

BLACK AFRICA'S RELIGIOUS PROBLEM

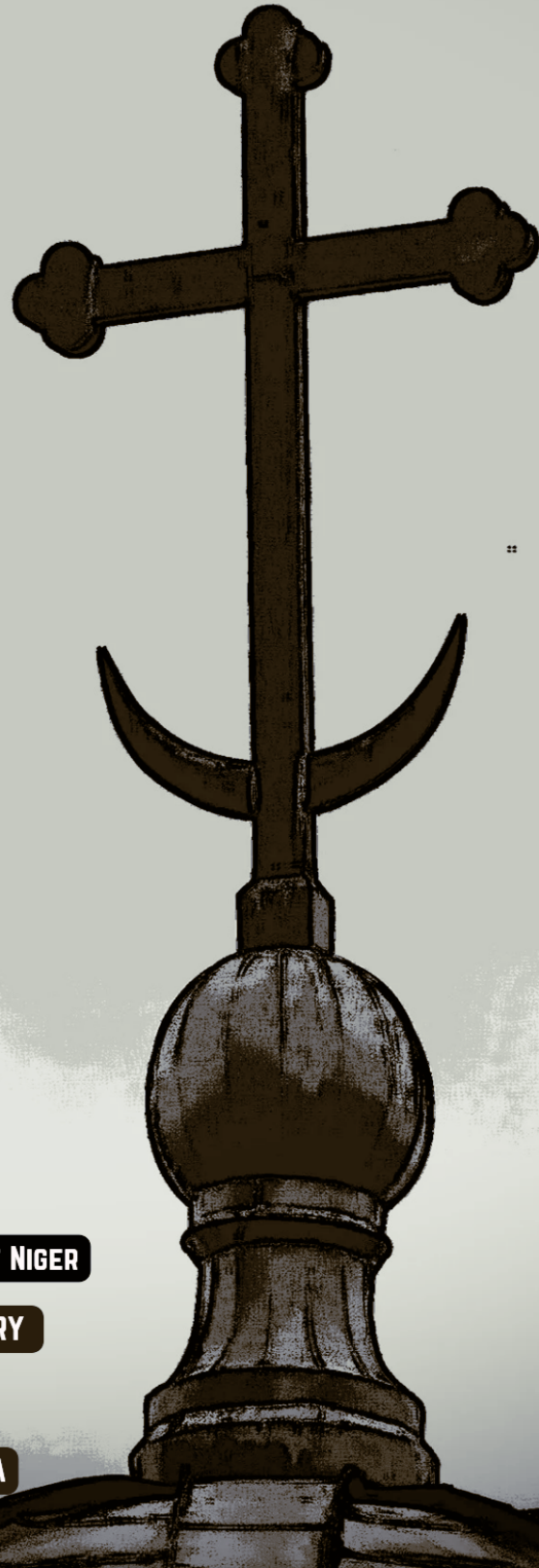
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EDITORIAL

SIX POTENTIAL DIREFUL CONSEQUENCES OF AN ECOWAS INVASION OF NIGER

Written by Chucks T. Mensa

The military coup in Niger that overthrew former president Mohammed Bazoum in the last days of July 2023 has raised the specter of an ECOWAS (Economic Community of West African States) military intervention in the country to remove from power the new ruling junta of General Tchianny.

Under the leadership of Nigerian president, Bola Tinubu the ECOWAS has loudly expressed its opposition to the junta's seizure of power and its desire to invade Niger to restore Bazoum to power if a peaceful negotiated solution was not found with the junta to hand over power back to the former president of Niger that has been kept in detention by the coup leaders for more than a month now.

We must be clear, an ECOWAS intervention in Niger will very possibly have grave consequences for the West African region and the continent as a whole, in this article I will discuss six of them.

[1] RISKS OF A VIOLENT INTERSTATE WAR

The principal risk of an ECOWAS intervention in Niger to restore the deposed govern-

ment of detained president Bazoum is first and foremost that of a widespread regional conflict opposing West African states.

As it stands right now, the West African region is divided between those countries supporting the coup in Niger like Burkina Faso and Mali which are also led by military juntas on one side, and on the other side the West African nations wanting a restoration of Bazoum's government led by Nigeria, the Ivory Coast, Senegal and Benin where civilian governments have vowed to send troops to participate to an eventual military in Niger.

An intervention in Niger will have the potential of opposing these two groups of West African states in an interstate war of the likes never seen before in West Africa or even the whole continent.

This eventuality is even more heightened by the fact that Mali and Burkina Faso have already stated that a military intervention in Niger will be seen as a declaration of war against them too. Based on these considerations it is highly likely that if a conflict was to be triggered in Niger by an ECOWAS intervention, the

fightings will not be contained inside the borders of the country and spread to other parts of West Africa, as West African states that support the Niger coup might launch retaliatory attacks against those states attempting to reinstate Bazoum in power through an ECOWAS military intervention. The region around Niamey the capital of Niger will under such a scenario witness high intensity fighting opposing the national armies of both sides.

The result of it all will be a devastating regional war opposing two coalitions of West African republics: Russian backed military Juntas vs the Western controlled civilian governments of the region.

[2] RISKS OF PROXY WAR

Another important thing that we must keep in mind is that there are also serious risks of an ECOWAS intervention in Niger to degenerate into a vicious proxy war in which competing foreign imperialist powers seek to preserve or strengthen their interests on the Black continent.

This is because the military Juntas running Burkina Faso and Mali are literally leaning towards Russia. Indeed, following the coups in these countries there has been a significant rollback of French influence proportional to a growth of Russian influence through the mercenary group Wagner, the Kremlin's most potent diplomatic tool in Africa.

Compounding this important factor of analysis of the Niger crisis and its proxy nature, is also the fact that the Niger junta has been so far following in the footprints of coup leaders in Burkina Faso and Mali by pushing back against French influence in the country while seemingly welcoming a probable support from Russia and its mercenary army operating in Africa.

Meanwhile, the civilian West African governments leading the ECOWAS are mere puppets of the West. Countries like the Ivory Coast, Senegal or Benin are led by administrations supported by Paris while Nigeria under Tinubu remains a staunch Western ally and partner.

These fundamental characteristics of the two blocs of West African states opposing each other over the issue of the Niger coup, with clearly the Sahelian juntas acting as vassals of Moscow while the other civilian governments agitating for a military intervention in Niger to restore Bazoum are pro-western neocolonial states, drastically increase the risks of a proxy war following an intervention in Niger, with Russia and the West clashing in West Africa through their respective peons

in power in West Africa.

Furthermore, the strategic geopolitical interests underlying the proxy crisis in Niger following Russia's invasion of Ukraine shouldn't be ignored. For instance we ought to remember that since the Russian intervention in Ukraine, the West and the European Union in particular have been looking for alternative energy sources to Russia.

Niger and its gigantic uranium resources therefore became more than ever important for France and the West in general. In fact this is a country providing at this moment about a quarter of the EU's uranium needs. Also Niger getting closer to Russia through the anti-French junta of General Tchianny threatens the newly revived Trans-Saharan 30 Bcm gas pipeline passing through Niger that was supposed to link Europe to Nigeria's enormous gas fields. A project resurrected since the beginning of the war in Ukraine to reduce European dependency to Russia's gas.

France losing Niger will potentially mean the EU losing a \$13 Bn investment project to export cheap gas from Nigeria, which will be for it a huge setback while constituting a victory for Russia since Euro-

pe's energy needs will be more than ever in jeopardy.

Due to the above, both Western and Eastern powers will be drawn into a conflict in Niger sparked by an ECOWAS military intervention. Because of the colossal economic interests at play in Niger, French and American troops based in the country as well as Wagner troops operating in Mali and Burkina Faso will provide support for their respective local peons, and in a worst case scenario participate to the conflict on their side.

Algeria too, Niger's powerful military neighbor in the North has made it clear that it is vehemently opposed to an invasion of Niger. As a consequence, even if Algeria doesn't directly intervene militarily in case of a Western backed ECOWAS offensive in Niger, it will at least indirectly be drawn into the conflict. As a matter of fact, Algeria has already forbidden France from using its airspace to reach Niger following the coup.

[3] A DESTABILIZATION OF NIGERIA

Nigeria, West Africa's most powerful country is at the forefront of the prospect of an ECOWAS military intervention in Niger, not only because its leader Bola Tinubu, the current chairman of the West African regional body has made it a personal affair to pushback against the pandemic of coups in the region but also because with its army of 135,000 soldiers (the largest in West Africa)

, the country is expected to field most of the foot soldiers that would potentially invade Niger.

That being said for Nigeria a country literally struggling with tremendous security problems of its own such as the Jihadist war raging in the country's Northeast led by Boko Haram and the ISWAP (Islamic State West African Province) or the violent bandits' insurgency in the Northwest, as well as the Igbo secessionist forces' insurgency in the Southeast among many other major internal security threats that it is facing right now, engaging in a foreign military adventure in Niger against the junta of General Tchianny and its allies (Burkina Faso and Mali), will of course weaken the country's already fragile security situation.

A war in Niger with Nigeria at the forefront playing a massive role will make an already unstable internal situation in the country deteriorate even more. The very exhausted and overstretched Nigerian army by being dragged into another conflict in Niger, will be obviously less able to fulfill its duty of securing Nigeria.

Coupling this dangerous internal security situation with

the numerous politico-economic problems created by the incompetent nature and kleptocratic tendencies of the thieving elite ruling over Nigeria, an intervention in Niger might just push Black Africa's most populated country on the brink of a full blown destabilization which could unleash a series of events that will collapse the country altogether.

