



ODOOKHAN-EL

Speaks

AT THE NATIONAL COALITION OF BLACKS FOR REPARATIONS IN AMERICA (NCOBRA) 30TH ANNUAL CONVENTION

on the topic
EDUCATION IN THE CONTEXT OF REPARATIONS

**CONVENTION THEME:
400 YEARS OF TERROR: A DEBT STILL OWED**

ALSO INCLUDED:

KEYNOTE INTRODUCTION OF THE HONORABLE MINISTER LOUIS FARRAKHAN BY NATIONAL BLACK UNITED FRONT (NBUF) CHAIRMAN EMERITUS DR. CONRAD WORRILL AND EXCERPTS FROM MINISTER FARRAKHAN'S SPEECH

VOLUME 3



**OdoKhan-El Speaks: At the National Coalition of Blacks for
Reparations in America (NCOBRA)
30th Annual Convention on the Topic of Education in the Context of
Reparations**

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The First African Methodist Episcopal Zion Church was founded in the City of San Francisco on August 1, 1852, by the Reverend Dr. John Jamison Moore. From there the Church moved to Pacific Street, where a brick chapel was built. The ministry maintained a library, a sabbath school with fifty pupils, and assisted widows. Rev. Moore carefully pastured the church and was active in civic affairs. In his own publication, a local newspaper entitled, "The Lunar Visitor," Rev. Moore promoted civil rights and advocated developing institutions for educational, social and political skills useful in working toward a full participation in American Society. H.A. Jabar OdoKhan-El is the Custodian of the Bishop John Jamison Moore Zion Family Library.

About the Lunar Visitor

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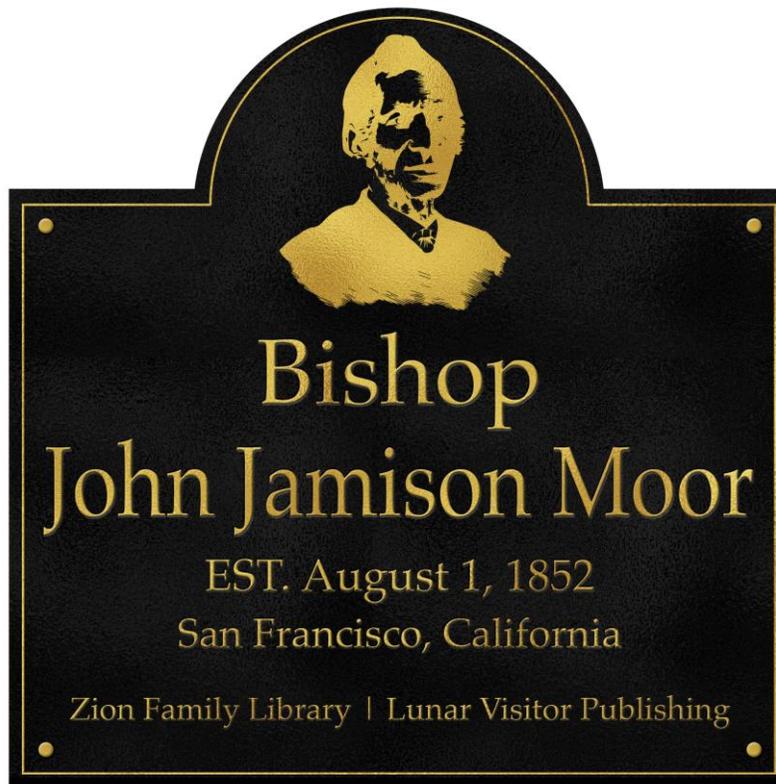
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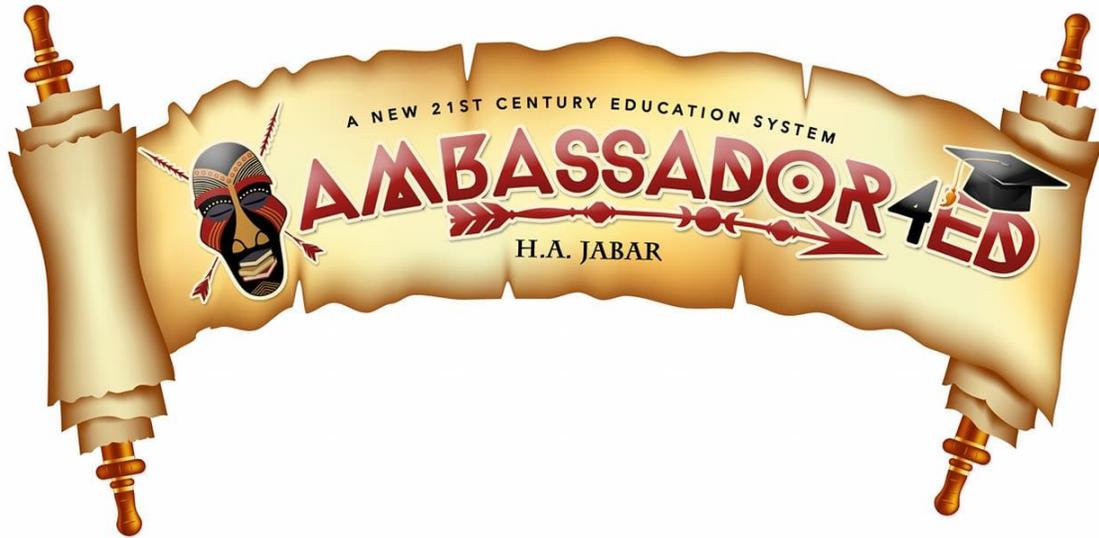
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Introduction by H.A Jabar OdoKhan-El

With you, is a document that will be read for hundreds of years! What you are reading about is -Nation Building. Pay Attention!



