

LIBERATION AND THE NEW GLORY OF AFRICA: THE BLACK REVOLUTION

By Kwame Kambarage Balogun (2019)



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Black Africa: A powerful image! Beautiful, bare yet adorned with the bounties of nature. Custodian of our food and water. Arm in hand and ready to fight for her dreams! This is Black Africa's revolution. This is our revolution!

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Chapters

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Chapter 1.

Post Colonialism and the Deception of Freedom

Following the works of the fathers of independence, the African continent seems to be free today from the grapple of colonialism. Songs of freedom and apartheid seem to have no place in modern Africa. This is more so with the end of military dictatorships and the rise of ‘democracy’ across the African continent. Enlightenment and the ease of communication due to technology have helped sweep a wind of change through Africa. The African people are finally free to be their best! Or are they?

The Black African nations are not free but under the influence of neo-colonialism and imperialism. Many of the states in Black Africa are ill-matched contraptions created by trading companies to serve the needs of colonial masters. There was really no Black African nation formed to meet the desire and yearning of the black people of Africa. Europe divided Africa in consonance with the interests of the different European Nations. If we as Africans continue to maintain the demarcations set by a people who do not really care about our wellbeing but their interests, can we really claim to be free? Till today, colonial masters still view their former protectorates as an extension of their economic interests. The black peoples of Africa are still seen as tools for the advancement of colonial interests. This is why the French

President always deems it necessary to take a tour of former protectorates whenever he or she is elected into power in France. Areas in the Democratic of Congo were once seen as the personal property of King Leopold of Belgium! Till date foreign soldiers are deployed in the country to plunder African resources while the ill structured country continues to engage in inter-ethnic clashes which prevent development. Zimbabwe attempted Afrikanising and was put into throes of poverty, hunger and death. Nigeria expends most of her energy in inter ethnic competitions and religious violence after having gone through a pointless civil war in which no lessons were learnt. Examples of the stranglehold of colonialism exist throughout black Africa. The Black African is still a colonial subject of imperialistic powers.

Although Europe granted Independence to Africa from the late 50s forthwith, the real grip of neo-colonialism and imperialism was established during the Berlin conference of 1884. At that point Africa was divided into most of the areas of the so called modern day nations of Africa. So, although a semblance of independence was granted the African continent from the late 50s, the structure of Africa as determined by the colonial masters ensured that colonialism remained to serve the interest of colonial masters. The big question derived herewith is 'if the problematic structure which serves colonial masters is still standing, can we as the people of Africa be considered free of colonialism and imperialism'? The answer is NO! The people of Africa are still colonised and must be free!

False States as Tools of Neo-Colonialism

Years after the colonisation and balkanisation of the African continent, it is high time the great people of Africa cast away the last vestibule of neo-colonialism and imperialism. This last structure is the artificial states into which the African continent was divided. These states exist along artificial and ill-

conceived boundaries which are upheld by dishonest governments. The false state structures and their governments are created and exist solely for the purpose of serving the interests of the colonial masters. They are not true nations in the sense of nationhood. The net effect of the mismatched amalgamation of African States is that the puppet governments of these states expend so much energy struggling to keep a failed project together for their selfish interests with a resultant neglect of the welfare of the people a state is meant to protect. Most of the government of these pseudo-states of Africa are the new colonial masters that pillage African resources and keep her people in perpetual misery and poverty!

Pseudo states are the enemy of African Progress and true unity! They are here mainly to serve the interest of the colonial masters. Colonial amalgamations only served to pitch nations against one another. False states expend energy fighting the competition among forced nations within the entity; Unhealthy competition for resources in a rat race leading to dissipation of efforts and preventing true national development. African resources have been pillaged by false nations to perpetuate neo-colonialism and imperialism. The time to stop and dismantle them is now!

