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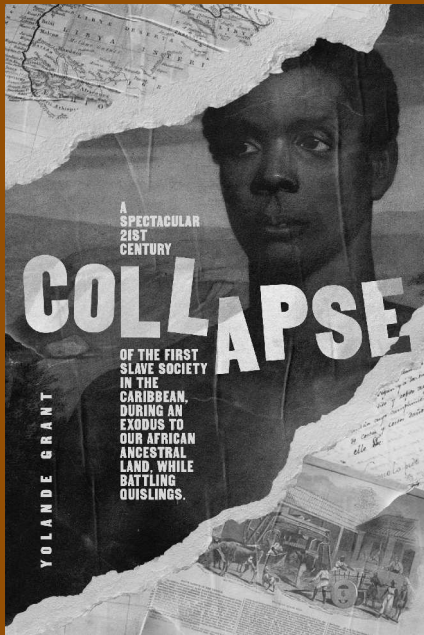
Kush Quarterly Magazine.

Malkia Wa Walfalme



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Queen of the Monarchs Empress Wuraola Oya
Embracing the Entire Global Space



Read our book Pages 24-27 in
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THE CIBI PLEDGE (Council of Independent Black Institutions)

Our commitment is to self determination, self-defense and self-respect for our race.

THE APAS PLEDGE

We struggle today for a Black tomorrow

Pamoja tutashinda (Kiswahili) "Together we will win."

Together we build a nation strong

Pamoja tutashinda

We remember and study our Afrikan roots

Pamoja tutashinda

Afrikan people with Afrikan minds, all members of one family

It's Nation time! It's Nation time!

Excerpt taken from Spiritual Warriors are Healers by: Mfundishi Jhutyms Ka N Heru Hassan K Salim

Ma'at
Divine Order, Balance

Editorial



Interdicting And Violating The Judicial Rights Of Afrikan Caribbean People - Mirrors The Reparations Case In Namibia

By Empress Wuraola Oya



When I first saw the below story published on August 26, 2026, my first thought was, why are we not seeing it in the west, specifically in Caribbean media, as it has so recently become the test case globally for keeping imperial powers and local governments in check. The same battle I have been personally and singularly fighting against Barbados and the Afrikan AU for the last few years regarding how our attachment to the matter is missing from their narrative, and the way preparations for reparations are currently handled. This has come full circle, setting a precedent for such cases everywhere else moving into the future. Ironically, had the descendants of the enslavement and genocide victims in Namibia not advocated and propelled their case forward, by renouncing the government's visionless decision, it would still be in a five year limbo, going into many more years or decades, until the case was lost.

The Herero and Nama communities in Namibia, launched a legal challenge against the Namibian state in their suit against Germany to assert their authoritative/proprietary rights: and insisted descendants of the genocide should be directly involved in all negotiations, as they were "excluded." Therefore "By challenging a deal struck over their heads, the Herero and Nama are establishing a critical precedent in international law, by stating unequivocally:



"sovereign states cannot settle the blood debt of indigenous genocide without the direct inclusion and consent of victim communities themselves."

"They argue that by excluding affected indigenous communities from negotiations, the Namibian government breached its duty to protect citizens' rights and heritage."

This saves a lot of wasted time and energy in the event a lawsuit proceeds for Caribbean people, and took at least five years just to get a decision in the matter after the Namibian government in 2021 settled without consulting the descendants of the genocide, effectively weakening the process, and handing a potential future victory to the defendants.



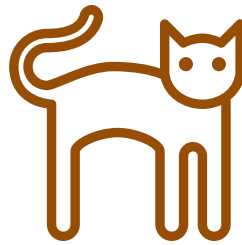


Editorial
By Empress Wuraola Oya

Interdicting And Violating The Judicial Rights Of Afrikan Caribbean People - Mirrors The Reparations Case In Namibia

Afrikan presidents and Caricom's colonial title wearers cannot say they are unaware, while steadfastly watching this case play out, and hoping to use other outcomes as a tenet in Afrika's reparations claim against Europe and the UK. Normally, I give people the benefit of the doubt and never jump to conclusions, but the timing of Ghana's president coming out with a video to coerce us so we agree to enjoin Afrikan Caribbean, and Black American's claims, the day before the story broke, leaves me wondering, without making any accusations.