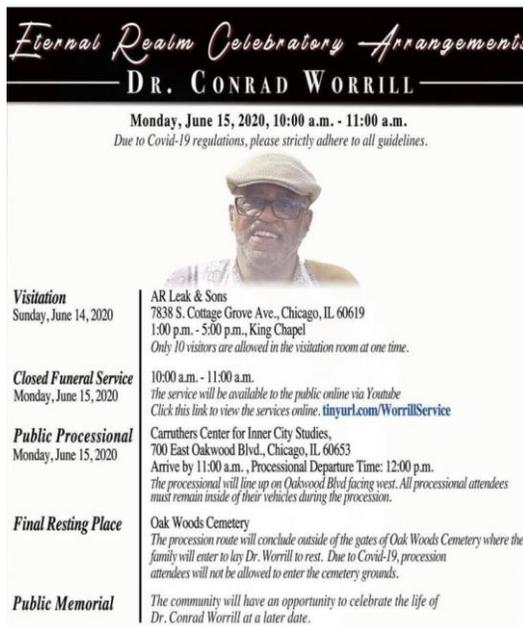


**Day 2 - National Coalition of Blacks for Reparations in America
(NCOBRA Convention)**

**Introduction of Minister Louis Farrakhan by Dr. Conrad Worrill
before his keynote speech at the 2019 National Coalition of Blacks for
Reparations in America Convention**

The Honorable Minister Louis Farrakhan delivered the keynote address during the 30th annual conference for the National Coalition of Blacks for Reparations in America on June 22, 2019 in Detroit, Michigan. Brother Farrakhan was introduced by Dr. Conrad Worrill, a longtime activist, reparations advocate, and Chairman Emeritus of the National Black United Front (NBUF).

Dr. Worrill shared how he and members of the nationalist movement, reparation movement, and other groups could always count on Min. Farrakhan for organizational, financial, and moral support as they struggled for the benefit of our people. Dr. Worrill also thanked the Minister for his support of his personal well-being. He gave tribute to Brother Farrakhan as an unselfish, consistent leader and servant in the struggle for the liberation of Black people. Here are his words of introductions!



Fiernal Realm Celebratory Arrangements
DR. CONRAD WORRILL
Monday, June 15, 2020, 10:00 a.m. - 11:00 a.m.
Due to Covid-19 regulations, please strictly adhere to all guidelines.



Visitation
Sunday, June 14, 2020
AR Leak & Sons
7838 S. Cottage Grove Ave., Chicago, IL 60619
1:00 p.m. - 5:00 p.m., King Chapel
Only 10 visitors are allowed in the visitation room at one time.

Closed Funeral Service
Monday, June 15, 2020
10:00 a.m. - 11:00 a.m.
*The service will be available to the public online via Youtube
Click this link to view the services online. tinyurl.com/WorrillService*

Public Processional
Monday, June 15, 2020
Caruthers Center for Inner City Studies,
700 East Oakwood Blvd., Chicago, IL 60653
Arrive by 11:00 a.m., Processional Departure Time: 12:00 p.m.
The processional will line up on Oakwood Blvd facing west. All processional attendees must remain inside of their vehicles during the procession.

Final Resting Place
Oak Woods Cemetery
The procession route will conclude outside of the gates of Oak Woods Cemetery where the family will enter to lay Dr. Worrill to rest. Due to Covid-19, procession attendees will not be allowed to enter the cemetery grounds.

Public Memorial
The community will have an opportunity to celebrate the life of Dr. Conrad Worrill at a later date.



Dr. Conrad Worrill (DCW): As-Salaam-Alaikum.
Audience: Walaikum-Salaam.
DCW: Hotep.
Audience: Hotep.
DCW: Hello Black Power.
Audience: Black Power.

- DCW:** So today is a special occasion for me personally, because I'm introducing one of the greatest leaders in our history.
- Audience:** [cheers and applause]
- DCW:** I've introduced him a few times, but today, I really want to introduce him for all the work that the Nation of Islam, since its inception, through the *Muhammad Speaks* and their platform and what we want, to *The Final Call*, placing the Nation of Islam clearly in the history of the reparations movement in America. So when Minister Farrakhan relocated to Chicago in the 1970s and began to venture to rebuild the Nation of Islam in Chicago, somehow the nationalist community in Chicago got connected to the minister. And through that connection over the years, we have worked with the Minister on many projects, but specifically as it relates to the reparations movement. In the early days, everybody thought I was a registered person in the Nation of Islam. I guess I really am.
- Audience:** That's right. That's right.
- DCW:** So I've been working with the Nation of Islam and the Minister for many years. In the early days of Saviours' Day in Chicago. And Minister, you'll remember this. The first public program of the Chicago chapter of the National Black United Front, April 4th, 1981, on government spying and white national violence. You were the keynote speaker with the Honorable Harold Washington, the late Dr. Bobby Wright, and Haki Madhubuti before 2,000 people at Quinn Chapel Church. You remember that, Brother Minister?
- Farrakhan:** Yes, sir.
- DCW:** 1984, we hooked up with you and went all around the country in the underground, while you were promoting the campaign of Jesse Jackson running for president of the United States. You remember that, Brother Minister?
- Farrakhan:** Yes, sir.
- Audience:** [laughter]
- DCW:** And then when you decided to put out the call for the Million Man March, somehow we ended up in the room at the National House with 200 organizers from all over the country, creating the national Million Man March organizing committee that led to one of the greatest gatherings, marches, and demonstrations in the history of the United States.
- Audience:** [applause and cheers]
- DCW:** And if you go back and look at the program that day, the Minister let me speak, and I called for the release of all Black political prisoners.
- Audience:** [applause]
- DCW:** I called for reparations for African people not only in this country—in the world—and that we should elevate the movement

for African-centered education in this country. That's on the tape, thanks to the Minister letting me run my mouth.

Audience:

[laughter]

DCW:

In 1996, when we discovered the crack cocaine phenomena blistering the cities of the country and we decided—that is, the National Black United Front—that we wanted to duplicate and replicate what Robeson, Patterson, and DuBois did in 1951, and we launched the Genocide Campaign to charge the United States government with genocide once again. And in replicating what they did in the past, we had to have some money. But we didn't have any. So we had a fundraiser, tickets \$25. And the Minister let me meet with him, and I said, "Minister, I need you to buy these tickets." He said, "Brother Comrade, how much are the tickets?" I said, "Brother Minister, \$25." He said, "Hey brother, how much are the tickets?"

Audience:

[laughter]

DCW:

I said, "Brother Minister, \$25." And I had my friend, my movement comrade, Bob Brown, with me. And Bob kicked me under the table, and I woke up. Because we were taking a delegation to Geneva, Switzerland, to charge the United States government with genocide. And I said, "Minister, are you talking about the plane tickets?" He said, "Yes." He said, "How much are they?" I said, "\$2,500 apiece." He said, "Come back in the morning and get your check!"