The only chance colonial and imperialistic false states of Africa have at remaining relevant is to facilitate the rise of true nations of Africa. This is except they are accepted by the true nations through a representative referendum. Such False states could then be transformed into true African Nations by referendum as united nations for the sake of a viable organisation as long as they are determined by the true nations. Eg. Nigeria could become the United Peoples of Nigeria having a single military of equal representation for all the nations via referendum. If this is however not possible, every vestibule of the former neo-colonial and imperialistic pseudo-nations must be dismantled!

On Corruption

Corruption is a direct progeny of pseudo-states and capitalism. When people are not bound to the land by means of true patriotism, exploitation of available resources becomes the source of capital. Capitalism can only thrive when people believe in the dignity of labour and a sense of duty to their motherland. The neo-colonialist and imperialistic states of Africa are only an avenue for the 'democratically elected' colonial masters to plunder the resources of the land without recourse to the true owners of the land who are the peoples of the land! An Akan man presiding over Ga land in the colonial Gold Coast State would never feel the pulse of the land. His interest would mostly be in the resources of the Ga people. This is the root of corruption in Africa. Let the Ga people extending from the false Gold Coast to Togoland be Ga people. Then the Ga woman who wants to plunder the common wealth of her people would be answerable to her people and her descendants. This is not an easy burden to bear.

Corruption rides on the wings of the colonial impression that the land and its resources belongs to the government. This causes other African nationals who are foreign to the land to engage in a mad rush for embezzlement and covetousness for the resources of another nation. For example, speaking in the Northern House of Assembly in 1952, Sir Alhaji Abubakar Tafawa Balewa, who later became the Prime Minister of Nigeria (1960–1966), dismissed the amalgamation of Nigeria by the British Government. He declared as follows: "...the Southern people who are swarming into this region daily in large numbers are really intruders. We don't want them and they are not welcome here in the North (Natufe). If such intruders hold sway over the perverse governance in the North of Nigeria, corruption would naturally result as they hold no true claims to the land. The greatest fallacy of the pseudo states created

by neo-colonialism and imperialism is that the land and its resources are owned by the government.

The Land as Property of Government

A common falsehood perpetuated by the government of false nations is that the land belongs to the government. This is an import from the imperialistic culture of fiefdom. If the people create the government, how then does the land belong to the government? The land does not belong to the government. It belongs to the people. If a black man by dint of hard work partakes of the land by way of purchase, his descendants have the right to inherit the land and all the resources that come with it. The falsehood that the land belongs to the government is not African and must be done away with! We all have equal claim to the land. The people own the government and the land. The people should not depend on the government. The government should depend on the people. The functioning of the government should depend on the efforts of the people.

The false states of Africa derive their legitimacy from the forceful control of the people's resources. They are slave masters who do not serve the people. They are consequently insecure and alien to the people. This accounts for the glaring disconnect the government has from its citizens. The military and the police in false African states are objects for oppressing the people. They are always rolled out to silence and crush the people's demand for true representation and self determination. Every single nation group in Black Africa has the right to self determination and self governance irrespective of the number of persons representing that nation by way of language and common culture. The time to rise and dismantle the hopeless structure of neo-colonialist and imperialistic governments of Africa is now!

Chapter 2.

The New Nations of Africa

The dawn of a glorious Black African Era is upon us as a people. We have to brace up and work it out according to our terms as Black Africans. If the Black African nation would not rise by creating true nation states for progress, we all would be eventually enslaved again by men and machines. Protests on the street are not sufficient to build the Africa of our future. Change, the nature of which is determined by us must be brought about by us. Unlike the Arab spring in which frustrations were vented without a proper channel, the black revolution would be channelled to uphold African values towards shared progress.