[4] RISKS OF MORE MILITARY COUPS

As the ECOWAS has proclaimed its desire to intervene in Niger to restore Western Style democracy, and put an end to the pandemic of military takeovers across the West African region there is a strong possibility of such intervention bringing about an adverse effect of what ECOWAS' leaders are expecting, which mean the possibility of even more military coups taking place. Especially in the countries that will be at the forefront of a potential intervention in Niger. Why?

Because the ECOWAS is absolutely not understanding that Western democracy has failed in Africa. The series of military coups that we are witnessing are but the beginning stages of the collapse not only of French influence but more so of Western democracy and the Western led neocolonial status quo that has prevailed in Africa since the collapse of the

Soviet Union in the early 90's.

This Black Africa under total control of France and other Western powers has been a devastating failure for the people of this continent, propping up unpopular regimes masquerading as democratic governments while having no real legitimacy but the overall arsenal of French and Western imperialism backing them.

Well as we are now in a new cold war between the West and the East, which in the context of Africa has meant Russia backing military Juntas in former French colonies, the message is clear for all military opportunists on the continent as we have seen in Burkina Faso, Mali and now Niger: just stage a seemingly anti-French or anti-Western coup, then run into the arms of Moscow and Wagner for protection.

This message has been heard all across Africa, it is therefore foreseeable to predict more coup attempts by officers or even rank soldiers to remove pro-Western Black African governments that have not been able to create solid non-corrupt, and independent institutions within their countries.

In this power struggle between power hungry military elites going rogue and civilian governments dripping in corruption, caused by the fundamental failures of Black African neocolonial republics, an ECOWAS intervention in Niger will in no way reverse the trend of

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these coups happening on the backdrop of the new cold war, but might rather worsen it.

More African military adventurers will be tempted to ride on the wave of popular discontent created by the excesses and screwups of Western puppet neocolonial civilian governments in most Black African countries to justify their coups, while agitating the specter of an alliance with Russia to protect themselves from Western opposition to their nascent military dictatorships. All this more than likely guarantees more coup attempts in other West African countries still led by civilian governments like Nigeria, Benin, the Ivory Coast, Senegal or Togo while they will be busy intervening in Niger.

[5] INTENSIFICATION OF JIHAD

As all attentions and energies in West Africa are now turned towards Niger and the crisis unfolding there since the overthrow of Bazoum in a palace coup, another consequence of an ECOWAS intervention in Niger will be an absolute worsening of the Jihad afflicting the West African region and the Sahel particularly.

As I'm writing these lines right now, in the three Sahelian countries of Burkina Faso, Mali and Niger, vast swaths of territories have been lost to Al Qaeda and the Islamic State.

In Burkina Faso for example, more than 60% of the national territory is under control of Jihadist forces. In Mali the further you get away from the capital Bamako the less the junta of Colonel Assimi Goita and its Russian mercenaries is able to maintain security in the face of the insurgencies of JNIM (Jama'at Nasr al-Islam wal Muslimin) the local Al Qaeda's affiliate and the ISGS (Islamic State in the Greater Sahara). In the tri-border area where the borders of Mali, Burkina Faso and Niger meet each other, the ISGS is operating and terrorizing civilian populations and soldiers alike in total impunity.

It is very apparent that local West African armies are having great difficulties in containing Jihadist forces that are now strategically expanding deeper towards coastal West Africa.

The Jihad is already dangerously advancing slowly but surely in West Africa. An intervention in Niger will therefore allow even more territorial gains for the forces of

radical Islam conducting this religious war against the people of Black Africa. Let's make no mistake, Al Qaeda's and the Islamic State's local affiliates will be the biggest winners of a widespread regional war between West African states caused by a military intervention in Niger. Based on the above circumstances, a significant intensification of Jihad is to be expected if the ECOWAS follows up on its threats.

[6] PROCLAMATION OF ONE OR MORE JIHADIST STATES

The ultimate goal of radical Islamic groups affiliated with Al Qaeda and the Islamic State is to impose upon us the reprehensible, violent and immoral rule of Sharia law. To do so they seek to overthrow the corrupt neocolonial Black African republics of today in order to replace them with either an Islamic Caliphate like we saw in Iraq and Syria during the heydays of ISIS (Islamic State of Iraq and Syria) after the seizure of Mosul in 2014 or an Islamic Emirate like the one established by the Taliban movement following its victory over American forces in Afghanistan in August 2021.

This is what they are fighting for, this is their ultimate goal. Therefore, whenever we talk about a worsening of the Jihad being waged against us in the midst of a possible ECOWAS intervention in Niger, we are also talking about

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the likelihood for these Jihadist groups to achieve their final goal of establishing radical Islamic politico-religious constructs over the Black African people.

Jihadism thrives in chaos and instability, a conflict between West African states will give the forces of radical Islam the best set of circumstances to achieve the massive seizure of land and the strategic depth necessary for them to achieve their goal, as West African armies that should have been fighting these extremist, fanatical and bloodthirsty Islamic armed groups will be too busy fighting each other.

***Written by Chucks T. Mensa
(Political Writer; Author;
Ideologue; Politician)***



OPINION

BLACKS MUST TAKE RESPONSIBILITY FOR THEIR OWN HISTORY AND CONTRIBUTE TO UNIVERSAL CIVILIZATION

Written by Thomas Sankara

Photograph by Lamine Traore(VOA)

“

..the Black people in question, who are in Africa or who have left, have a common origin, a common background, which constitutes for them the original cultural patrimony towards which their struggle against slavery, against colonization, against apartheid, for civil rights, for political and economic independence, leads them.

”

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Honorable guests!

Honorable seminarians!

Militant comrades of the RDP!

First and foremost, I would like to pay a much deserved tribute to Cheikh Anta Diop.

At the time when we were working to organize this symposium, when he was on our list in the place that he deserves, among the personalities of the Black world, the great defender of African people, of Black people, the eminent man of culture, the professor Cheikh Anta Diop passed away in Dakar. All of fighting Africa mourned him and still mourns him. All of intellectual and cultural Africa laments his death, and the scientific world observes with a deep bitterness the void he leaves. If it is normal and fair to pay all the venerable tributes that this great African, Cheikh Anta Diop, deserves, it would hardly be enough to mourn him. One does not cry for great men. Cheikh Anta Diop was a giant. The best tribute that we could give him is to commit ourselves to continuing with the same courage, the same sincerity, with the same skills the work he undertook with so much love and respect for Black people and Black civilizations. And, we

sincerely think, in this solemn moment of the symposium that we will begin soon, that the Black Institute, through its ideals, is the perfect place to pay homage to him, to preserve him from being lost, from transfiguration, and from forgetting-the image that the modern world must keep of him.

An additional pledge and bet for the total success of the undertaking for which you, we, have come together here. For this new commitment, for this determination, for this challenge that we are setting for ourselves, to protect the work of Cheikh Anta Diop for the benefit not only of Black people, but of humanity, I invite you to observe a minute of silence in meditation and to contemplate the form of combat which must be ours.

Parties of our continents, of our countries, of our respective islands, we agreed to gather together today in Ouagadougou, capital of the free land of Burkina Faso for a reason, a goal which will perhaps finally bring to blow on our heads, on their heads, on those, like Aimé Césaire said, "who never invented either gun powder or the compass. but who know the depths of suffering well, the wind of hope

."

In effect, today we gather to try together, as a whole, to reflect on the idea, on the project of creation of the Black Institute. A daring project, a formidable bet, as you might expect!

Ladies, Gentleman, dear guests, honorable seminarians, male and female supporters of the democratic and popular Revolution of Burkina Faso!

When the idea came to us of creating a meeting place for all Black people on the planet, we did not underestimate for a minute the audacity of the task. But we also had in our hearts and in our minds, like a leitmotif, the slogan of our youngest militants, the pioneers: "Dare to fight, to know, to overcome." So we had seen that we can move mountains in order that, finally, all the Black people of the world can get to know one another in a place, a site where they can rejuvenate themselves.

In our opinion, it had become imperative that in the face of history, Black people, Africa, and what is called the Black diaspora, respond all together to this question-and in my opinion this is the question which grounds the BI [Black Institute] and its mission: What have Black people done, what can or must they still do, to take responsibility for their own history and in that way contribute to Universal civilization?

Indeed, Ladies, Gentlemen, honorable guests of this symposium, male and female mili-

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tants, what are we for ourselves, Blacks and for others? The cliché is all drawn out: suffering people, harassed and humiliated people, people who are still experiencing the inner explosion of their personality as a result of the outrage that cracks their conscience as a human being, as a result of the curse, of the pigmentation - forever black - of their skin.

This is how we hear that the Black people in question, who are in Africa or who have left, have a common origin, a common background, which constitutes for them the original cultural patrimony towards which their struggle against slavery, against colonization, against apartheid, for civil rights, for political and economic independence, leads them. But today, and I address myself especially to you gentlemen, the guests, honorable seminarians, Black people are watching you. The whole world is turned toward you, toward the symposium for which you have come, often traveling a great distance. Because history has finally proved that Black people are right to organize and develop their active solidarity around already existing shared initiatives, both in Mother Africa and in the countries of the dias-

pora. It is within this framework that the BI should be in the conscience of Black people geographically dispersed in a fragmented space, a reunifying symbol, the symbol of their shared will to preserve their cultural identities, their creative genius, and their dignity.