Audience:

[cheers and applause]

DCW:

Chokwe Lumumba called me. They were trying to disbar Chokwe in Mississippi because he was going up against these white supremacist courts. And he called me and he said, "Hey, can you get the Minister to come down here and speak? I need some money. These white people 'bout to take my license." So I called the Minister, and Chokwe called the minister, and we went to Jackson, Mississippi, and Minister Farrakhan turned out the state of Mississippi.

Audience:

[applause]

DCW:

And they left Chokwe alone. On the way to the UN World Conference Against Racism, where the December 12th Movement, under the leadership of Viola Plummer, and the National Black United Front, had mobilized more than 400 people to go to Durban, South Africa, behind the scenes and backing us up was the Honorable Minister Louis Farrakhan and the Nation of Islam, as we went into the belly of the United Nations and got the United Nations to declare that the transatlantic slave trade, slavery, and colonialism were crimes against humanity.

Audience:

[applause]

- DCW:** So y'all don't know that Minister Farrakhan may not be seen doing this, but he's behind the scenes, and he has been with us at every step.
- Audience:** [applause]
- DCW:** August 17th, 2002, the Millions for Reparations rally. The white people said we didn't have very many people, but their own park system said we had more than 50,000 people from 67 cities and 34 states, backed up by the Nation of Islam and the Honorable Minister Louis Farrakhan.
- Audience:** [applause]
- DCW:** And I know the Minister get tired of me calling him and saying, "Minister, I gotta meet with you on another one." So I called the Minister and asked him, would he convene all the reparations activists and organizers in the country. And on July 26th at the Salaam Restaurant was Imari Odadele.
- Audience:** [applause] That's right!
- DCW:** Queen Dorothy Lewis Benton.
- Audience:** [applause]
- DCW:** And the list—I think Dr. Ray Winbush. It was a long list of organizers all in one room. Dr. Ron Walters couldn't be present and sent me a paper talking about how to create operational unity in the reparations movement in America, and came up with a concept out of our brothers and sisters in South Africa called the Ndaba. Y'all remember that. So Minister Farrakhan agreed with the Ndaba movement, and we went to Jackson, Mississippi, and filled up the stadium. We went to Houston, Texas, and filled up the stadium. We went to Baltimore, Maryland, and filled up the stadium. And we went to Atlanta, Georgia, and filled up the stadium. And thousands and thousands of Black people in this country got awakened to the idea of reparations. Are y'all with me?
- Audience:** [applause]
- DCW:** It's a lot more. But on a personal note, well, I'll just say, when Hilary Beckles, when Dr. Ron Daniels brought Hilary Beckles to Chicago at Chicago State University to roll out CARICOM, the Minister was right on the stage and gave greetings to Hilary Beckles. But on a personal note, when I retired from the university where I had been teaching for 40 years at the Jacob H. Carruthers Center for Inner City Studies, somebody maneuvered a celebration in my behalf. And somebody said, "Come to the back." And I came to the back, and the Minister was there, and he wanted to talk to me privately about my retirement from being a professor for 40 years. And the Minister, we chatted a bit, and I had a couple of friends in the room, and the Minister gave me an envelope with my retirement fund contribution.
- Audience:** [cheers and applause]

Speaker: So Minister, I ain't never told you thank you for that little contribution.

Audience: [applause]

Speaker: But I'm thanking you not only for the contributions that you have made to me personally but to the African people in the world. And so I'd like for you to greet, with all of your might, the great Honorable Minister Louis Farrakhan.

Audience: [applause and cheers]



H. A. Jabar - Day 1 - National Coalition of Blacks for Reparations in America (NCOBRA) Convention

On July 31st, in Detroit, Michigan, Hashim Ali Jabar OdoKhan-El spoke on the first day

of the 30th Annual NCOBRA Convention on the subject of Education in the context of

Reparations. He was asked by the NCOBRA Co-Chair Queen Mother Mashariki Jawanza

to speak of the subject of “reparations in the context of education”. On the second day Brother Jabar had the opportunity to be on stage with the

keynote speaker, his teacher, the Honorable Minister Louis Farrakhan. Brother Jabar was



introduced by Howard University Professor, Association for the Study of Classical African Civilizations (ASCAC) representative, Baba Dr. Greg Kimathi Carr.

Here is Brother Jabar's speech:

Giving honor and praise to the one true and living God, the God that they didn't want me to know about. I'm honored and thankful to have this moment in time as the father of five—three girls, and two boys: Assata, Fulani, Fulbe, Fula and Amir. I want to start we're talking about education in the context of reparations that is owed. I want to start in our ancient traditions because those are the traditions that they took from us. So I want to start by telling you a story. I asked my OG—not original gangster, but original god—older generation—I was talking about a griot, a storyteller, and my OG advised me that there's something more significant than a griot—a jeli—and it's more like the blood pumping the heart.

So I'm going to tell you a story about this woman name Fanny, or Francis Moore. Franny was born in Maryland, born a free woman, Franny Reidoubt. She was kidnapped, hit over the head, stole her shoes, sent her to West Virginia, put into slavery. It's very similar to the story, *Twelve Years a Slave*, right? Franny was a bold woman, Black woman, right! Dark skin. She was forced to have children, in other words raped. But she was who she was, so she decided to run for her freedom. She was caught. Some of her children was sold off down South. But guess what? She did it again.