It is foolishness to attempt to suppress the ethnicity of Africa. No Black person should have to relinquish their heritage in order to be patriotic to any pseudo-state! Africa is not oppressive. We can develop in diversity towards unity while maintaining the pride of our uniqueness. It is preposterous to demand that any African denies their rich culture and language in order to conform to some failing colonial contraption. No African needs to forget his or her native language in order to seem patriotic. Patriotism should be being proud of your people, your land and your language. No Black African should lose their identity in order to conform to the vestibule of colonialism. The process of enslavement starts from the seizing of simple liberties and a loss of identity. The new Africa would be built on our uniqueness as a people. The ethnically most diverse continent on earth would also be most powerful as we harness our uniqueness as separate entities but united in blackness! Any institution that preaches loss of our identity as a prerequisite for progress is delusional, imperialistic and an enemy of our progress. Such institution must be defeated.

Ethnicity as the Baseline for Nationhood

The new nations of Africa must be built along the lines of our ethnicity. The land belongs to the people of the ethnic nation first. Other Africans must respect this. The constitution for the ethnic nation can only be determined by the people of the nation themselves. One of the greatest enemies of African greatness is imperialist, neo-colonial and military state constitutions crafted to serve the colonial masters. Such constitutions are legitimate targets of Afrikaness and must be recreated by the people!

In the new nations of Africa, difference in religion should never be emphasised as faith is personal. Peoples of similar language, culture and orientation in Africa have been known to have achieved equilibrium living together despite differences in religion. The underlying requirement is therefore a common language and ethnicity. Every ethnic group in the new nations of Africa would have the right to self determination across false borders no matter how small that ethnic group may seem. Such homogeneity is required for true African progress. This process of self determination would be based on referendum. Once the people decide via referendum, the whole of Black Africa must rise up to defend their choice to exist as an independent nation. Any institution opposing nationhood for true African states must be brought down by the African people.

The Black revolution is the black peoples of Africa's revolution. In this revolution, the black people of Africa must rise up to ensure that true African nations are created across false borders in order to achieve the homogeneity that would ensure loyalty to the land and true progress for our people. Afrikans work with our hands to build the land of our dreams. Our ancestors did this and the call is upon us to rise and do it now. The foremost important values for Black

Africa are the dignity of labour, the sanctity of the family unit and decency of life. In the black Revolution we would fight to enthrone these values.

Tool for the Revolution – The Black Africa National Transformation Union

The tool for the Black Revolution is a Pan-African Political Party Cutting across borders known as the Black Africa National Transformation Union (BANTU). The BANTU is the vehicle to be used cutting across false borders. The BANTU is a parent body of a political movement for the rise of Africa. The BANTU would be run by the indigenous peoples of Africa. Every true African Nation would have the BANTU as their tool for actualisation. Only nationals of the specific BANTU would run the party in their nation state. Other nationals may only participate in a national BANTU if approved by the nationals. The central BANTU body would be located in Addis Ababa and would comprise a representative of every national BANTU body.

A few guiding principles of the BANTU are that African nations should be formed by peoples of common heritage and culture. Every African land belongs to the people of the land. They own the resources of the land and should control the resources. All they owe to the common good is payment of taxes as they earn for the shared progress. The BANTU believes in the freedom and dignity of the Black man. Capitalism in a truly free and patriotic society is the better economic tool for governance. The BANTU believes in democracy. The BANTU however believes that the present democratic system of general elections in African pseudo-nations is wasteful and subject to manipulations. BANTU system of elections would be based on representation.

The BANTU also believe that our natural resources would henceforth be our gift to the coming generations of Afrika. They would be used to develop Afrika.

No more exploitation by foreigners. The BANTU views it as forbidden for any one or nation to intend to swallow another nation by way of aggression, coercion, calculated emasculation, cultural or religious domination. The BANTU must resist this by all means necessary. Traditional stools and institutions are a true African heritage and should be preserved. They are to be revered and given advisory roles only over the people. They are also to be subject to the government of the people. The government may wish to seek their counsel on issues. If anyone of royal families wishes to hold executive government roles, he or she must secure the votes of the people. The BANTU believe in border control and strict immigration laws for Africans. This is because the land needs her children for development. We must not encourage people criss-crossing borders without control except with the consent of the people via referendum. Referendum would be the driving principle of The BANTU! This is both for the formation of the new nations of Africa and for creating new laws and constitution for the new nations of Africa.