The fact they insisted on determinedly continuing the discussion without engaging us directly, and pointedly dismissed my concerns that were published incessantly is questionable, instead of hearing what I had to say. They will now be schooled to the fact, they do not get to choose who should be involved as concerned participants and descendants of the victims of "the gravest crimes against humanity," which actually triggered the claim. We are the ones entitled, with every ancestral privilege granted to us, and have that right, not them. Let us see what they do now that reality has manifested how things are supposed to be, and not how they want it for whatever reason, or continue to fight us about this obvious disaster in the making.



Placing one of their ilk well known for violating women and children's human rights on their committee, and believing everyone should applaud this criminal act, is treacherous and gives us a glimpse into how they plan to proceed going forward. We reject any other evolving conspiracies against our right to have a voice in this developing mess. I have every right to observe and widely disseminate any and all information, and give a balanced report/analysis related to the progression of these happenings; as a direct bloodline ascendant of the groups involved on plaintiffs'/defendants' sides. It is time both the AU and Caricom accept it in the spirit with which it is intended. While bearing in mind, no civil suit has been filed yet, but they managed to make the most devastating of errors.

Many title models in Barbados and other islands profess to be lawyers, yet see nothing wrong with interdicting our judicial rights by making inscrutable arrangements with Afrika, Arab states and whomever they believe can advance their subterfuge without our input, consent or knowledge. The secrecy remains suspect and will never be accepted from those who have proven for multiple lifetimes, they cannot be trusted. Barbados' title was warned about this constantly yet still persisted. Mia Mottley, the chief culprit is advised again, do not negotiate away our leverage, lives or make any self-serving covenants, settlements regarding reparations without our instruction.



Interdicting And Violating The Judicial Rights Of Afrikan Caribbean People - Mirrors The Reparations Case In Namibia

As active employees of the countries and western corporations who are seen as liable and will likely be named in any civil action brought by Barbados and other Caricom islands, as they are already on a roll. Such employees working for populations, temporarily inhabiting parliaments as public servants, who are bonded and carry out commands for foreign interests, as conflicted employees, should not be involved. Since they are all owned by the same various corporations and countries they seek to sue.

We witnessed the sabotaging of cases in Barbados' supreme court for over half a century and know the modus operandi very well. There will be no more getting away with people-defeating tricks. While receiving handsome payments from both sides. The skill sets are expert when it comes to leaving cases to linger until everyone including themselves die off, waiting for adjudication that never comes. This recently happened with cases from the 1950s. Even the judges and all the politicians from that era were no more, buried decades before.

The very first colonial Prime Minister of Afrikan descent for the island, Errol Walton Barrow warned the Afrikan descended population of Barbados, they will "never get justice in Coleridge Street," the location of the first Supreme Court. Nothing has changed.



As time moved along we sat and watched helplessly as the judiciary was systematically rigged by both governments in league with the bar association. Unless you were of a certain class, it was a vicious setup engineered to preserve the system of criminalizing only those of Afrikan heritage: and fortifying the sophisticated institution of bribery created as a result. The court is now so corroded with corruption it no longer functions, and in the last thirty years, there has been a spillover to other groups where the theft of massive estates and even larger bank accounts is not only directed at the Black population, who endured the vileness from the 1920s, and have been a major concern.

It took a very long time, and only after exposure to the study of legal processes, for some of us to realize how this major injustice was carried out, and survived for so long. We have a right to be involved in every syllable, sentence or paragraph embedded in legal documents, and peruse every word spoken to media at each and every turn. Also entitled to copies for review and second opinions, every aspect must be presented for our scrutiny. We have a right to choose suitable, competent representation and reject unethical colonial politicians who seem to have adverse reactions to the concept of conflicts of interest and refuse to end the practice. A cadre of undesirable political titles who have never put our best interests first in one hundred years, are definitely not about to start now, given the last five years of contradictory, illegal modern day slavery activities targeting Afrikans. While synchronically spouting off about reparations. Amun Ra

THE APAS PLEDGE

Time for Afrikan Kazi (work)

We are a strong Afrikan people

Excerpt taken from Spiritual Warriors are Healers by: Mfundishi Jhutyms Ka N Heru Hassan K Salim



© O House of Oduduwa Ile Ife the Black Afrikan
Queendom of Kush



Interdicting And Violating The Judicial Rights Of Afrikan Caribbean People - Mirrors The Reparations Case In Namibia

Source: RT

<https://swentr.site/africa/644628-german-genocide-in-namibia/>

By Mustafa Fetouri

Is a Libyan academic, award-winning journalist and analyst.