This is why the Black Institute will not be confined, neither to itself, nor to its object, that is Black people. It will be open to other people. This is the essential condition for Black people to reassess their historical patrimony, to redefine their whole identity in the contemporary world. In our opinion, the Black Institute - its objectives - will always be to affirm itself and participate in cultural dialogue, which for us is the understanding between peoples regardless of their color.

Confident in the rich and fruitful reflections that will emerge from your work during your symposium, which I hope will be frank and fair, honored guests, honorable seminarians, it is important to never forget that the egg that will hatch must be the crucible of meetings, of exchanges, and of loyal cooperation between people around the world.

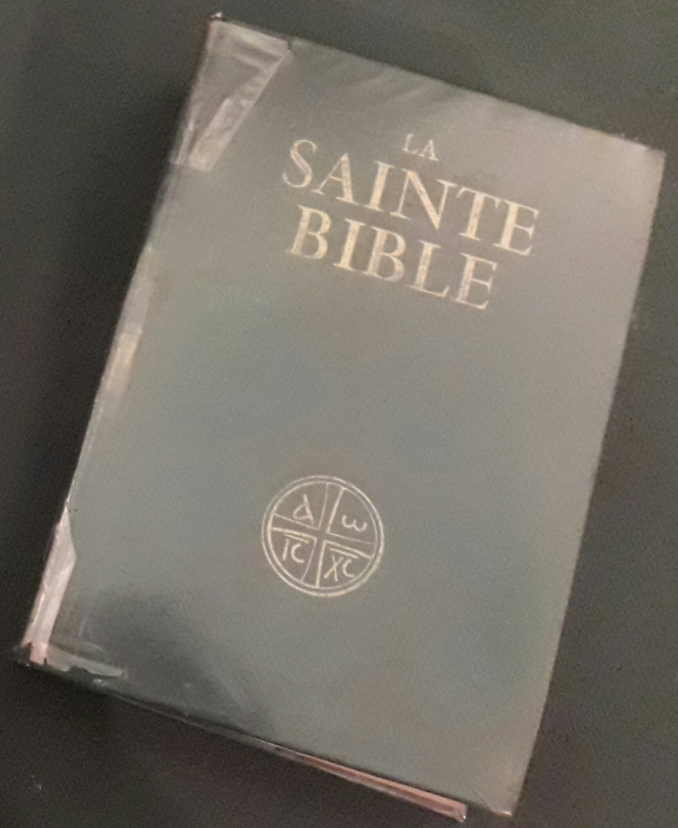
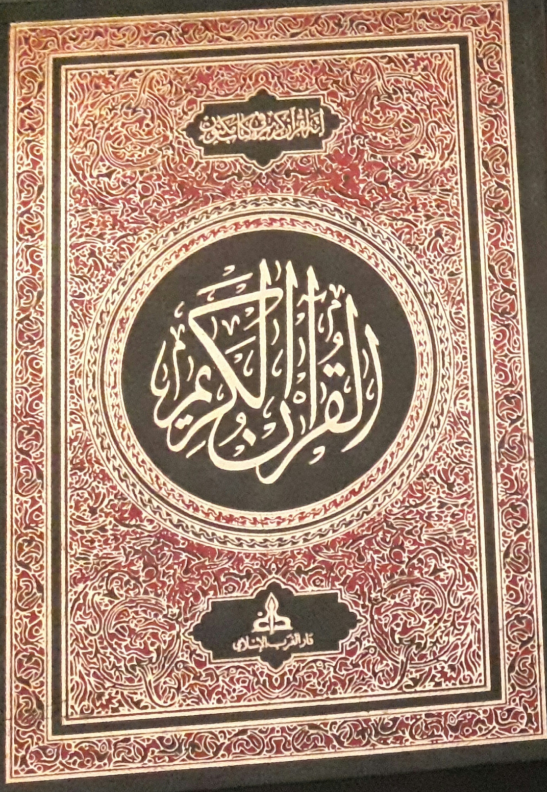
To do this, you must, during

your present meetings, divest yourself of the enthusiasm and passion that would discover all the good causes and intentions of the project. You should rather be inspired by prudence, by precautions, to take into account only the interests of Black people and of other people for the Black Institute, for its prefigurations which must necessarily be backed by principles and orientations formulated, agreed to and accepted by as many as possible.

Honored guests, honorable seminarians, Burkina Faso is only the humble initiator of a project, of a collective idea which is above all democratic, even universal, and therefore denationalized, depersonalized, in order to become the battle horse of all those who have always maintained, by whatever means, the hope of seeing the cultural unity of Black people through a framework of shared reflection. To this end, we should pay homage to the martyrs, to the political, artistic, scientific, literary struggles of all those who believed and believe in the dawn of "Universal Civilization," that is, in love and solidarity.

Honored guests, honorable seminarians, it is to this reflection that you are invited, you who have accepted, despite the distance, despite often very busy schedules, to bring your priceless assistance - I am already convinced of this - to the building of a shared ideal.

While wishing you every success



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BLACK AFRICA'S RELIGIOUS PROBLEM IN 7 FUNDAMENTAL POINTS

Written by Chucks T. Mensa
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“

*Black Africans are today
brainwashed pathetic zealots
of foreign religions, foolishly
waiting for a paradise after
death while letting their
African Motherland be turned
into a burning hell.*

”

For decades now, too many notorious thinkers on the problem of Black African liberation have been talking about our liberation while ignoring a very fundamental aspect of it, the religious one. In all truth, I must straightaway say that one of the greatest problems that Black Africa has been facing for far too long, is the unquestioned domination and dictatorship of the foreign religions of Christianity and Islam over the religious life of our people.

These Abrahamic religions are Black Africa's mortal enemies that have unleashed a dark age of utmost spiritual decay and cultural alienation for the Black continent.

We are not just physically oppressed by our own corrupt governments and their imperialist masters, we are also psychologically controlled and spiritually enslaved by the anti-African, malefic and foreign religions of Christianity and Islam.

For my followers and I, the Black continent must be absolutely liberated from the influence of these religions in order to regain its religious independence and regain its spiritual dignity so as to ensure the great historic rebirth of

Black African civilization. Hence in this article I will elaborate on seven critical reasons why we Mensaists are totally opposed to the continued religious dominance of Christianity and Islam on the African continent.

1) CHRISTIANITY AS A PATHWAY TO JEWISH SUPREMACY

Too many Black Africans adept to Christianity and Islam fail to realize that their religions are nothing but emanations of the Judaic mind. They in no way truly symbolize the African mind's original interpretation of spirituality and great spiritual questions. Both religions, their major doctrines and beliefs are inspired from Judaism, the first major Abrahamic religion. Christians and Muslims alike believe in the divine mission of Jewish patriarchs, prophets and prophecies.

In fact, Christianity, Islam and Judaism are all called Abrahamic religions because they all trace back their origins to the Hebrew patriarch Abraham, the first Jew. As monotheistic religion they ultimately believe in the same god, that hateful and power hungry tribal Jewish divinity Yahweh, that they consider to be the almighty god, creator of the universe. In the end, the god of Abraham is the god of Jesus Christ while the god of Jesus Christ, is the god of Muhammad, called Allah by Muslims.

Nonetheless, despite all these similarities between these foreign Abrahamic religions, the Christian religion harbors deep within itself certain peculiar characteristics that makes it an ideological danger for the hope, quest and very idea of Black African liberation. And this is the fact that taken from the standpoint of its most fundamental teachings and doctrines, Christianity reveals itself as a straight pathway to Jewish supremacy.

The Christian religion worships Yahweh, a tribal Jewish divinity that it claims to be the god of the universe. It is a religion putting Black Africans' faith in a Jewish Messiah, a religion teaching Africans the absolutely dangerous racist lie that Jews are the chosen people of God.

Nothing good can come out of Christianity as far as the prospect of a new and freed Black Africa is concerned, since the religion is all about worshipping Jewishness in one way or another.

The last thing we need in Black Africa is a religion dedicated to the compulsive worship of a Jewish messiah, which it teaches Black Africans to wait for in the quest of salvation. We are Black Africans, not Jews so why must we worship a Jewish Messiah or a hateful Jewish tribal divinity dedicated to the domination of his "chosen people" above all others?

Christianity is a manipulative dangerous religion built upon Je-

wish lies glorifying Jews, while being very anti-African. These lies are the central tenets of the Christian religion. One of them being the claim that Jews are the chosen people of God.

The doctrine of the Jew as the chosen people of god, is not only one that defies common sense but also one that is racist to its core. It is racism with a religious dressing to fool the masses. The god of the universe has never established one people, race or group above mankind. The Jews have never been chosen by anyone but their tribal divinity Yahweh. By tragically coming in contact with Christianity, non-jews (including Africans) have been fooled into subscribing to the false and racist doctrine of the Jewish people's divine supremacy. What can Africa gain from such religion but the shackles of self-hatred and the sickly glorification of a foreign people?

Besides, one wouldn't be wrong to say that Christianity's brainwashing of the masses all over the world has to a major extent paved the way to the passivity with which humanity has been treating the criminal dispossession of Palestinian lands and the brutal rise of the state of Israel through its racist Jewish supremacist beliefs. As

the Jews are practicing the most brutal forms of colonization in Palestine, the brainwashed Christians see some sort of manifestation of a divine will.