Five shared values African Nation States under The BANTU should adopt in order to achieve and maintain greatness are:

1. One nation under one Almighty God.
2. Love for humanity as service to God.
3. Justice for all without discrimination.
4. Government/Governance by true representative democracy.
5. Prosperity for all as our collective goal

Chapter 3.

The Process

The Black revolution is a purposive and coordinated people led revolution to establish true governance all over Africa. Unlike other revolutions which rely on bloodshed and chaos, The Black revolution is based on democracy as the tool of execution. The revolution would be conducted as follows:

The Gathering

The Revolution would depend on a gathering of Africans who want to see changes for the benefit of our shared future. The medium for gathering is a website created solely for this revolution: www.africauniteonline.com. Registration into the site makes you a soldier for the revolution. Some African Colonial nations have been marked for afrikanisation in the Black Revolution.

These nations are

- Angola
- Benin
- Botswana
- Burkina Faso
- Burundi
- Cameroon
- Central African Republic
- Chad
- Comoros
- Democratic Republic of the Congo
- Republic of the Congo
- Djibouti
- Equatorial Guinea
- Eritrea
- Ethiopia
- Gabon
- Gambia
- Ghana
- Guinea
- Guinea-Bissau
- Ivory Coast
- Kenya

Lesotho
Liberia
Malawi
Mali
Mauritania
Mozambique
Namibia
Niger
Nigeria
Rwanda
Sao Tome and Principe
Senegal
Sierra Leone
Somalia
South Africa
South Sudan
Swaziland
Tanzania
Togo
Uganda
Zambia
Zimbabwe

If you are currently a citizen of any of these nations and The BANTU message resonates with you, simply register on the website with your present nationality as well as your ethnic nationality. Whenever the peoples of a particular colonial nationality are up to a hundred, such a people would elect the BANTU executives to head the political party. The number and duties of the executives are totally a decision of the people. The tenure of the executives would also be determined by the people. From a hundred members, every soldier in The Black Revolution would be required to pay stipends to their national bodies to grant them active member status of the movement in support of the goal of Black African progress. As soon as the numbers of peoples in the BANTU organisation reach the number specified for forming a political party according to the laws of the colonial state, The BANTU party would be formed. For oppressive or single party states, the BANTU movement would be formed from

a hundred members. Resources raised by a BANTU party or movement would be used only for the purposes of the peoples of that nation. This is where the gathering ends!

The Movement

The sole aim of the BANTU movement is for the black people of Africa to take over power democratically from the present incompetent and neo-colonial governments of mismatched African nations. Any colonial nation in which the BANTU political party is formed immediately attracts the attention of the central party as that party has the potential to lead Africa into its glorious future. While the central party may decide to support the colonial state BANTU party, the main onus of ensuring that power comes into the hold of the BANTU party rests with the soldiers of the party in that pseudo-nation. Moral support for such a party is assured from BANTU parties and movements all over Black Africa.

In the Movement phase, The BANTU targets a democratic takeover of power in all major African states. Special interest pseudo-states are Nigeria, Tanzania, Kenya, Senegal and/or Ivory Coast. These colonial states are targeted because of their significance in terms of the number of Ethnic nations tied down in forced and degrading marriages as well as their relevance to post neo-colonialism, imperialism and the second independence. Once a nation state is taken over by The BANTU, the next phase would be Afrikanisation.

The Afrikanisation

Once the BANTU assumes governance in a false African state, the process of Africanisation must commence immediately. The first step in Afrikanisation is the commencement of country wide referendum for all the ethnic groups located within the false geographical demarcation of the colonial nation. The false State would subsequently be divided into true ethnic federations based on referendum.