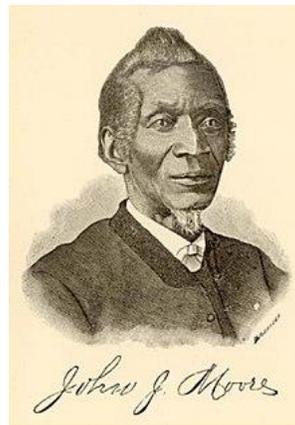
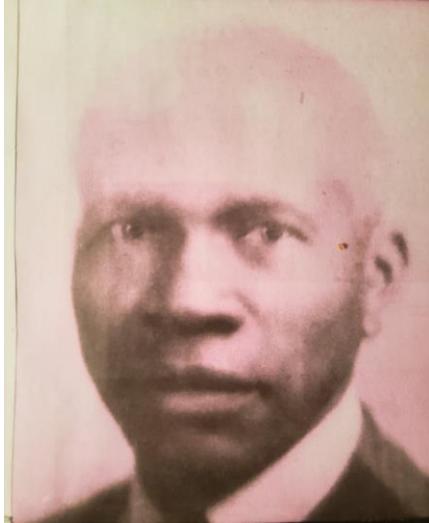


She made her way, she was successful, she carried her baby in her arms, and son followed her. And she made her way to Maryland back and resided in Pennsylvania. Had a child, his name was John Jamison Moore. Of course he couldn't read but did what he could to learn how to read. Long story short, he became a bishop of a denomination

called the AME Zion denomination

known as the Freedom Church. The church of Harriet

Tubman, the church of Frederick Douglass, the church of Paul Robeson's family, the church of Sojourner Truth, and numerous others, abolitionists.



Bishop John Jamison Moore gave birth to—he didn't give birth; he had a son—Henry Harrison Moore. Bear with me. Henry Harrison Moore, he had a son named—who was also a minister, Henry Harrison Moore—he had a son named Isaiah Henry Harrison Moore who was a child preacher.

His mother somehow found her way into slavery, was hit in the head with

a a— suffered a very bad wound. She was very young, suffered a bad wound, was hit in the head, and called Isaiah Henry Harrison Moore to her bedside and told him that she wanted him to be a preacher. And so he became a preacher around the age of 12.

Isaiah Henry Harrison Moore later became the dean of a bible college in Kentucky. Isaiah Henry Harrison Moore had around 11 children, one of them name Thelma Moore.

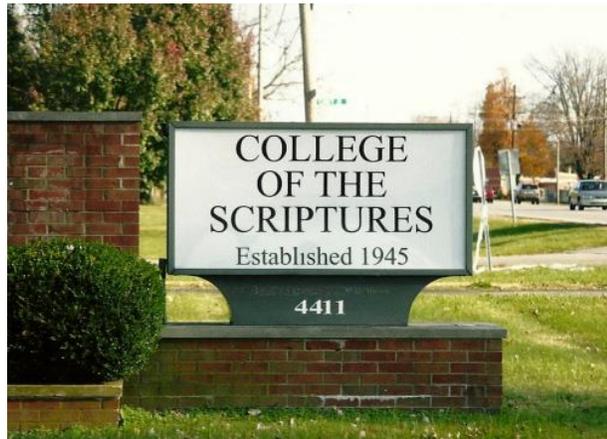
Thelma Moore resided in Dayton, Ohio, had two boys: Irvin Foster and Michael Foster.

Irvin Foster had two boys: Quinn Foster, Kevin Michael Foster. Kevin Michael Foster is a professor at the University of Texas

today. Quinn Foster later changed his

name to H.A. Jabar.

So a part of our education is that in our ancient traditions we are taught to be able to recite by heart seven generations back. And it is the duty of the father and the parents to plan seven generations forward. So Queen Mother



Mashariki gave me questions to answer, so I'm attempting to answer all these questions as I talk. So the injury on my

family was that they stole my history, my culture, and my heritage.

There was a young man I was very disappointed in—I forget his name; Mr. Coleman I think it was—yesterday. He was one of the miseducated negroes. Now I could assault this man verbally and say bad things about him, that he was boot licking, butt dancing, all these kind of thing. I could say all those things, but I wouldn't say that. I wouldn't say that. No, I would say that he is (Whoah-o-o-o-o -Jabar calming the rowdy crowd).

I would say that he is miseducated, as

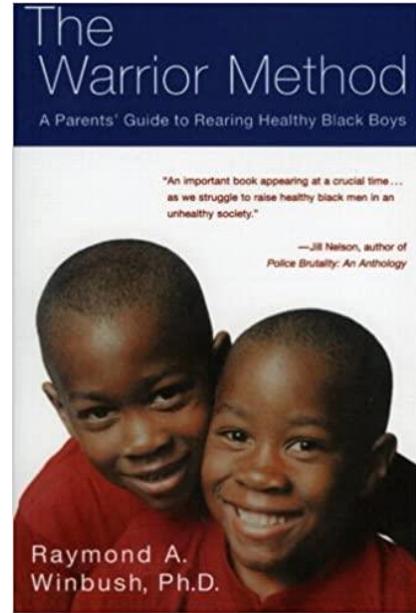
Carter G. Woodson stated to us, about his own history, heritage, and his culture.



They have stolen our history and heritage and culture. They will not teach it to us in our schools. And therefore, in our reparations, I don't want any school for my children or the reparations that we are going to receive to be under their tutelage. We need institutions that are run by us, for us. And I don't want no white teachers, no white oversight, no overseeing the curriculum, or anything of that nature.

Education. What is education? They say it is to pour into you lies, basically, right? They say it is to pour into you facts. But our education is to draw out the god and goddess in you. My OG here, Dr. Ray Winbush, has written a book called *The Warrior Method* where he talks about the rites of passage programs. And it is a process by which a man and a woman go through stages of life, stage by stage by stage, taught by their elders on how they should live, the things that they should do, what is it expected of them, and how to survive in the society that they live. So we must have the reinstitution of our own rites of passage programs.

The United Nations knows that we are owed reparations—and they should sanction those that owe us reparations. Now, America's not the only one. But they should sanction, put pressure on all of those that owe us not just money, because our reparations must have land. I have worked diligently—I was telling my Baba, my OG, Baba Victor Gibson, that my ancestors left me breadcrumbs—because we worked very hard, and suffered, to go all the way back and



follow those crumbs that were left. And we know who purchased us on the shores of South Carolina, so my father's side, the shores of—my father's father's side,—on the shores of South Carolina—a white man by the name of Foster, Hugh Foster, a practitioner of devilishment.