The big problem of Christianity is that it is too frenetically pro-Jewish to be useful to Africa, so obsessively Jewish that it has warped the African mind in a religious vision of things that can only be detrimental for itself and the liberation of our Motherland. Just look at the Bible, the holy book of Christianity which is all about the Jews in the old testament, and the idea that salvation is only obtainable through a Jewish Messiah in the new one.

Christianity, a religion promoting self hatred for Blacks on a large scale while brainwashing them into idolizing the Jews and seeing them as a superior divine people, must have no place in Africa, it must be unconditionally dethroned from its usurped position of dominance. The new Black Africa doesn't need Christianity and its Jewish Messiah for its salvation, the key to freedom is within us not in Christianity a religion which carries within itself the seeds of Jewish supremacy.

2) RELIGIOUS SYMBOLS OF FOREIGN OPPRESSION

The predominantly Christiano-Islamic religious makeup of the Black continent is a great symbolic expression of our utter subjugation to foreign oppression. It is as if we have forgotten that Christianity in Black Africa truly took over in the midst of the colonization of our Motherland by Christian European colonialists or that Islam thrived in Black Africa through tragic events like the Arab conquest of North Africa and the Oriental slave trade through which Black Africans were sold all across Islamic lands.

Abrahamic religions did not manifest in Africa in such dominant position out of an historical vacuum, they gained supremacy due to foreign imperialist violence aiming at conquering the Black African people. These two religions have not only fueled oppression in Black African history, they have also certainly prospered within the general context of the subjugation of the Black African people to foreign forces. Christianity and Islam have not come to liberate us but rather to allow the domination of others upon us. They were never a bulwark against our enslavement, to the contrary they were an integral component of the repressive systems under which Europeans and Arabs enslaved us. Islam could have never been the force it is today on the Black continent without the atrocities of these two cataclysmic events.

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By embracing Christianity and Islam we are in more than one way surrendering to foreign oppression and proving once again that we are still heavily brainwashed and incapable of conceptualizing the world with our own spiritual vision.

The despicable alien Abrahamic religions of Christianity and Islam are nothing but religious tools of foreign imperialisms (Judeo-European and Arab) that will bring about nothing but our everlasting exploitation as a people.

Submission to them can only signal our pathetic historic defeat in the face of the tragic sort of foreign oppression under which our ancestors were yesterday conquered, subjugated and enslaved.

What can the domination of Christianity and Islam in the religious life of the Black continent ever represent but the symbol of mental slavery? Do you really think that the present Christiano-Islamic religious status quo prevailing in Black Africa symbolizes the expression of a free Black African mind or rather the materialization of a Black African mind subjugated by foreign oppressors through centuries of oppression? Of

course the latter.

The triumph of Christianity and Islam over the Black African mind represents the triumph of mental slavery in Black Africa. We will only ever be mentally enslaved by subscribing to these two foreign religions, simply because their religious domination over the contemporary Black African religious life is historically rooted in our enslavement by Europeans and the Arabs who themselves fell for the evil Abrahamic/Judaic inspired spiritual vision of things behind these religions.

It is therefore not by accident that the decisive religious takeover of Christianity and Islam on the continent and their subsequent ascendancy as Africa's major religions have coincided with the total subjugation of Black Africa to hostile foreign forces in all major aspects of our existence, a situation perpetuating itself to this day. Christianity and Islam were some of the most powerful weapons used to bring Black Africa down and keep it under control.

Contrastingly, being rooted in our own spiritual view of the world and maintaining our religious independence have obviously been some of our

greatest strengths as a people throughout our history. If in the forgotten times of the greatest Black African civilization of the Nile valley that was Kemet, we were religiously sovereign, we must admit that in the decaying times of today under which the desecration of Black African dignity is now the norm, we have become religiously colonized.

As religious forces, Christianity and Islam have not at all strengthened the Black African body, they have been more like a venomous poison weakening it to an extremely critical degree. Black Africa is not free because it is oppressed, it is oppressed because it is weak, it is weak because we are first and foremost mentally enslaved and sedated by Christianity and Islam, the very opium of our people.

3) RELIGIONS PROMOTING SLAVERY

Unbeknownst to most Christians and Muslims, both of these Abrahamic religions have never prohibited slavery, the naked brutal exploitation of man by man that was very prevalent at the time of their respective creation.

Neither Christianity nor Islam has ever expressly condemned or rendered slavery illegal. Slavery has been a fundamental part of the history of both religions because indeed both of them recognized that evil, retrograde and inhumane institution. What

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Christianity and Islam did was to codify and organize slavery under new rules while absolutely never seeking the strict abolishment of the evil practice. Christianity and Islam did not free humanity from slavery, but rather strengthened the unacceptable slave-master dynamic that has plagued humanity for centuries under a divine framework. Ain't the Bible promoting slavery when it unashamedly says in Ephesians 6:1 "Slaves, obey your earthly masters with respect and fear, and with sincerity of heart..."? or the literal torture of slaves when it says in Exodus 21:20-21 that "Anyone who beats their male or female slave with a rod must be punished if the slave dies as a direct result, but they are not to be punished if the slave recovers after a day or two, since the slave is their property." By claiming that it is acceptable not only to enslave a human being, but also okay to physically assault him/her as long as the slave don't die, the Bible again demonstrates its inhumane nature and irremediable immorality.

On their part Islam's apologists tend to justify the insane fact that the Quran forbids things like eating pork or the consumption of alcohol but failed to do so on the specific

issue of ownership of human beings aka slavery. What's worse, eating pork or owning a slave? Any normal person would say the latter, but this is impossible for someone whose mind has been brainwashed by Islamic doctrines, since the Quran never forbade slavery. But the problem is that if Islam is indeed the only true religion, how can such a divine religion of peace be okay with slavery? Muslims would say that it is because slavery was very prevalent in Arabia when Islam came to be, so their god couldn't prohibit it, since this would have been impractical. This is at best an hypocritical and very dishonest view. If the Islamic god was truly the almighty god of the universe, and hated slavery he would have made it disappear and verbally expressed its prohibition in the Quran like that same god did for more trivial things that can never be compared to the immoral and inhumane practice of slavery from a very simple rational standpoint. How a god able to create the world in 7 days, couldn't abolish slavery? The truth is that Islam has nothing to do with god as much as it has everything to do with subjugating mankind in the name of god, the Islamic religious stance on slavery indicates that.

The Quran talks a lot about slavery, but never about its abolition. That concept of a world without slavery is foreign to the book, showing that Islam in itself is a pure product of a Arabic world of that time, the pro-slavery cultural views of those days and not the manifestation of a timeless divine revelation.

Islamic Traditional Law (fiqh) regulated the enslavement of war captives as well as the purchase and sale of slaves. In the Quran women can be enslaved, married by the slave owner to himself or married by their slave owner to others. Many Islamic religious and legal parameters of slavery blurring the lines between rape of slaves and sexual consent are firmly given in many Quranic writings like in Quran 23.5-6 or Quran 70.29-30.

This all shows that just like Christianity, Islam is another immoral Abrahamic religion, incapable of banning the enslavement of human beings, while trying to render it acceptable. This is why the proponents of these religions, the very believers that brought us Christianity and Islam have delighted themselves in enslaving us both physically and psychologically so much that we cannot talk about Christianity and Islam in Africa without mentioning our enslavement by Europeans and Arabs. We weren't enslaved by them despite the teachings of Christianity and Islam, but largely because of the teachings of these two religions which are extremely

pro-slavery. For a people like us that has been so destroyed by various forms of enslavement, it must be indisputably unacceptable to have religions advocating this inhumane practice as the dominant ones in our religious life. Christianity and Islam represent the enslavement of man by man justified by religious lies, this is what our history tells us, it is time to plant the seeds of a new and free Black Africa by repudiating them and their false doctrines.

4) VIOLENT RELIGIONS, PROMOTING THE PERSECUTION OF MANKIND

The history of Christianity and Islam is the history of extensive and extreme religious violence of the worst kinds. Certainly no religions have ever been more violent than the two little sisters of Judaism that they are.

Under the influence of their hideous teachings inspiring themselves from the tribal religion of Judaism and the glorification of the evil, bloodthirsty and racist tribal Jewish divinity Yahweh and its prophets, their followers have committed the worst atrocities to enshrine them as the world's

most popular religions.

Take Christianity for example, a religion which since its very inception even before arriving in Africa had already proven its violent nature all over Europe and the Middle East, fueling the crusades; the massive killings of non-christian europeans on the European continent during the inquisition; triggering countless religious conflicts and underlining the brutal colonial European conquest of the non-Whites "world". Islam on its part was not very different. Before coming to Africa the religion of "peace" took over Arabia through a series of armed conquests and religious wars. As a testimony of the intrinsic violent nature of Islam, the most prized islamic possessions that are Mecca and Medina didn't fall to Muhammad peacefully, the seizure of these "holy" cities came through the sword and involved much bloodshed. Just as with Christianity in the Roman empire, it is not the righteousness or divine nature of Muhammad's message that allowed Islam to gain religious supremacy but violence and persecution against all those disagreeing with the Islamic message of total control.

The brutal history of Christianity and Islam exposes them as violent programs of to-

talitarian control masquerading as religions, their endgame being the subjugation of the masses through persecution. They have kickstarted the history of religious violence on the Black continent that was nonexistent before their arrival, based on the cultural, historical unity and non-expansionist nature of African traditional religions (ATR's). Not that ATR's were perfect but they were never the cause of widespread religious violence and wars. Yes, there have been wars in Black Africa since unmemorable times, but the concept of religious war, religious conquest was introduced in our history as a people by these two Abrahamic religions.