Every single ethnic nation that decides via referendum to assume nationhood must be granted nationhood and guided towards establishing the structures of nationhood. Ethnic groups that decide via referendum to exist in clusters to form a nation must also be released as such. The BANTU party would control the pseudo-nation police and military structures until the peoples of the nation demand their withdrawal or a mutually agreed solution is worked out. Once a true African Nation is established by referendum, the next phases of Afrikanisation would be in governance structure.

Nyumba Kumi

The strongest form of governance in Africa is the ability to control one's self and put passions in check. This form of governance finds expression in the family unit. The family is therefore the most basic unit of government which involves more than one person. The Igbo nation of West Africa refers to the family unit as 'obi'. This word encompasses both the souls and structures comprising the family unit. An obi could contain either a single individual or a hundred. The underlying factor is the ability of an individual to positively identify every other member of the obi. The obi is therefore the strongest unit of government in BANTU administration. The obi creates every other arm of government and sustains them by paying taxes. The obi is therefore The BANTU's strongest arm of government. Next to the obi is the Nyumba Kumi. This is a cell of 10 or more obis adopted from the Tanzania model. The leader of the nyumba kumi will be known as the Orikumi. She or He is elected by members of all obis under the nyumba kumi who are of suffrage age. The Nyumba Kumi members are to have at least one meeting every month.

As the closest representative government to the people, the nyumba kumi is the main form of government that would be utilised by the BANTU for African greatness. It is the strongest form of representative government in Africa. We

are Africans and we mind each other's business. It is also the most active arm of government. The orikumi would supervise taxation (collecting evidence of tax payment), electioneering and matters concerning people in the Nyumba Kumi. Taxes would be shared reasonably between the Nyumba Kumi, wards, councils, districts, Regions and the Nation. Most importantly the orikumi is the first point of action against crimes in the society.

Governance Structure

As a guide, the black nations' structure of governance comprises the Obi, Nyumba Kumi, Wards, Councils, Districts and Regions. A tabular depiction of their relationship is given below. The description is a guide to Black Nations. The structure of government should be determined by the people.

Serial	Arm of Government	Led by	Comprises	functions	Roles	Comments
(i)	(ii)	(iii)	(iv)	(v)	(vi)	(vii)
1.	Obi	Head of Family	Members of the Family	Administrative	a. Sustains members of Family. b. Creates and sustains government.	
2.	Nyumba Kumi	Orikumi	10 to 20 Obis	Administrative	a. Caters for the welfare of every member in Obis. b. Provides policing for the Obis c. Collects evidence of tax payment from members of the Obis. d. Signs attestation, guarantees and other formal documents for members	a. 2years is recommended as the tenure of the Orikumi and renewable for life. b. The Orikumi should be a responsible person whose source of income is known to members of the Obi. c. It is recommended

					of the Obi. e. conducts election for all levels of government in the Obis	that the Orikumi keeps their day job for the tenure of their service. If they however work for any government organisation, their tenure of service would be counted as part of their total years of service. d. The Nyumba Kumi should have an office and permanent staff for continuity in governance
3.	Ward	Speaker	10 – 20 Nyumba Kumi	Legislative and Developmental	a. Construct roads in the ward b. Create public schools in the wards. c. Encourage businesses in the ward and bring in investments d. Assist the law making process	To manage tolls for road construction on ward roads. The ward speaker will serve for 4 years and be renewable for life.
4.	Council	Chairman	5 Wards and above	Administrative	a. Create and maintain a police for the people in the wards. b. Collects tax payments and distributes to other arms of government	The council chairman will serve for 4 years and be renewable for 2 terms.

5.	District	Head	5 Councils and above	Legislative and Developmental	Encourage development of the entire district. Assist law making process for the nation	The district head will serve for 4 years and renewable for life.
6.	Region	Governor	3 Districts and above	Administrative and Developmental		The Governor will serve for 4 years and be renewable for 2 terms.
7.	Nation	People's President	1 or more Region.	Executive		The People's President will serve for 4 years and renewable for 2 terms.