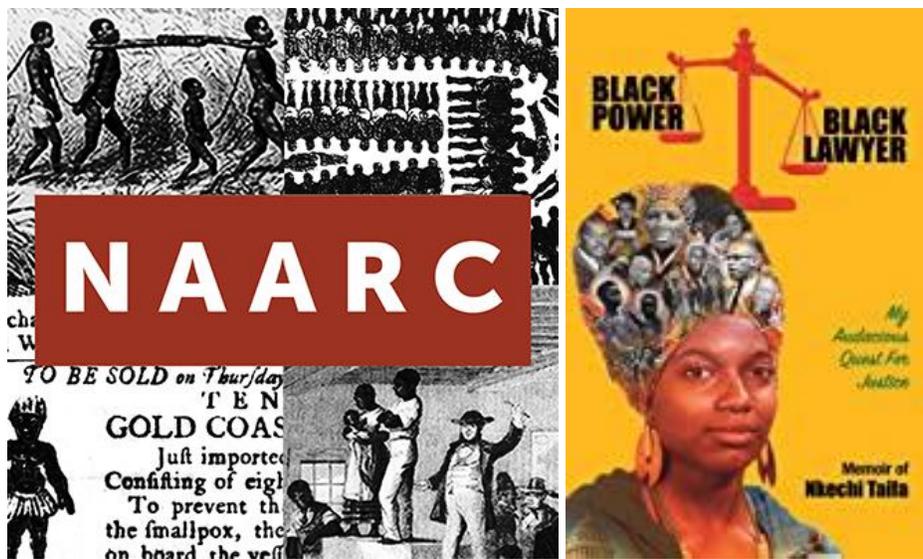
My great-grandmother's name was Aliff, A-L-I-F-F. They wrote it down incorrectly on the census, because it's Aliffa. Aliff is the masculine form. Aliffa is the feminine form. But they said Aliff was married to Sterling. Now we know Sterling is very clearly not only male but white. You know that's a white person's name that they gave my great-grandfather.



So Aliffa is a Arabic name, so that's givin' me a hint, right—that's a bread crumb—but Aliff is also the first letter of the Hebrew language. Without going through a long story, my family are Hebrews. My family are what they call Jews, but we consider ourself Hebrews. There was a Holocaust in Portugal of Black Jews.

We talking about education, but this is what's been stolen from us. So we must have land. We must have the institutions, the monies, the knowledge given to us that was stolen from us on how to rebuild our institutions. The science and mathematics, we have to have the professors to come to our institutions—science and mathematics, not history and culture—science and mathematics—to transfer the knowledge that was taken from us. These have to be implemented through our own institutions.

What already exists to implement this institutions? My OG, sister soldier, Momma Nkeichi, enlightened us about the organization of NARC yesterday, and NARC has done a significant study on how we are to collect those monies and re-instill those dollars: gold, silver. We don't want paper with white people's faces. We need gold, silver, precious metals. We need land that is productive.



We already talked about seven generations back; we talked about seven generations

forward. How long will it take to heal? At least seven generations.

What is the total cost?

Well, it's beyond trillions. But there was a wise man—Elijah

Poole, some say Elijah Poole Bey, some say Elijah

Muhammad—he pointed us to the five-year economic plans of

Pakistan and Russia. The five-year economic plans have been

duplicated time and time again. Kwame Nkrumah

and Ghana put into work a seven-year economic program modeling the five-year

economic program. Elijah Muhammad, he's so wise he only said two words,

but we—excuse me, two sentences—but we can pick up those two sentences and write

volumes. He said Pakistan did it and was successful, and so can you be. Russia did it and

was successful, and so will you be.



So these five-year economic programs, it starts with agriculture, but then you go up to the next level of your sectors in your economy. If you look at your stock market exchange, which we are the originators of, if you look at the sectors of your stock market exchange, or the New York Stock Exchange, or any of the others. There's agriculture. But then you go up to another level of construction and engineering. You go up to another level of

services, which is banking and other services. You go up to another level which is governmental services, and then you go up to another level which is likened unto a think tank.



So in these five-year rotations you are able to slowly but surely build on the foundation of agriculture, building up to the construction and engineering of what needs to go on that land that you have not purchased but have paid for with your sweat, blood, and tears. That knowledge is a necessity of engineering and construction in that engineering sector. And then you go up to that banking or that services for five years, right? So we must have that mathematical financial knowledge. They have a difficult time corrupting that mathematics but their trying.

You have to go up again, right, to another five years of that rotation of that governmental structure where we learn to return the knowledge of our own systems of government. Not necessarily the—what did Malcom X say about democracy? The rule of devils. Not necessarily democracy, right? And then that next level of those studious individuals like Brother Dr. Mario Beatty and his beautiful wife, like our Baba here Dr. Kamathi Carr.

So as we talk about education, and restoring our education, we have in our own systems, in our own ancient traditions, in our own ways of our own culture and our history what is necessary for us. But we need the precious metals. We need the land that is productive, not a patch of desert. We need the exchange of the professors to come in mathematics and sciences to restore specific agriculture sciences, chemical sciences, physical sciences, etc., to take our people back to where we need to be.



I have been working the last two years with my beautiful wife, Sister Zakiya Sankara

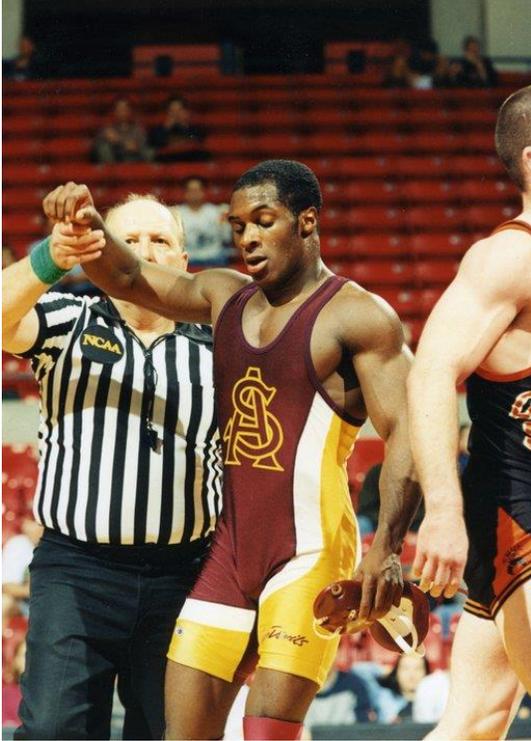
Jabar, who is in California right now working around education issues. She started the

work because her son,

Amir, at the time was being expelled from preschool for just being

too energetic. So we've been working around culturally relevant curriculum, and culturally responsive schools, but it's not enough, because a white teacher teaching my melanated son is just too much for her.