At first religious conquests and violence by foreigners to subjugate us, then religious violence by Africans to oppress other Africans. Black Africans have oppressed, exploited and subjugated each other in the name of these religions, their violent holy books and gods. The proliferation of obscurantism, religious conflicts and violence on our Motherland has been the historical tendency of our religious life since we ate the poisonous fruits of Christianity and Islam. Nothing is surprising however, these religions have always been advocating through their so called holy books, the Bible and Quran for the violent oppression of man by man in the name of their divinity while encouraging the most despicable acts of violence to impose their religious faiths on others.

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Many passages in the Bible where Yahweh directs his chosen people to commit the worst atrocities and most despicable acts of sectarian violence illustrate the above. In Isaiah 13:9-16, we can all read: "See, the day of the Lord is coming — a cruel day, with wrath and fierce anger. . . . I will put an end to the arrogance of the haughty. . . . Their infants will be dashed to pieces before their eyes; their houses will be looted and their wives violated." The God of the Bible literally ordering the rape of women, extremely repulsive. In the Hosea 13:16, the hateful and vengeful god of the bible says, referring to the people of Samaria that "They will fall by the sword; their little ones will be dashed to the ground, their pregnant women ripped open." A godly injunction ordering the gruesome murder of pregnant women and unborn babies, pretty atrocious coming from the so called creator of the universe.

Despite these verses proving the tyrannical and inhumane nature of the Bible's god, some deluded Christians might say well, this is the old testament, god has changed in the new one. This is again another fallacy, a dishonest Christian lie since in the new testament, their Jewish Mes-

siah Jesus Christ himself tell them bluntly in Matthew 10:34-36 "Do not think that I have come to bring peace to the Earth; I have not come to bring peace but a sword." He wasn't wrong, the atrocities committed by his followers throughout Christian history prove him right.

These few verses represent a drop in the sea of reprehensible Bible verses justifying bloodshed, looting, torture, rape and murder in the pursuit of the glory of Yahweh.

But the Bible is not the only Abrahamic religious book ideologically laying the foundations of religious violence. The Quran, the Islamic holy book, is also full of passages of violence advocating for the persecution of unbelievers. That Islamic violence that has been such a prominent feature of the religion's history, finds its sources in the Quran itself. Islam is violent because the Quran promotes sectarian violence and the brutal persecution of non-muslims. In the Quranic Surah 3:151 the Islamic holy book openly says as a divine injunction to Muslims and a warning to non-muslims, "We will cast terror into the hearts of those who disbelieve". In the Surah 47:4 it

says to Muslims "When you meet the unbelievers (in battle), smite their necks until you have crushed them, then bind your captives firmly; thereafter (you are entitled to) set them free, either by an act of grace, or against ransom, until the war ends." A holy book encouraging the use of terror, kidnapping and enslavement as a way to subjugate and convert non-Islamic masses cannot be of god. Just like the two other main Abrahamic religions, Islam is also ideologically based upon the promotion of violence and the brutal persecution of mankind in the furtherance of divine goals. In fact, right now as the forces of radical islam are waging an extremely violent Jihad in many parts of the African continent, the horrors that can be caused by this violent Abrahamic religion are on full display for everyone to see. Islam is nothing but a Judaic inspired Arabic oppressive totalitarian program of imperialist domination wearing the mask of a religion. Muslims like to call it the religion of peace, but that is only what they have been brainwashed to believe, because from the standpoint of its own history, Islam more than any other religion, is the religion of war. It is through warfare it has developed and expanded. Without the countless Jihads (religious wars) waged here and there as well as the atrocities following them, Islam would have never been what it is today. It is not the power of god but the might of arms and terroristic violence that have turned Islam into such a powerful religious force that to this

is still oppressing the Black African people.

The Bible and Quran are to their core, books of hateful brutality, ideologically giving meaning to the violent nature of Christianity and Islam from which Black Africa has been devastated and significantly suffered. As a result the age of religious violence in Africa will never end until Christianity and Islam fall. The popular argument that peaceful and loving verses can be found in the Bible and Quran doesn't change the fact that they are evil books, if they were purely godly, the above brutal calls to violence and persecution would have never been found in their so called holy texts.

5) SYMBOLS OF CULTURAL SUBJUGATION

Black Africa has not only become subjugated politically and economically, it's time to reckon with the fact that we have been subverted also culturally, and this is fundamentally due to the triumph of the deplorable foreign Abrahamic religions of Christianity and Islam.

They have in our history functioned as a gateway towards our widespread aliena-

tion to Judeo-European and Arabic cultures. Everywhere in Africa where Christianity and Islam have reared their ugly heads, Black Africans have become brainwashed cultural aliens emulating the cultural frameworks of the races and peoples who have imposed upon them the religions of Christianity and Islam while rejecting their own cultural foundations largely considered as inappropriate, backward and outright evil.

For Black African culture, the proliferation of the Abrahamic religions of Christianity and Islam has meant taking the backseat and being demonized. The popular cinematographic production in West Africa named Nollywood is a perfect example of the widespread disdain of Black Africans for their own culture due to their attachment to Abrahamic religions. In Nollywood's movies, Black African culture is portrayed as evil, demonic and simply bad, in contrast to the Christian faith that is more often than not shown as a liberating positive force, as the only means of salvation for the Africans.

Meanwhile, the sickly and compulsive emulation of Arab culture by islamized Black Africans in the Sahel region and

other parts of the Motherland where Islam took over is the clear expression of cultural alienation. Blacks in these heavily islamic regions of the continent, have been so Arabized to the bones by Islam that they are now true cultural zombies. A fact once again highlighting the blatant truth that Islamization throughout Black African history has ultimately meant the irremediable Arabization of the Black African soul.

All these facts prove that the religious victory of Christianity and Islam over the African mind, has marked nothing but the victory of European and Arabic cultures over our own. For a people so subjugated and alienated culturally like ours, there cannot be true liberation, unless the monstrous problem of our cultural alienation stemming from our religious decay is addressed.

There won't be a renaissance of Black civilization without the blossoming of Black African culture and the strategic adaptation of its best and most useful aspects to our modern times. I will never say it enough, such a state of affairs necessary to our liberation that is the rebirth of Black African culture will never come to be as long as our minds will remain controlled by the alien religions of Christianity and Islam, which act as vehicles of foreign cultural imperialisms.

Religion is largely the deification of one's culture, and through religious alienation we have

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become accustomed to a large extent to demonizing our own culture while glorifying others. By doing so, we only see evilness in ourselves and godliness in others.

The revolution that we need must aim at our cultural rebirth, such will be the foundational basis of the new empire of justice that we must build for ourselves.

Therefore, for a true cultural rebirth of our Motherland the religious domination of Christianity and Islam must be abolished, we must secure our religious independence which will undoubtedly allow a greater contribution of the Black African soul to human progress, since will be finally freed from the jails of extreme cultural alienation.

6) OBSTACLES TO OUR OUR RELIGIOUS LIBERATION

Because of the proliferation of the confused ideology without substance that is panafricanism, the concept of Black African liberation has for the most part been a very poorly defined one. Unsurprisingly then, today's Black Africans talk about liberation while holding on to

the chains of mental slavery, while ignoring the elephant in the room, our blatant religious colonization by the two evil religions of Christianity and Islam.

Contrary to these views, for us Mensaists the concept of "total Black African liberation" encompasses the demise of both the material as well as spiritual aspects of our decaying present oppressive condition.

This is to say if we see such systems as neocolonialism, capitalism and globalization as the material elements of our oppression to be liquidated if we are to be freed, we consider the control of the foreign religions of Christianity and Islam over the masses of our people and their toxic brainwashing effects on the Black African mind as the spiritual facets of Black oppression.

There cannot be a veritable historic emancipation of the Black African people, without securing our liberation from the spiritual prisons that are the Christian and Islamic religion. Religious liberation is an extremely fundamental ideological component of the Mensaist revolutionary worldview. Black Africa will ne-

ver achieve true liberation without being liberated religiously from the alienating, violent and anti-African ideologies of Christianity and Islam that are keeping us in mental slavery.

Any idea of so called Black African liberation which is not anchored on the quest for religious liberation is ultimately from the standpoint of our particular historical circumstances a dead end, a fallacy.

The most drastic politico-economic or even social changes can happen right now on the Motherland, we still won't be truly free, it will all be meaningless unless we also drop the chains of our religious enslavement and liberate ourselves from the Christiano-Islamic religious psychological dictatorship going on in Black Africa at this very moment.

Black Africa's religious subjugation is the backbone of our exploitation by the powers that be, likewise our religious liberation must be at the center of our struggle for Black African freedom or else we won't be able to change the course of history.

7) OBSTACLES TO THE BLACK AFRICAN RENAISSANCE

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The renaissance of Black African civilization in all its greatness is the ultimate goal of the Mensaist struggle for total Black African liberation. What we Mensaists are seeking is the restoration of Black African dignity and greatness through a revolutionary struggle for the birth of a new Black Africa.

But how can we truly achieve the revolutionary restoration and renaissance of Black civilization if our minds remain captive of an alien form of religion keeping us spiritually enslaved? How can we manifest the much awaited renaissance of our beloved Black Africa while we are blinded to our material decay here on earth by lying foreign religions promising us a paradise after death?

Not only Christianity and Islam were never able to liberate us from our chains, due to the fact that they have always been the spiritual chains of oppression themselves. But even worse, look at what they have done to Black African civilization since their arrival on the Black continent?