The judiciary would operate at all levels of legislative functions as well as a supreme court at the national level. The BANTU recognises the place of traditional rulers, customs and cultures of the people. These can be adhered to as long as the right of any Black African is not violated. If any violation occurs, the right of the individual Black man supersedes any traditional stool, culture or custom. This should be clearly stated in all ethnic nations' constitution. The constitution of any black nation must be written by the people for the people!

Revenue Generation

A pride of the black man is the dignity of labour. The culture of ostentatious and ephemeral living is alien to the Black African. It is consequently the duty of the black man to create and sustain his government by the dignity of labour. Taxation should therefore be seen as the means by which we, as black people organise ourselves for greatness. During the days of colonialism, taxation was resisted and rightly so. This is because foreigners were collecting our taxes to develop their agenda. In the black revolution, we are willingly contributing to grow a conducive nation for ourselves and our children. Taxation should be the

mantra of every true black soldier once we have established self governance via referendum.

Every person in black Africa should be willing to be tasked as much as they earn. The land belongs to the person and not to the government. If the land favours one and provides resources, every true black woman should be willing to share the goodies as reasonably as possible with her neighbour by way of increased tax payment.

Orientation

The future belongs to the youth of Africa. Indoctrination on the great and rich culture of Africa is a must for every black child. A compendium of African proverbs compiled by BANTU would accompany every African child from birth till adulthood. Ethnic history and heritage must be taught in every ethnic nation from daycare. All Black African children completing high school must undergo a 2 year compulsory national service which would teach them specific life skills such as carpentry, mechanised farming among others including 4IR skills. The curriculum of the youth service must contain basic infantryman training, ethnic history and heritage, Afrikanism and patriotism. The Curriculum is to be heavily ethno- and Afro-centric.

The Orikumi is responsible to ensuring that every child in the Nyumba Kumi is enrolled in school and undergoes youth service. The Ward Speaker is responsible to ensure that adequate structures are raised for the schooling of every African child. Anyone without national service will not hold political or religious office in Black Africa. The curriculum is to be heavily ethno/Afro centric.

Every African with skill is encouraged to offer free teaching services for children in school. Passing down wisdom and culture by word of mouth is an enduring African legacy. The BANTU must give national honours to volunteer teachers in every society. Their names are to be etched on a stone of black marble in every Nyumba Kumi and in the national database as a memorial of their sacrifice for the greatness of Africa.

Elections

Governance in Black Africa would be by Nyumba Kumi. Elections would be at Nyumba Kumi levels only and it would be done electronically. Elections for any post would be conducted by Orikumis, results shown to the members of the obis and transmitted to the Wards. Every ward leader would carry the overall vote of the Nyumba Kumis for district elections. Every district head leader would carry the votes of the district for regional voting and every regional head leader would carry the votes of the region for national elections. There shall be no expensive, clumsy and rigging-prone elections conducted by tainted agencies to subvert the will of Black Africa.

To be an Nyumba Kumi leader, you must have completed the 2-year national service. To become a ward leader, you must have served as an Nyumba Kumi leader successfully for at least a term. To be a district leader, you must have served successfully as an Nyumba Kumi leader for at least one term and so forth.

Immigration and Slavery

Immigration and slave trade are not friendly to the African dream. They drain the lifeline of human resources required to grow the dream. They should be discouraged. The forces of Black Africa should be used to fight and defeat slavery wherever it exists and concerns Black Africans. Strict border control

and immigration laws are to be maintained between nation-states. This is to enable nation-citizens have the chance to develop their country first before citizens of other nations. In the spirit of African brotherhood though, other ethnic nation citizens already in a nation when the Black revolution commenced should be granted resident permits without discrimination. It is callous and unfair to require the African to lose their identity in order to be patriotic. There shall be no loss of true national identity. No merger of peoples should be allowed except when true nations decide to form a union via referendum.