So I'm gonna end. I graduated from Arizona State University. I was an excellent athlete. By God's permission, I attended a boarding school, a highly regarded boarding school called Blair Academy. I'm there in their record book so they can't deny me. I won, by God's permission, three high school national championships as a wrestler there. And I left there, and I left Arizona State University miseducated. I was a college graduate that knew nothing about my own history, heritage, and culture.



I was calling out to God as I graduated. I didn't know what was next for me. And my roommate—you know how you get in a low place? He say, “Well, come on to church with me.” You know. And so I was baptized, and after I was baptized this man came to town. His name was Louis Farrakhan. Y'all might have heard of him?

Long story short. Long story short. From what he has taught me over these years inspired

me to write this book called *Becoming a Well-Made Man: Building the Temple of Self*.

Now this book will never be put in a public school, because in this book it says inside of

man and woman is God. So I don't want a public school or any school for Fulani, Fulbe, Fula, Amir, or Assata, where God is not recognized. So your public school—I don't want any school run by white folks. I don't want any school run by our oppressors. I don't want any school that is dictated—the curriculum,

overseen in any kind of way by those that have put us in the position that we're in.

It says God is man, and man is God—that means man and woman, too;

don't get me confused. But we're talking about science and mathematics. We ain't talking about—ooh, ooh, ooh, ooh, no (HJ looking up to the sky) We're talking about the

equations of force and power. We're talking about physics. And so the study of biology,

the study of mathematics, the study of geology, geography, agricultural sciences—they

must be restored in the context of education. You following me? So our education

institutions have to have our own rites of passage.

I'm so thankful to NCOBRA, and my OG, Baba—and I don't want to

mess up my Baba's name—Jumoke. We see our ancestors here. We see our

ancestors here, HJ (Pointing to Ancestor table) those who have gone before us and have suffered. Have suffered. Nobody is cutting a check. We're not getting no dollars from white folks to fight for reparations.



Ancestor Altar coordinated by Bro Jumoke; H.A. Jabar Odokhan-El and Jumoke Ifetayo

But ancestors, we honor our ancestors. Do we do that at school? No we don't, because white folks dictate the education. Do we pour libations at school? I didn't know what libations were. I'm a college graduate. I have a bachelor's degree. What are libations? I don't know what that is. They didn't teach me that. But I came to NCOBRA and I learned that.

I went to Dayton, Ohio, and I learned from my OGs, the Africana Elders Council, about libations, about why we honor our ancestors. Nobody pointed that out to me at church in the Bible how we should honor thy mother and father, that our days should be long in the land that we're going to get from reparations (crowd laughs).

I know I'm doubling up my time, Baba. I know I am. And so the last thing, I'll close out—the significance of NCOBRA is beyond reparations. It is about restoring our history and our culture.

So when I went last year to my first reparations conference—and Baba Jumoke, he had

the shield. And when I did my DNA, a part of me is Zulu. And Baba Jumoke, he took the shield, man—he did a little sidestep with that shield, you know what I mean? And I was like, “Damn, that’s Zulu, right there.” I knew what it was. And they had this thing that I’m learning, Dr. Beatty, called ancestral memory, right?

They didn't teach me that when I got my bachelor’s degree, but my ancestral memory is waking up. And Farrakhan taught me that I was a god, not that I’m the most high God, but that inside of me is energy. Which is a mathematical equation, right? Inside of me is force and power.

And so as the NCOBRA Youth Commission Co-Chair, the young ones have to know our history, our heritage, and our culture. They imposed the slave name on my family



“Moore,” but there was an “e” on the end. So I took the “e” off and had to excuse the “e.”

I told the “e” that it was not exceptional, I had to excuse it.

But I had to go back in my history and look at the study of the Moors, and the schools

and institutions that the Moors built to clean up Europeans. Taught ‘em how to clean

themselves. Taught ‘em how to read and write, and how to treat their woman right. Aww, the poor white woman was getting treated real bad. But the Moors, the Moors, the North Africans, the dark-skinned Moors, were not just Muslims, but they were Jews. They were Hebrews. Sephardic. Sephardic!

So with all of those things, I thank NCOBRA for allowing me to serve as the NCOBRA Youth Commission Co-Chair. We're going to be having a virtual summit. Baba Winbush at Morgan State has supported our work. On October 4th and 5th we'll be having a virtual summit expressing to all the young people their history, heritage, and culture, and what their role is in reparations. They need to know the history. Not the history that the

Caucasian told us that we were swinging from trees, because that's their history. We want to know our own history, heritage, and culture. Thank you. Peace.

Calling all YOUTH!
AGES 12-17 AND 18-25
ESSAY CONTEST
TOPIC: "400 YEARS OF TERROR: A DEBT STILL OWED!" "REPARATIONS NOW!"
*** This year marks 400 years since the first enslaved Africans were forced on American soil. America has yet to pay REPARATIONS!
REPARATIONS means full repair for: 400 YEARS OF TERROR, and other egregious crimes!
WE WANT TO HEAR FROM YOU!! WE WANT TO KNOW WHAT YOU THINK!!
In 500 words or less, tell us your feelings on the topic.
Deadline for submissions is midnight, **JUNE 1, 2019**
All essays should be emailed to: yomitalet@gmail.com or mailed to: 344 Prairie Vista Street, Montgomery, AL 36105
Prizes given to 1st, 2nd, & 3rd place essay winners
Contest sponsored by NCOBRAYOUTH.COMMISSION

THE NATIONAL COALITION OF BLACKS FOR REPARATIONS IN AMERICA (NCOBRA) PROUDLY PRESENTS...
THE ROLE OF YOUTH & YOUNG ADULTS IN THE REPARATIONS MOVEMENT
Virtual Summit!
FEATURING BLACK STUDENT UNION PRESIDENTS, HBCU STUDENT PRESIDENTS, AND MORE SPEAKERS TO BE ANNOUNCED
HOSTED BY NCOBRA YOUTH COMMISSION
OCTOBER 4-5, 2019
THE EVENT WILL TAKE PLACE ONLINE AT DIFFERENT COLLEGES AND UNIVERSITIES THROUGHOUT THE AFRICA AND THE DIASPORA.
STAY TUNED FOR LOCATIONS!
FOR MORE INFORMATION CONTACT
H.A. JABAR HAJABAR@GMAIL.COM
#DEAUS2019 #NCOBRAYOUTH #NCOBRAYSUMMIT