In addition of shedding African blood in the name of foreign religious beliefs, they have rendered us acquiescent in the face of foreign oppres-

sion while pacifying us to the ongoing destruction of our Motherland by the traitors leading us and the foreign powers they work for, all in exchange of the hope of a so called paradise after death. Black Africans are today brainwashed pathetic zealots of foreign religions, foolishly waiting for a paradise after death while letting their African Motherland be turned into a burning hell.

This is an unacceptable insanity, because as the religions of mental slavery are promising the masses of Black Africa a paradise in the afterlife, I must remind again that what we need is for Black Africa to be turned into an earthly paradise for the Black African people by being liberated and restored, this is the deeper meaning of the concept of Black African renaissance. It is not an illusory paradise after death that our masses need, we need a Black African "paradise", we need Black Africa to be transformed into a force to be reckoned with here on earth right now.

The Black African renaissance will never be achieved as long as the religions of mental slavery still rule and determine the foundations of our religious life, this is to say Christianity

and Islam will have to fall in Black Africa in order for the renaissance of our civilization to take place and for us to be truly freed.

Religious liberation from Christianity and Islam is therefore consubstantial to the concept of Black African renaissance. Regardless of what the brainwashed and spiritually enslaved Black African masses think, Christianity and Islam are roadblocks on the path to our freedom and the much awaited renaissance of our Motherland.

Our mission as Mensaists is consequentially to destroy the domination of these alien religious forces on the Black continent and bring about our religious liberation, so that a new Black Africa could be built, one that will be free and sovereign while laying the foundations of the revolutionary renaissance of Black African civilization.

***Written by Chucks T.
Mensa
(Political writer, Author,
Ideologue, Politician)***



Cheikh Anta Diop

29 December 1923 - 7 February 1986

BLACK HISTORY

CHEIKH ANTA DIOP AND THE UNESCO SYMPOSIUM OF 1974

Written by Nkululeko Zulu

In "Black History" for this issue we go back on the UNESCO Symposium of 1974. During that event Cheikh Anta Diop and his student Theophile Obenga demonstrated the Negro-African origins of the Ancient Egypt civilization (Kemet).

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In 1974, Cheikh Anta Diop was one of about 20 participants in a UNESCO symposium in Cairo, where alongside Theophile Obenga from DRC, still alive, and a few others he established the African origin of the ancient Egyptian civilization and led all the egyptologists and anthropologists to surrender. However, Diop's contribution was subject to the editorial comment that "the arguments put forward in [the] chapter have not been accepted by all the experts interested in the problem", a comment coming from the Arab scientist now occupying the land. He presented his work ten years later at a conference in Niamey, Niger. These are some of his words answering the questions posed by the students:

"The evil that the occupant did to us is still not healed. This is the depth of the problem. Cultural alienation ends up becoming an integral part of our substance, of our soul. And when we think we have got rid of it, we still haven't done so completely.

Often the colonized looks like, or, even, the ex-colonized looks a bit like the slave of the 19th century whom when liberated goes as far as the front of the door and then goes back home because he doesn't know any-

where to go (Since the time he has lost freedom, since the time he has acquired subordination reflexes, since the time he has learned to think through his master). This is almost what has happened to the African intellectual as a whole. Because, in other words, all the questions you have asked me boil down to one: when will white people acknowledge us? Because the truth sounds white! This is what it is! But what you are inferring is dangerous. Because if intellectual equality is really tangible, Africa should, on controversial matter, access the truth by its own intellectual investigation, maintain itself to this truth until humanity knows that Africa will not be frustrated anymore. The ideologists would waste their time because they would have met equal intelligences that can stand up to them when it comes to research of the truth. But you are persuaded that for a truth to be valid and objective it must sound white! But this is an issue in our soul that must disappear.

I have ideas I have always developed and against which you cannot raise scientific arguments worthy of this name. You can make a conspiracy of silence. Young African generations will remain aliena-

ted, until they recover, until they acquire direct knowledge because it is through direct knowledge, through Egyptology that we will move past this stage of resilience and somnambulism.

UNESCO had asked everyone to get their weapons, to do everything necessary for this discussion to be conclusive. And you see [raising a book, not very audible]. As a consequence the white truth that you want is here solid in this document. But you don't even read! It is necessary to first learn all the literature that exists in this field. We have called a meeting to the highest level and the results are tangible, here they are! What you were waiting for is before your eyes, read it yourselves. But even if we didn't have it and this is what concerns me. Because we needed to reduce to the inconsistency of European ideologists and theorists, that they acknowledge it to a certain measure like in this document, for you to have an opinion. But the adversity is worse than this! You need to know that the adversary kills you intellectually. He kills you morally before killing you physically. And it is in this manner that they have been suppressing entire groups.

You are denied as a moral being, you are denied as a cultural being, our eyes are closed we don't see the evidences! They count on your complex, your alienation, on the conditioning! They count on the reflexes of subordination and so many factors of this kind. And if we don't know how to emancipate

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ourselves by our own means, there's no salvation!

At this point, the question you ask me you've answered it. Because you've answered by actions of inferiority, so in a sense you have proved or suggested the inferiority of the black world! – Because the truth must come from the other side.

We have to be careful! If I wasn't intimately persuaded of the equality of the races, if I wasn't intimately persuaded of the capacity of each race to lead its cultural and intellectual destiny, I would be disappointed. What would we achieve in the world! If there really was this intellectual hierarchy we would have had to expect our extinction in one way or another! Because the conflict is everywhere, it is at every level! It is in all its debates! It goes as far as our international relations! They lead against us the most violent fight, even more violent than the one that has led to the extinction of some species. And it is necessary that your intellectual sagacity gets to this point.

What I said in the preface of Obenga was this; that through direct knowledge, Africa must be able to seize a truth, to know that she is in possession of a truth no matter the field (It's not

only in the cultural field). And to maintain herself to this truth by using conservatory methods, until everyone accepts it, until we know that the trickery is over! That they are not facing children or newborns anymore.

But it is at the same time an intellectual reaction, a cultural reaction. It requires the mobilization of all the capacities of the black; a black whom having made abstraction of his alienation has the same capacities as any other being.

Look, as soon as you talk about cultural heritage, the left and the right continental collide! Do the experiment, they bring you an abstract equality, but the idea that negroes could have known a historical promotion in the past, they are refractory to it! It is because their intellectual training, lately acquired, is found at a superficial level, to the level of the cortex, of the intellect. But the training they have received in their early childhood, the stereotypes they are used to in the environment of their childhood, the caricatures as I was showing you here. All this was keeping them blind to observe truths such as those we were showing them. As a consequence there is only one salvation! It is direct knowledge! And no laziness will exempt us from this effort. We will absolutely have to acquire

direct knowledge. At equal training the truth triumphs.

Train yourselves; arm yourselves of science to the teeth and snatch your cultural heritage! This is what I said to Obenga. Otherwise call me out if when you get to this direct knowledge you discover that my arguments were inconsistent. This is it and there's no other way. And the supports you are looking for you will not have them because it's a world, a universe of ideologists, which you'll have in front of you. And you think that if the truth was tangible it would be accepted? I came back from those illusions!

Look, in the second part I answered the critics, I even had to be sparing with the leftist intellectual who had served Africa a little. I could have cut them in half as we say. And they saw that I stopped half way in my argumentation because it would have been catastrophic... So the weight of the arguments is heavier on the African side I regret."

We need to ask ourselves how far we have gone since then and take it upon ourselves to do better than the previous generations. Let's liberate ourselves from mental slavery.

Written by Nkululeko Zulu



LET'S TALK ABOUT IT

BLACK AFRICA MUST SEVER ALL TIES WITH THE WEST: WESTERN POWERS AS HISTORIC ENEMIES

*Written by Chucks T. Mensa in "Manifesto
of the Black African Revolution, Vol.2"*

This article expresses Chucks Mensa's political views about the West, and its diplomatic ties to the Black continent. It preaches a new diplomatic era for the Black continent while exposing the cowardice and sold out nature of the Black African ruling elite. The article was originally published in the "Manifesto of the Black African Revolution, Vol.2" available on our Telegram Channel by request.



LETS TALK ABOUT IT

Western imperialism must be seen as one of the most hostile forces that the Black Continent has ever faced. A foe whose entire prosperity is based on the brutal and perpetual exploitation, oppression and subjugation of the Black continent. In other words, the West is the enemy of Black African fundamental interests and aspirations to sovereignty, freedom and unification.

The above accusations are not just vain words but a rational realization based on an honest historical analysis of Western imperialist involvements on the Black Continent, which when thoroughly scrutinized reveal itself to be aiming at one particular goal: the everlasting subjugation of Black Africa.

Make no mistake, the much awaited liberation of the Black Continent cannot be possible without the total liquidation of the foundations of Western imperialism across Black Africa and the ultimate destruction of the West as an historic force of global oppression.

Indeed, the Western world and its wicked and bloodthirsty powers have waged through the last centuries a long cunning struggle (spanning different historical epochs)

against the Black continent and its masses. Many unforgettable events of our recent past that have shaped the historic conditions of our present material subjugation to the West, were truly the visible manifestations of this struggle to death that the West has been and is still waging against us.

The difficult times of the Atlantic Slave trade during which the West has used exploited Black African labor in the form of slavery to build the prosperity of its modern nations....the brutal times of the colonization of the Black continent, which started with the scramble of Africa in Berlin in 1885, that led to Western armies ravaging, pillaging the Black Motherland and ended with the West taking over Africa by using both the force of arms and the spread of the religious poison of Christianity.