The African Diaspora

The African Diaspora is a major player in the Black Revolution. They have the duty of supporting the African dream through capital repatriation. Funds provided by the Diaspora would ensure a speedy completion of the African Revolution and the start of the Black African Dream.

All Africans in the diaspora are encouraged to immediately sign up on the website www.africauniteonline.com , adopt and begin supporting an African Ethnic nation presently defined by a false nation. All Africans are encouraged to be a part of this movement. The BANTU must remember all daughters and sons from the Diaspora who participate in the uprising of Black Africa. They are true citizens and deserve all rights and privileges!

Chapter 4.

Ubuntu Philosophy

The reason for the Black revolution is to liberate the whole of Africa from the stranglehold of neo-colonialism and imperialism perpetuated by misguided and sometimes self serving slave masters of the Black African race. A major enemy of African greatness would be people who benefit from the current inadequate ethnic mismatch of nations who also intend to uphold the current false notions of nationhood. It is expected that there would be opposition to the BANTU movement however, we will overcome as freedom would always overcome bondage; No matter how long it takes.

The BANTU would therefore grow to ensure all of Black Africa is released from the shackles of neo-colonialism and imperialism and from forces that require the Black African lose their identity in order to appear patriotic. The Central BANTU body would be wholly committed to ensuring that all BANTU arms in all 44 selected nations of Black Africa are liberated one nation at a time. Eventually, there might be a need to conduct military operations against despotic governments who will insist on keeping African nations in bondage. We shall fight against false states that insist on perpetrating neo-colonialism and imperialism for remaining nations. Subsequently, The BANTU will commit to a three quarters-one quarter ratio for the independence of the entire nations of Black Africa. Three quarters democratically and one quarter militarily by a central African Army that would respond to the cries of African people. Once a 3rd of Black African Nations are won over democratically, the remaining part would be coerced into releasing the remaining part of black Africa from bondage. The BANTU army would remain available to assist the armies of true nations in ensuring Black African progress.

Black Armies of True Nations

The present pseudo-nations' militaries, gendarmeries and police of Black Africa are tools against the people; structured as objects of oppression against them. In actual fact, they are occupation forces positioned to deny the people of their rights and freedoms. A person from another nation has no business policing the people of a particular nation. There is nothing more colonial, repressive and oppressive than a pseudo-nation police. A person of another nation is never loyal to defend the integrity of another land. All he or she is there for is to defend the imperialistic interests of their employers cum slave masters. The concept of a centralised police is a screaming fallacy that promotes the false notion that the black people cannot control themselves. Before the arrival of colonialism, Black Africa had effective community policing. Policing should be the responsibility of the Nyumba Kumi and the Councils in African Nations! Only true citizens of a nation have the moral ground to defend the integrity of their land. These forces must be recreated by the people to serve the people.

An obvious fall out of the colonialistic and imperialistic militaries of the pseudo-nations of present day Africa is the unprecedented rise of warrior groups all over Africa. These groups have been tagged militants and terrorists by pseudo-nations as they target the militaries of pseudo-nations and other pseudo-nations government institutions. Are they then really militants or freedom fighter rising in revolt against the rape of their lands, values and cultures? Some of these groups include;

- ISWAP of West Africa
- Ambazonia militants of Southern Cameroun
- Ninja militants of Congo Brazaville
- Niger Delta Militants of Nigeria
- IPOB militants of Nigeria
- OPC militants of Nigeria

-All other militant groups in Black Africa fighting for self determination and resource control.