Excerpts

from

Minister Louis Farrakhan's Keynote Speech



"I personally want to thank you for keeping the idea of reparations and reparatory justice front and center for 30 years. I want to thank you for enduring what our people put on us when they don't understand who

they are, don't understand what is rightfully theirs. And, when you try to point it out to them, unfortunately, some of us become our worst enemies and we break the spirit of those who want to try and lead us in a better way. But I thank God for N'Cobra, I thank God for the movement of Black Nationalism and Pan-Africanism. I thank God for all of us who struggle under different names. But every organization has value and only tribalism will keep us from seeing the value of one another. So looking at what Dr. Worrill said of the Minister in secret and in the open supporting everybody who struggles to give justice to the Black man and woman of America: "Why do you do that when their philosophy is not religious or they are not Muslims or they are not this or that? It does not matter. What does matter is that we are a suffering people and we cannot afford the luxury any longer of feeding the divisions, the tribal manifestations of slavery and neocolonialism and colonialism. We have to see all of us who struggle as one nation, one people with one great objective—total liberation of every Black man, woman and child on our planet."

"It is knowledge that allows us to see that when you have a problem as deep and complex as the problems that we have, it took years to put us in this condition. It is going to take years to get us up out of it. But each one of us has a work to perform during our lifetime. And if we are true to the gift that God has given us; if we are true to the principle of love, then we will adore the ancestors who laid the foundation that we stand on today. And, when we speak in our time, we speak for the dead that are gone and for the unborn generations yet to come so there must be no weakness in our speech—no cowardice in our wisdom and explanation of our wisdom."

"Dr. Imari Obadele, Queen Mother Audley Moore, all of those who have struggled for the ideas of Nationalism and Pan-Africanism. I hope that God will give me words that will live longer than I; that will guide our steps going forward because the division among us is our worst enemy. Vanity among us, the ego killing, ambitions and struggles of the ego to override what is in the best interest of us and we. Because the ego always wants to express itself to the destruction of the group."

"Love is the only force that will put errant ego to rest. Love is the only force that will cause us to see how much of nothing I and we are as individuals."

"So when the lion roars all species understand it ain't my language, but that lion is talking to me and I better understand what the lion is saying because in it is a warning. No wonder the Bible says, "there's a lion asleep in Judah who is going to wake him?" So those of us that are in the lodge or in the Masonic order, the lion's paw is the only thing that could raise the master architect from death. We are the lions of civilization.

That is memorialized in the desert of Egypt with the head of a Black man on the body of a lion called Abu L'hawl, "the Father of Everything." But the face of the lion is the face of a Black human being. Napoleon was so upset with that nose that only we Africans of a certain type have that kind of nose. That's telling you something about who we are. The rest of the Black family is awaiting our rise."

"Well wait a minute Farrakhan do I have to accept your religion?" Accept your own religion. But most of us don't know what that is. Accept the nature of yourself, which is righteousness. Start practicing the doing of what is right—loving for your brother and your sister what you love for yourself; doing unto others as you would have them do unto you. Otherwise, we'll always be these niggers struggling with concepts that we can't figure out. All our organizations will fail if the love of the Creator is not at the root of it. Because any gift that you have, you didn't give it to yourself. Any gift that you discover that you have, you ought to know that somebody that loved you more than you loved yourself gave you that gift. But no matter what gift you have, you have to know how to use it in accord with the nature of God and the nature of your being. Then your gift will bring fruit and multiply good."

"When you get to these ages you got to think about mortality. What am I going to leave behind for another generation? Some of us are so envious of young people that if we see that they have something to offer, instead of helping them up, we try to crush them. Those are sick elders that need to either change or die. ...

I'm not upset over young people. I'm happy to see a young vessel that is maybe a quarter full that I can pour something into that vessel as I leave the planet knowing that time marches, God marches with time. And if you march with God and with time, you'll always be relevant no matter how old you are.

I have a lot of young people around me. When I can look in organizations and see the bald and the gray and the toothless, and I don't see the young people in the organization then the organization will die when we die. If you're not attractive to young people check yourself. Young people know that old people get old. And if they don't know all they got to do is just keep breathing. And as the saying goes, you'll understand it better by and by.

Young people will follow us if they know that we are for their success and we are willing to share with them the knowledge of our life experience so that they won't make the mistakes that we have made starting from scratch. Church is dying. Don't tell me you're the UNIA (Universal Negro Improvement Association started by the Hon. Marcus Garvey) and you

don't have young people. Mr. Garvey is alive, if we are alive with him. He didn't come with an old philosophy. He came with a living teaching.

So, the next time you go to church or go to the mosque or go to your organizational meetings look and see who you're talking to. Some toothless person whose breath is not too nice to smell—I'm sorry—I'm trying to tell us that youth should be all around us that's the way the reparations movement will never die."

"Mr. Muhammad said, "We want freedom; a full and complete freedom." N'Cobra don't you want that? The NAACP don't you want that? The Shrine of The Black Madonna don't you want that? Whatever church you belong to don't you want a "full and complete freedom?" Let's unpack it then. We want to be free. We want a full and complete freedom. Is that what you want? Well why the hell are you limiting others from their freedom—because that's your wife, that's your children, that's your coworker—with your envy and your jealousy and your self-hatred? We want a full and complete freedom, don't we? Can we all agree that that's what we really want? Why should you die unfulfilled? Why should you know you have this talent, this wonderful gift and you die without developing it to its fullest and giving it back to God for His glory in feeding human beings with your gift?

We want justice. We want equal justice under the law. In all our organizations, we have rules, we have laws. You want equal justice, but do you get it? Do you give it to the people working under your leadership? Do you make people bow down to you or do you encourage yourself and them to bow down to the Creator and free themselves so that they can rise like cream to the top?

We want justice applied equally to all regardless of creed or class or color. That's The Muslim Program. So if somebody comes and they say they aren't a Muslim, are you going to deny them? That's not what your teacher said. If they come with a color that you don't like but they're willing to bow to your leadership, you're going to deny them because of their color?