Even the present neocolonial chokehold it has on the Black Continent at this moment is still nothing else than the same historic struggle of the West against Black Africa morphing throughout time, its perfect modern incarnation.

CRITICIZING BLACK AFRICAN GOVERNMENTS CONCILIATORY DIPLOMATIC STANCE TOWARDS THE WEST

Could the West be considered as a friend of Black Africa? To this question, only a fool or a puppet of Western imperialism would give an affirmative answer.

The West is our enemy, not because I say so, but truly because it has built and is maintaining its evil global system of domination on the back of Black African oppression. This is what history tells us, this is what our present reality demonstrates.

So then why are all our present governments, republics, states and polities diplomatically friendly with the West? What is the true meaning of such brainless conciliatory diplomatic stance vis a vis of the West from Black African rulers?

The answer is simple Black African leaders are puppets of the West, some of its staunchest servants among us. They are not working for the people but for the enemies of our people. Not for the restoration of Black African dignity but rather the perpetuation of the status quo of Black Africa's subjugation to the West.

Open your eyes Black Africa, you are ruled by traitors and agents, every single one of your rulers is an agent, either willingly or unwillingly!

Meanwhile our corrupt neocolonial governments have shackled us all in debts due to their loyal allegiance to Western global criminal capitalist institu-

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tions such as the IMF and the World Bank, to which they have sold out our economic destinies.

In truth, when it comes to the financial aspects of our servitude to the West, no Black African governments or rulers can deny the above accusations. It doesn't take rocket science to know that the institutions of Bretton Woods are tools of Western imperialist domination that will never bring about economic prosperity in Black Africa, that's not what they were created for.

So then why do all modern Black African republics still to this day faithfully work with the IMF and World Bank, implementing their failed neoliberal programs of austerity which constantly impoverish the masses of Black Africa while enriching foreign multinational corporations? Of course because they are political constructs devoid of any real sovereignty. The independence of our present republics is a terrible lie. Our republics, modern States and governments are all under the thumb of the Western imperialist overlords.

Besides, as a result of the alliance of our corrupt and treacherous ruling elite with the

Western forces of global capitalism, we are now shackled in debts, all Black African republics are prisoners of debts, totally financially enslaved, this is the reality.

Our rulers have sold us out to the global capitalist elite in the name of their own selfish interests. The neoliberal capitalist economic policies dictated by their masters sitting at the IMF and World Bank that they tirelessly implement on the Motherland are the proofs...

Even their pathetically corrupt African Union, the supposedly most powerful continental institution that they have created to fool the masses of Black Africa, is financed in large parts by the West, through the European Union, the United Kingdom and the United States.

A dignified and truly liberated Black Africa can only be against the West and its imperialist powers in its actions and interactions, this is the Africa we Mensaists want, the Africa of tomorrow.

Contrastingly, a confused Black Africa displaying a friendly diplomatic stance with the West in the face of a clear imperialist agenda of total domination is a subjugated one. One that has lost her soul. One

on a pathway to total destruction. This is the Africa of today, the one ruled by puppets of the West (as well as other imperialist powers) and their divided corrupt neocolonial republics.

THE NECESSITY OF SEVERING ALL TIES WITH THE WEST

Black Africa is at an historic crossroad of extreme importance, radical decisions must be taken in order for us to do away with these present humiliating times of Black African subjugation and oppression. For this, a total redefinition of our international relationships is more than ever necessary, and as far as the West is strictly concerned, its time to sever all ties.

Yes, we must rightfully as an oppressed people rise up against the West both practically and symbolically...at a minimum politically, economically and culturally. This is unavoidable if we are to liberate ourselves and bring about the redemption of our sacred Motherland.

We must invent for ourselves a new path towards our restoration as a nation. A path totally different from the failed path of Western global capitalism and an awful neoliberal project which only leads to the swindling of Black Africa's resources.

Western powers are criminal enti-

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ties, maintaining their prosperity by sucking the blood of the oppressed while draining the wealth of the global South. The likes of the United States, France, the United Kingdom, Israel and other Western powers are all criminal imperialist nations guilty of atrocious crimes against the masses of Black Africa and the Third world as a whole.

The righteous thing to do is to sever all ties. This is the only rational course of action to be taken against such dangerous, immoral and bloodthirsty entities.

That being said, the constant consorting of Black African head of states and governments with these very same criminal Western imperialist nations dripping in Black blood, must not be tolerated anymore and be seen in the end for what it is: the proof that the present Black African ruling elite is the enemy of the Black African people!

The Trojan horses that will lead the Motherland to an ultimate collapse if nothing is done. They must be stopped!



ENQUIRY

THE 10 MOST POPULATED BLACK AFRICAN CITIES IN 2023

N°1 KINSHASA, DRC

POPULATION:

16,315,534



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Kinshasa, formerly (until 1966) Léopoldville, largest city and capital of the Democratic Republic of the Congo. It lies about 320 miles (515 km) from the Atlantic Ocean on the south bank of the Congo River. One of the largest cities of sub-Saharan Africa, it is a special political unit equivalent to a Congolese region, with its own governor. The city's inhabitants are popularly known as Kinois.

N°2 LAGOS, NIGERIA

POPULATION:

15,300,000



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Lagos, city and chief port, Lagos_state, Nigeria. Until 1975 it was the capital of Lagos state, and until December 1991 it was the federal capital of Nigeria. Ikeja replaced Lagos as the state capital, and Abuja replaced Lagos as the federal capital. Lagos, however, remained the unofficial seat of many government agencies. The city's population is centred on Lagos Island, in Lagos Lagoon, on the Bight of Benin in the Gulf of Guinea. Lagos is Nigeria's largest city and one of the largest in sub-Saharan Africa.

N°3 LUANDA, ANGOLA

POPULATION:

8,952,496



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Luanda, also spelled Loanda, formerly São Paulo de Luanda, city,

capital of Angola. Located on the Atlantic coast of northern Angola, it is the country's largest city and one of its busiest seaports. Founded in 1576 by Paulo Dias de Novais and initially settled by the Portuguese, Luanda became the administrative centre of the Portuguese colony of Angola in 1627 and was a major outlet for slave traffic to Brazil. The city is regarded as the capital of the Mbundu peoples, who have their roots in the surrounding area.

N°4 DAR ES SALAAM, TANZANIA

POPULATION:

7,404,689



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Dar es Salaam, (Arabic: "Abode of Peace") , also spelled Dār al-Sālam, seat of government, largest city, industrial center and major

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Dar es Salaam, (Arabic: “Abode of Peace”) , also spelled Dār al-Sālam, seat of government, largest city, industrial center and major port of Tanzania, eastern Africa. Its climate is hot and humid, with an annual rainfall of 43 inches (1,100 mm). Dar es Salaam was founded in 1862 by the sultan of Zanzibar on the site of the village of Mzizima. It remained only a small port until the German East Africa Company established a station there in 1887. The starting point (1907) for the Central Line railroad, it served as the capital of German East Africa (1891–1916), Tanganyika(1961–64), and Tanzania (1964–74).

(In 1974 Dodoma was designated Tanzania’s national capital. Pending completion of the transfer of official functions to Dodoma, however, Dar es Salaam remains the seat of most government administration.) The city was the scene of a terrorist attack on the U.S.

embassy by Islamic militants in 1998, in which 10 Tanzanians were killed and scores more were injured.

N°5 KHARTOUM, SUDAN **POPULATION:** **6,344,348**

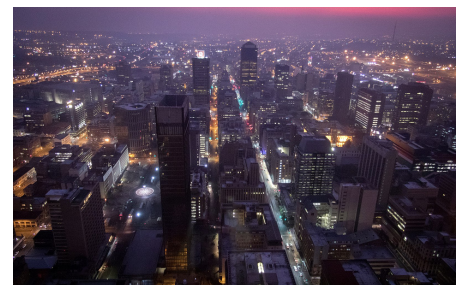


Photograph by Ahmed Rabea, is licensed under CC BY-SA 2.0

Khartoum, Arabic Al-Khurṭūm (“Elephant’s Trunk”), city, executive capital of Sudan, just south of the confluence of the Blue and White Nile rivers. It has bridge connections with its sister towns, Khartoum North and Omdurman, with which it forms Sudan’s largest conurbation. Originally an Egyptian army camp (pitched 1821), Khartoum grew into a garrisoned army town. The Mahdists besieged and destroyed it in 1885 and killed Major General Charles George Gordon, then the British

governor-general of the Sudan. Reoccupied in 1898, Khartoum was rebuilt by Governor-General Lord Kitchener and served as the seat of the Anglo-Egyptian Sudan government until 1956, when the city became the capital of the independent republic of Sudan.

N°6 JOHANNESBURG, SOUTH AFRICA **POPULATION:** **6,065,354**



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Johannesburg, city, Gauteng province, South Africa. It is the country’s chief industrial and financial metropolis. One of the youngest of the world’s major cities, Johannesburg was founded in 1886, following the discovery of gold. The city was initially part of the Transvaal, an independent Afrikaner, or

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Boer, republic that later became one of the four provinces of South Africa. Today the city is a part of Gauteng (a Sotho word meaning “Place of Gold”), one of the nine provinces of South Africa.