These soldiers of Afrikanisation are fighting for self determination and governance of their common people. Pseudo nations have no right to suppress them without a proper referendum by the people. Instead of rolling out tanks to kill Black people for crying out for self determination or spoiling their leaders with bribes and other Trojan horses, the first response should be to conduct a referendum to determine if the true nation supports the ambition. This would be the modus operandi of the BANTU. Once the nation supports her freedom fighters, no one has the right to say otherwise. Such groups would normally form the army of the true nation. If the nation however does not support the group, then the BANTU would assist the true national army to stamp out the menace.

True Armies of Black Africa

The armies of true African nations would be known as The People's Armed Forces. They would be formed based on referendum by the people. Once the people agree to form an army, the Executive government working with specialist such as members of armed forces from former pseudo states and freedom fighters would reconstitute the army as desired by the people.

Any group of nations that vote to run a common army would do so by referendum and on a basis of equal representation.

The idea of a centralised police is laughable and impractical. The idea of policing is citizens undertaking to assist their neighbours in maintaining orderliness in society. It is therefore unfathomable that some total stranger to the land would seat in some far away land and send folks to come police our communities. In Black Africa, the head of police duties would be the Orikumi.

The Council Chairman would train a viable police force from the wards. Police should be deployed to the wards as close as possible to their Obis. They would answer to Orikumis and Council Chairmen. The National Government would maintain a Central Investigation Beareau with powers to investigate police activities as well as national, regional and district level crimes.

The BANTU headquarters hopes to transform to a military organisation that would serve the peoples of Africa against recalcitrant nations as well as external and internal aggressors while driving development in technology.

Chapter 5.

A United Africa

Promoting African unity without building true, vibrant and economically viable African nations is a waste of effort and amounts to putting the plough before the cattle. It is therefore important that we first develop a strong sense of identity, patriotism and commitment to the common good. Africa would therefore have to first build her true nations. This is what BANTU stands for. Border controls would be upheld by nations until such a time when African nations are vibrant enough to determine by referendum if they prefer a union with other nation states. Ethnic nations are to maintain a strong sense of ethnicity which emphasize African values until then.

The order of Afrikanisation proposed by The BANTU is as follows:

-Politically: The first stage of African Unity is establishing the BANTU ideology in all pseudo-states selected. When the BANTU ideology takes over the states, Afrikanisation would commence. The youth and younger ones would be trained to grow their land and look forward to a glorious future for Africa.

-Diplomatically: Once the BANTU ideology takes hold, true nations would be formed and BANTU would ensure diplomatic relations are established between African nations.

-Militarily. The BANTU would develop a military which would have a pact with all true nation states over time.

-Economically: Economic unity would be determined by nations states when due. When the peoples and economy of the nation is sufficiently mature, economic union can be discussed.

No nation group would ever be compelled to spend its resources to develop another. Charity and care for the neighbour and strangers are an African heritage. That should suffice.

The desired end-state for African nations would be Open borders and a common language (Kiswahili). Swahili should be taught in every nation in which the BANTU gains ascendancy. Order of language priority in Black Africa would be Ethnic Language as national language, Swahili as African Language and colonial language as third.

The Dignity of the Black Man

The blood of the black man is sacred. Every drop of it should be held in high esteem. No black man shall shed the blood of another except in line with accepted national laws. An enemy of the general good of Black Africa is the vagabond who chooses to roam across borders selling drugs, committing crimes and shedding African blood! The enemy has to always be stopped by brute force as long as it does not speak the religion of peace and progress.

The enemy can only be Afrikanised if it chooses a location to adopt as a true African. The land of Africa is accommodating. It does not kill one who calls it mother. The land is blue for friendship and accommodation. We must either domesticate the enemy or shed its blood to water the garden of our common progress.

Black is forgiving. Black is the true colour of mercy.

Our only tool to effect this positive and lasting change is to recruit every Black African into the Revolution! As a soldier in the Black Revolution, you have a duty to spread this book to all your social media contacts. You would be playing a very important role in the revolution by doing so!

Join the revolution now! Sign up on www.africauniteonline.com.

-Kwame Kamarage Balogun

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