself.
13. I will steal nothing from a brother or sister, cheat no brother or sister, misuse no brother or sister, inform on no brother or sister, and spread no gossip.
14. I will keep myself clean in body, dress and speech, knowing that i am a light set on a hill, a true representative of what We are building.
15. I will be patient and uplifting with the deaf, dumb and blind, and i will seek by word and deed to heal the New Afrikan family, to bring into Our movement and into Our communities the mothers and fathers, brothers and sisters left by the wayside.

Now, freely, and of my own will, i pledge this Creed, for the sake of freedom for my people and for a better world, on pain of disgrace and banishment if i prove false; for i am no longer deaf, dumb or blind; i am, by inspiration of Our ancestors, a New Afrikan.

AFRIKAN PLEDGE

We will remember the humanity, glory and suffering of Our ancestors, and honor the struggle of Our elders.

We will strive to bring new value and new life to Our people.

We will have peace and harmony among Us.

We will be loving, sharing and creative.

We will work, study and listen so We may learn, learn so We may teach.

We will cultivate self-reliance.

We will struggle to resurrect and unify Our homeland.

We will raise many children for Our nation.

We will have discipline, patience, devotion and courage.

We will live as models to provide new and positive direction for Our people.

We will be free and self-determined.

We are Afrikan people.

We will win!!

THE NGUZO SABA (SEVEN PRINCIPLES OF KWANZAA)

Umoja (Unity) : To strive for and maintain unity in the family, community, nation and race.

Kujichagulia (Self-Determination) : To define Ourselves, name Ourselves, create for Ourselves and speak for Ourselves.

Ujima (Collective Work and Responsibility) : To build and maintain Our community together and make Our sisters' and brothers' problems Our problems and to solve them together.

Ujamaa (Cooperative Economics) : To build and maintain Our own stores, shops and other businesses and to profit from them together.

Nia (Purpose) : To make Our collective vocation the building and developing of Our community in order to restore Our people to their traditional greatness.

Kuumba (Creativity) : To do always as much as We can, in the way We can, in order to leave Our community more beautiful and beneficial than We inherited it.

Imani (Faith) : To believe with all Our heart in Our people, Our parents, Our teachers, Our leaders and in the righteousness and victory of Our struggle.