Excerpts

August 26, 2026

The first German genocide the West chose to forget

The 20th century's first genocide claimed 70,000 lives, wiping out 80% of the Herero and 50% of the Nama population in Namibia

When dealing with African victims, however, Berlin invoked intertemporal legal loopholes, arguing that international law against genocide did not exist in 1904. By bypassing the Herero and Nama leaders to cut a state-to-state deal, Germany sought to buy immunity from future legal claims. This double standard is precisely why affected communities rejected the 2021 agreement. Two years later, traditional leaders from the Ovaherero Traditional Authority (OTA) and the Nama Traditional Leaders Association (NTLA), representing the direct descendants of the victims, launched a legal challenge in the Namibian High Court to invalidate the 2021 Joint Declaration.

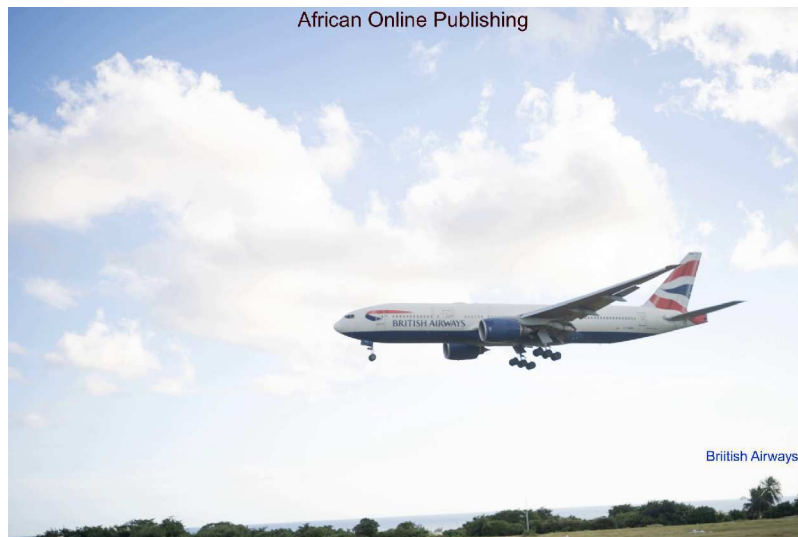




Interdicting And Violating The Judicial Rights Of Afrikan Caribbean People - Mirrors The Reparations Case In Namibia

They argued that by excluding affected indigenous communities from negotiations, the Namibian government breached its duty to protect its citizens' rights and heritage. The resulting political impasse has paralyzed parliamentary ratification in Windhoek, while opposition lawmakers in Berlin increasingly view the agreement as a diplomatic liability. By challenging a deal struck over their heads, the Herero and Nama are establishing a critical precedent: Sovereign states cannot settle the blood debt of indigenous genocide without the direct inclusion and consent of the victim communities themselves.

This domestic legal battle has become the focal point of a broader international push. In August 2026, Amnesty International officially filed court papers in the Namibian High Court seeking to join the Herero and Nama litigation as "amicus curiae". Amnesty's legal intervention targets a fundamental principle: State-to-state development packages cannot override the recognized right of indigenous communities under international law to seek direct, full reparations for genocide. Former European powers have long shielded themselves behind the principle of non-retroactivity, claiming that atrocities committed prior to the 1948 Genocide Convention fall outside modern judicial frameworks.



However, joint efforts between the African Union and the Caribbean Community (CARICOM) are systematically dismantling this defense. Germany's refusal to accept legal liability in Namibia is thus exposed as a deliberate attempt to preserve a legal shield protecting ex-empires from reparatory claims. As the African Union moves to codify colonial atrocities into international law, the ongoing High Court Challenge in Windhoek serves as a test case for former colonial powers across the West. Until Berlin meets its obligations with the same legal and financial rigor applied to historical European crimes, the solemn gatherings in Okahandja will stand as an active front line in the global struggle against impunity. .





Black Americans Have Been Waiting For Reparations For 161 Years - Forty Acres And A Mule

Reparations for Black Americans have long been a talking point from the 1800s, centuries before Afrikan leadership put their plans into motion. Many promises were made to the Afrikan descents in the US, but later rescinded by another president. After the assassination of Abraham Lincoln, the discussion ended at the top, and it has been an uphill battle ever since for Black Americans. Dr. Martin Luther King explained it best in this video, and expanded on it further in 1962 - 1967. So the reparations debate is new only for Afrika and the Caribbean:

Dr. King on Reparations for American Descendants of Slavery

Source: Dr. Willie Wilson

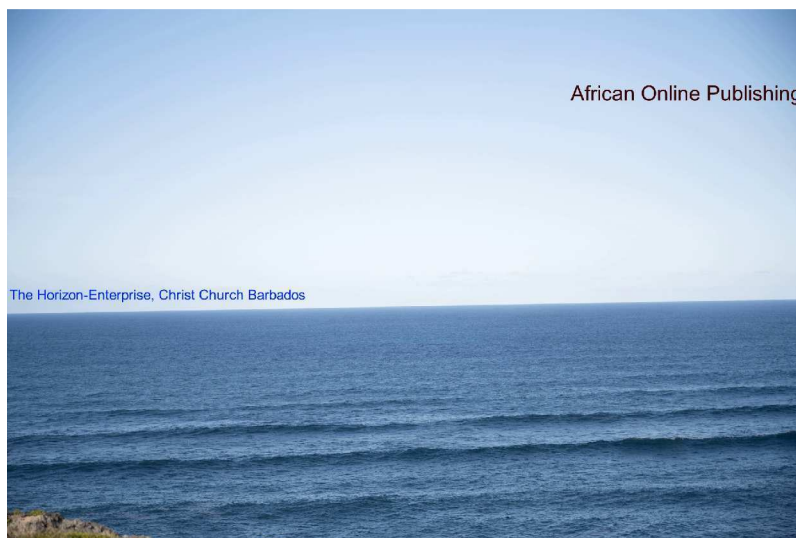
<https://www.youtube.com/watch?v=oo0EDFu16y8>

Source: Wikipedia

Forty acres and a mule refers to a key part of Special Field Order, No. 15 (series 1865) a wartime order proclaimed by Union general William Tecumseh Sherman on January 16, 1865, during the American Civil War, to allot land to some freed families, in plots of land no larger than 40 acres (16 ha). Sherman later ordered the army to lend mules for the agrarian reform effort.

The field orders followed a series of conversations between Secretary of War Edwin M. Stanton and Radical Republican abolitionists Charles Sumner and Thaddeus Stevens due to the institution of slavery provoked by the American Civil War.

They provided for the confiscation of 400,000 acres (160,000 ha) or land along the Atlantic coast of South Carolina, Georgia, and Florida and the dividing of it into parcels not more than 40 acres (16 ha), on which were to be settled approximately 18,000 formerly enslaved families and other black people then living in the area.





Black Americans Have Been Waiting For Reparations For 161 Years - Forty Acres And A Mule

Many freed people believed, after being told by various political figures, that they had a right to own the land they had been forced to work on as slaves and were eager to control their own property. Freed people widely expected to legally claim 40 acres of land. However, Abraham Lincoln's successor as president, Andrew Johnson, tried to reverse the intent of Sherman's wartime Order No. 15 and similar provisions included in the second Freedmen's Bureau Bill. Some land redistribution occurred under military jurisdiction during the war and for a brief period thereafter. However, federal and state policy during the Reconstruction era emphasized wage labor, not land ownership, for black people. Almost all land allocated during the war was restored to pre-war white owners.

Source: The Root

Exclusive: Martin Luther King Jr. Talks Reparations in Previously Unheard Speech

On July 30, 1967 Charleston, SC

<https://youtu.be/9N-m9RcZGkc>



Politicians have come and gone for all of 161 years telling Black Americans, filled with lots of zest, they will get them reparations, the elusive 40 acres and a mule. Personally, I have no idea why anyone still listens to any of them, let alone vote for them. Surprisingly, the story never changes but the listeners differ when new generations appear and zapped with the same old talk again, and it works like magic, it should be a muscle memory by now. Until then, politicians settle into their paid routine and everything is immediately forgotten.

Six generations later, one would think someone would have learned, and see this for exactly what it is, going nowhere until there is an intervention. Andrew Johnson was president from 1865-69. None of them are here anymore. This has been going around in circles for that long.





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HOUSE OF DAVID AND SOLOMON
BLACK AFRIKAN QUEENDOM OF KUSH

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The Mdw Ntr - Divine Words Of The Creator By An Elder

The APAS PLEDGE

Ready to work

Ready to learn

Ready to rebuild our new world

LEADERSHIP PLEDGE

I am the Spirit of Afrikan People,

I am a representative of Ma'at

I will lead, not follow,

I will create, not destroy, I will love not hate,

I am a force like Heru, ready to fight the enemies of our people and the enemies of "The Way."

I am an Afrakan leader,

Excerpt taken from Spiritual Warriors are Healers by: Mfundishi Jhutyms Ka N Heru Hassan K Salim