We want equality of opportunity. We want equal membership in society with the best in civilized society. That's what we want. A question, a serious question: do you think America—as she is presently constructed politically, socially, economically, religiously—do you think America wants you to have that kind of freedom?

"There was a man from Alabama who helped the Messenger to buy land in Green County in Alabama. One day he called me to the side. He said, "Farrakhan we can take Alabama. We can take Alabama if those who

once lived here came back home and those who live here got the right to vote, we could take the state.”

“Imari Obadele and the Republic of New Africa went South, and he claimed five southern states. He understood what justice looks like.”

“If you were in your own nation, you could educate your children the way they should be educated. The education of White America is poison to the Black, the Brown and the Red and even the poor White. Why do you want to stay under that kind of system? Now they’re telling you they’re going to vaccinate and if you don’t accept vaccination, you can’t go to school. What a blessing.”

“Just imagine: why do you think they fight so hard for us to use the right to vote? You fought for it, you suffered for it, you died for it. Let’s use it to our advantage. I’m saying to those who love reparations, to those who love justice, let’s mark out some states. It may take us 50 years. But if we become the power in all those states, we have enough lawyers to make judges. We have enough intelligent Black people to run the state legislatures, become appellate court justices, state Supreme Court justices. When you run the state politically then you have a chance to run it economically. The federal government has to give us some money.”

“Reparations can come back to us like this: We aren’t paying taxes anymore. We have to get the government to agree. But when you’re running your state, you can say, “we want the tax dollars of Black people put in a treasury for our use.” When we begin to master it politically then you begin mastering it economically. It’s all about land and the ownership of land. Not dollars, these are weak today in case you haven’t noticed. ... In a few days the dollar may crash. It’s land that you need, your own agriculture. While money has power, we need to unite the dollars and buy as much land as possible. You just have to have a vision. After a while if they don’t like us, we become state, national guard, we become the police. We have over 500,000 in the military. We can negotiate. Negotiate with what? If you have five states with an outlet to the sea with fertile and mineral rich land like the Delta and Mississippi that’s where they got theirs. Just have a vision and work toward it. Stop singing songs talking about reparations, let’s plan it. Let’s do it. That’s what the Mormons did. They own Utah. They had a strange religious philosophy, but they made their White brothers like it. You’re going to have to be bold. Sitting around begging the White man to be better. You can make him better with the power of who you are.

The Muslim Program

What the Muslims Want

This is the question asked most frequently by both the whites and the blacks. The answers to this question I shall state as simply as possible.

1. We want freedom. We want a full and complete freedom.
2. We want justice. Equal justice under the law. We want justice applied equally to all, regardless of creed or class or color.
3. We want equality of opportunity. We want equal membership in society with the best in civilized society.
4. We want our people in America whose parents or grandparents were descendants from slaves, to be allowed to establish a separate state or territory of their own—either on this continent or elsewhere. We believe that our former slave masters are obligated to provide such land and that the area must be fertile and mineral rich. We believe that our former slave masters are obligated to maintain and supply our needs in this separate territory for the next 20 to 25 years—until we are able to produce and supply our own needs.
5. We want freedom for all Believers of Islam now held in federal prisons. We want under death sentence in innumerable prisons in the North as well as the South.
6. We want every black man and woman to have the freedom to accept or reject being separated from the slave master's children and establish a land of their own.
7. We know that the above plan for the solution of the black and white conflict is the best and only answer to the problem between two people.
8. We want an immediate end to the police brutality and mob attacks against the so-called Negro throughout the United States.
9. We believe that the Federal government should intercede to see that black men and women tried in white courts receive justice in accordance with the laws of the land—or allow us to build a new nation for ourselves, dedicated to justice, freedom and liberty.
10. As long as we are not allowed to establish a state or territory of our own, we demand not only equal justice under the laws of the United States, but equal employment opportunities—NOW!
11. We do not believe that after 400 years of free or nearly free labor, sweat and blood, which has helped America become rich and powerful, that so many thousands of black people should have to subsist on relief, charity or live in poor houses.
12. We want the government of the United States to exempt our people from ALL taxation as long as we are deprived of equal justice under the laws of the land.
13. We want equal education—but separate schools up to 16 for boys and 18 for girls on the condition that the girls be sent to women's colleges and universities. We want all black children educated, taught and trained by their own teachers.
14. Under such schooling system we believe we will make a better nation of people. The United States government should provide, free, all necessary text books and equipment, schools and college buildings. The Muslim teachers shall be left free to teach and train their people in the way of righteousness, decency and self respect.
15. We believe that intermarriage or race mixing should be prohibited. We want the religion of Islam taught without hindrance or suppression.
16. These are some of the things that we, the Muslims, want for our people in North America.





“ODOKHAN-EL SPEAKS” IS A FIVE-VOLUME SERIES OF SPEECHES GIVEN BY HASHIM ALI JABAR ODOKHAN-EL (ALSO KNOWN AS BROTHER SHALAU), WHO CURRENTLY SERVES AS THE NATIONAL YOUTH COMMISSION CO-CHAIR FOR NCOBRA. EACH VOLUME IS A “WORK-STUDY” COURSE, AND INCLUDES EVERYTHING NEEDED FOR A GROUP OF PEOPLE TO FORM A STUDY GROUP AND ULTIMATELY CREATE AN “INDEPENDENT EDUCATION PROJECT” SUCH AS: AN AFTER SCHOOL PROGRAM, A SATURDAY SCHOOL, OR A TUTORING SERVICE.

IN THE YEAR 2020, THE DEBATE OVER REPARATIONS FOR DAUGHTER- DESCENDANTS OF AFRICANS/AFRO-ASIATICS ENSLAVES IN THE UNITED STATES- IS MORE POPULAR THAN EVER! HASHIM ALI JABAR ODOKHAN-EL (ALSO KNOWN AS BROTHER SHALAU) WAS ASKED BY NCOBRA CO-CHAIR, QUEEN MOTHER MASAHRIKI JAWANZA TO GIVE A SPEECH ANSWERING QUESTIONS ON THE TOPIC OF EDUCATION IN THE CONTEXT OF REPARATIONS (FOR SO-CALLED BLACKS OR AFRICAN AMERICANS).

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