N°7 ABIDJAN, COTE D'IVOIRE POPULATION: 5,515,790

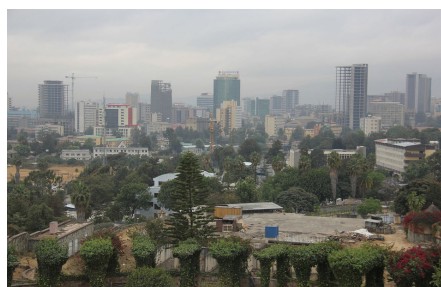


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Abidjan, chief port, de facto capital, and largest city of Cote d'Ivoire (Ivory Coast). It lies along the Ébrié Lagoon, which is separated from the Gulf of Guinea and the Atlantic by the Vridi Plage sandbar. A village in 1898, it became a town in 1903. Abidjan was a rail terminus from 1904 but had to depend on the meagre facilities of Port-Bouët on the sandbar's ocean shore. It succeeded

Bingerville as capital of the French colony in 1934 and retained that position after independence in 1960. In 1983 Yamoussoukro, a town located about 170 miles (274 km) to the northwest, was officially named the new national capital. The transfer of government functions proceeded slowly, however, and Abidjan remained the de facto capital into the 21st century. Districts within the city include Plateau, Cocody (site of the National University of Côte d'Ivoire), Treichville, Adjame, Koumassi, and Marcory.

N°8 ADDIS ABABA, ETHIOPIA POPULATION: 5,227,794



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Addis Ababa, also spelled Addis Abeba, capital and largest city of Ethiopia. It is located on a well-watered plateau surrounded by hills and mountains in the geographic centre of the country.

Only since the late 19th century has Addis Ababa been the capital of the Ethiopian state. Its immediate predecessor, Entoto, was situated on a high tableland and was found to be unsatisfactory because of extreme cold and an acute shortage of firewood. The empress Taitu, wife of Emperor Menilek II (reigned 1889–1913), persuaded the emperor to build a house near the hot springs at the foot of the tableland and to grant land in the area to members of the nobility. The city was thus founded in 1887 and was named Addis Ababa (“New Flower”) by the empress.

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N°9 NAIROBI, KENYA **POPULATION:** **5,118,844**



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Nairobi, city, capital of Kenya. It is situated in the south-central part of the country, in the highlands at an elevation of about 5,500 feet (1,680 metres). The city lies 300 miles (480 km) northwest of Mombasa, Kenya's major port on the Indian Ocean.

The city originated in the late 1890s as a colonial railway settlement, taking its name from a water hole known to the Maasai people as Enkare Nairobi ("Cold Water"). When the railhead arrived there in 1899, the British colonial capital of Ukamba province was transferred from Machakos (now Masaku) to the site, and in 1905 Nairobi became the capital of the British East Africa

Protectorate. From about 1900 onward, when a small Indian bazaar was established at Nairobi, the city was also a trading centre.

N°10 CAPE TOWN, SOUTH AFRICA **POPULATION:** **4,800,954**



Photograph by lwoelbern

Cape Town, city and seaport, legislative capital of South Africa and capital of Western Cape province. The city lies at the northern end of the Cape Peninsula some 30 miles (50 kilometres), at its southernmost boundary, north of the Cape of Good Hope. Because it was the site of the first European settlement in South Africa, Cape Town is known as the country's "mother city." Cape Town has a beautiful setting: parts of the city and its suburbs wind about the steep slopes of Table

Mountain (3,563 feet [1,086 metres] high)...

Sources used for this article:
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Worldpopulationreview



INTERNATIONAL

PRIGOZHIN'S DEATH AND THE FUTURE OF WAGNER IN AFRICA

Written by Chucks T. Mensa

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“

*...in Putin's Russia,
dissent and criticism are
crimes many a time
punishable by death.*

”

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On the date of August 23 2023, near the village of Kujenkino located north of the Russian capital Moscow, a private jet heading to St. Petersburg fell out of the sky like a fireball, leaving no survivors.

It was quickly announced after the plane crash by Russian state media as well as social media channels affiliated to the Wagner group that the organization's CEO Yevgeny Prigozhin and some of its most notorious leaders like Dmitry Utkin, Prigozhin's right hand man and Valery Chekalov, Wagner's logistics chief were all onboard.

Not so long after the crash, analyses conducted on the dead bodies to identify the victims, Russian authorities publicly announced that Yevgeny Prigozhin, the man that has led the Wagner Group since its inception in 2014 was officially dead, approximately two months after his march towards Moscow and the mutiny he led against the Russian ministry of defense, that has so far been the toughest challenge to Putin's two decades rule over the Russian Federation. Later on, in a public message the Russian president, Vladimir Putin also seemed to acknow-

ledge Prigozhin's death stating that he was a "talented individual....who made a lot of mistakes".

Many perceived this mysterious plane crash as a payback for the alleged threat that represented Prigozhin for Putin's authoritarian oligarchic regime, especially since the mutiny he led against the Russian Ministry of Defense at the head of which stand Putin's close allies, the Generals Shoigu and Gerasimov.

It has been indeed a trend inside and outside of Russia's borders to see Putin's regime opponents and critics being severely repressed, jailed, poisoned and in many cases assassinated under very suspicious circumstances. We must not forget that notorious Putin's critics like Yuri Shchekochikhin, Anna Politkovskaya, Alexander Litvinenko, Natalya Estemirova and Boris Nemtsov... have all been brutally eliminated.

As a consequence, the death of Prigozhin a former Putin ally that went "rogue" in July 2023 due to the chaotic way in which Putin and his henchmen are prosecuting the war in Ukraine, not only cement the trend of mysterious deaths of opponents to the Russian regime but also

exposes the fact that in Putin's Russia, dissent and criticism are crimes many a time punishable by death. On that note it is more than necessary for me to warn that while Putin's Russia is gaining in clout and popularity on the Black continent it is crucial for Black Africans to stoically understand that allying ourselves with Putinist Russia equates to an alliance with what clearly appears to be a murderous mafia-like authoritarian state. From that particular perspective, any alliance with such violent authoritarian state can rationally speaking only be short lived and strictly confined to the context of our historic struggle against our Western enemies, knowing that Putinist Russia will inevitably seek to impose upon us the form of despicable authoritarianism it has imposed on its own populations and the overall Russian political life, I digress....What's more important for the Black continent however when it comes to the specific issue of Prigozhin's demise, is actually the question of the future of his mercenary army in Africa. What will be the most significant consequences of the former inmate turned billionaire's death for the Wagner Group and its overall footprint on the Black continent?

Since the July 2023 mutiny of Wagner, the Kremlin has attempted to regain control over Wagner and use it more efficiently as a tool of its foreign policy. Wagner fighters were ordered to sign contracts with the Russian

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Ministry of defense, a demand reiterated once again right after Prigozhin's death last week. So it is clear that Wagner will continue existing but less so as a private army in its own right at the behest of a blabbermouth and somewhat popular leader like Yevgeny Prigozhin, who as we have seen could become a challenge for Putin's iron fist control of the Russian Federation.

This is why if before the mutiny, Wagner was afforded some sort of apparent independence in the handling of its own affairs, very often without being micromanaged by Moscow, it is more than probable that Moscow will now keep a tighter leash on the group. Wagner will go through a methodical internal cleansing in its leadership structure to bring it more in control of Moscow. It will become less and less a full fledged paramilitary group in its own right competing with and challenging the Russian military establishment as Putin has lost trust in the group's leadership since the events of July 2023.

Well, after the "decapitation" of the mercenary army with the plane crash carrying its leadership, the group will most likely now fall under absolute control of Putin and his clique in power in Moscow. Everything

has happened since the mutiny, from the removal of Wagner from the Ukrainian battlefield, to the group's exile in Belarus to the assassination of its leaders was done to fulfill that particular purpose: allowing the Putin regime a deeper control over the mercenary army so as to use it more efficiently as a diplomatic tool for the Russian regime, this time around without empowering any middle man that might go rogue in the future.

For Africa, other than some short-term practical disruption with Prigozhin's death not much will change, as far as Wagner's foot soldiers presence is concerned. In fact as Moscow's most powerful asset in Africa, the group will still operate on the Black continent but its activities will be more controlled by the Kremlin and directed from Moscow. Contrary to Prigozhin who was a businessman, savy in striking deals and securing access to precious natural resources from African governments in exchange for providing security services to them. The Wagner Group's new leadership will undoubtedly be handpicked by the Kremlin and will distinguish itself by an unquestionable loyalty to Putin's regime. Some sort of minimal diplomatic ballet will be engaged (mainly behind

closed doors) to ensure that the new Wagner leadership, designated by the Kremlin, establishes ties with its African allied governments.

Despite these tactical changes in the operational leadership of its local African activities forced by the death of its notorious leaders Prigozhin, Utkin and Chekalov. The group expansionist strategy allowing a greater influence of Russian politico-economic interests in Africa will remain unchanged.

Such is the framework under which the Wagner Group will now exist in this new phase of its history in Africa. Continuing to play a fundamental and indispensable role in Moscow's geopolitical struggle to weaken Western neocolonial interests in Africa, that is at this point in time symbolized by its quest to dislodge Western powers like France from some of its former colonies.

What remains to be known however, is how Prigozhin's diehard loyalists within the Wagner Group will react. Will they resist the Kremlin's moves to bring back the mercenary army under its absolute control or will they quietly sign their contracts with the Russian Ministry of Defense as it has been demanded by the regime of Vladimir Putin?

***Written by Chucks T. Mensa
(Political Writer; Author;
Ideologue; Dissident;
Politician)***

