

THE CITY OF LITHONIA PRESENTS:

THE ORIGINAL®



COLLARD GREENS CULTURAL FESTIVAL

EST. 1998

SATURDAY, SEPTEMBER 21, 2019
LITHONIA AMPHITHEATER

12N - 8PM
FREE EVENT

2515 PARK DRIVE . LITHONIA, GA . 30058



A COLLARD GREEN EVERYTHING EVENT - SAMPLE ALL KINDS OF DISHES
INCLUDING COLLARD GREEN ICE CREAM

HOSTED BY: MAYOR DEBORAH A. JACKSON/CITY OF LITHONIA

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SEVANANDA NATURAL FOODS MARKET



SISTERS OF TOMORROW



Welcome to the 10th Annual 2019 Original Collard Greens Cultural Festival®

in the City of Lithonia, GA Founded by
Chief Mama Dr. Nobantu Ankoanda



Welcome to the 10th Original Collard Green Cultural Festival in the Metro-Atlanta Region in the State of Georgia and the 7th in the City of Lithonia! Collard Greens is no stranger to most of the residents of Lithonia where the majority is African Americans. The Planning Committee continues to be grateful to the City of Lithonia and Mayor Deborah Jackson for hosting this distinctive festival since 2013. It's a great time to get comfortable during these uncomfortable years with "45". I think we deserve a day full of fun, food, and edutainment. Our overall mission is to develop a strong mindset for people to eat healthier and live healthier life styles.

Fall is a wonderful time for community festivals in the Metro Atlanta. The weather is perfect and people are eager to get out and relax. It is also a time for harvesting the last bounty of the year. The Collard Greens Cultural Festival is fast becoming a coming together family celebration of all ages and many cultures. Since its inception in 1998, and for more than sixteen years people have gathered on the West Coast for this same event.

It is our hope that one day we will bring this festival to Africa, in particular Nigeria or Ghana where I recently returned from a 16 day trip with 15 family members. As in Nigeria, Greens are not often included in their meals. I hope to change that one year by bringing the Collard Green Cultural Festival to these and other African countries.

We are pleased to continue bringing this festival to the South where collard greens have sustained people of African descent globally for centuries while experiencing horrific struggles and challenges. We are proud to be part of a state that understands the significance of Black Movements from the Black Panther Party to the Civil Rights Movement that reminds America that we are a people who will always resist injustice and not allow America to rest. Black Lives Matters, Black Alliance for Just Immigration, Black Girls Code, Common Ground Foundation, N'COBRA, Malcolm X Grassroots Movement, etc. are some of the recent resistance organizations. A new movement to unite the continent of Africa called the Pan African Federalist Movement is

on the rise.

It has been rewarding to have the first Black Sustainability Online Summit launched from the Sustainability Pavilion at the Collard Green Cultural Festival nearly five years ago. We look forward to the online summit in October of this year. It is an upcoming organization focused on assisting urban families to not only live more self-sufficient but create sustainable communities in urban and rural areas by growing their own food and getting off the grid to natural energy sources such as solar energy.

We find that the response from our community partners including Truly Living Well, Habesha, Soul Food Museum, Sevananda, First African Presbyterian Church and others continue to be overwhelmingly positive and supportive. We also want to thank our newest partner, Discover Dekalb Convention & Visitors Bureau. Have you seen the digital bill boards they put up around the Metro? Beautiful exposure!

Each year we feed not only the senses and body with good healthy food and music, but we also feed the soul with empowering information. Attendees will learn from some of the best naturopaths and healers in Georgia while checking their own health at our Wellness Pavilion. The youth will have fun while learning about recycling and alternative forms of energy at Sprout Land.

Coming back to the Wellness Pavilion we will have traditionalist healers to help our people overstand the meaning of healing through natural/spiritual means instead of relying on the pharmaceutical industry.

Finally, once again, you will experience the "Taste of Greens" where you will feast on everything from collard green lemonade to raw collard greens salad. And don't forget to leave room for the piece de` resistance, Collard Green Ice Cream, the healthiest desert on the planet! Also, be sure to stay for the royal crowning of the King and Queen at our Collard Green Cook-Off. Enjoy our live entertainment, Arts and Crafts booths, Farmer's Market, Food Vendors, Exhibitors, and Sprout Land for the children. Looking forward to seeing you next year! We give thanks to the planning committee and all the volunteers who made it possible. We hope when you leave our festival you will want to 'Eat Mo Greens!'



CITY OF LITHONIA, GEORGIA

OFFICE OF THE MAYOR

6920 Main Street, Lithonia, Georgia 30058
Tel. (770) 482-8136 Fax (678) 526-0267



DEBORAH A. JACKSON, MAYOR

September 21, 2019

Greetings from the City of Lithonia, Georgia!

We are pleased to host another Annual Original Collard Greens Cultural Festival. The City of Lithonia serves as a strong anchor of cultural events in DeKalb County. The tradition of culture and music started long ago with artists such as James Brown, Little Richard and Lithonia's own Brenda Lee.

The Collard Greens Cultural Festival brings together families and the community to learn about the history of collard greens and its health benefits. We look forward to the great musical talent that will be performing covering the range of music genres from the Blues, Jazz, and Reggae to Hip Hop!

Our thanks are extended to the Collard Greens Cultural Festival Committee and the volunteers who have worked diligently to make the event a success. We know that everyone who attends the Festival will have a great experience and a chance to enjoy some collard greens ice cream!

Very truly yours,

Deborah A. Jackson
Mayor



City of Lithonia, Georgia

PROCLAMATION

WHEREAS, The 7th Annual Original Collard Greens Cultural Festival in the City of Lithonia celebrates the strong traditions, culture, and historic contributions of African Americans and others from the diaspora;

WHEREAS, The Festival promotes family unity and the importance of healthy eating and living; and the Lithonia community looks forward to the culturally rich and diverse activities that are planned for the day-long celebration on September 21st, 2019 at the Lithonia City Park;

WHEREAS, The Festival includes a King and Queen collard greens cook-off, arts and crafts, vendors, free health screenings, cooking demonstrations, and Sprout Land to teach children about planting food;

WHEREAS, The Festival is an opportunity to expose the community to the rich components of collard greens including collard green ice cream, collard green soap, greens with dumplings, and collard green chips, just to name a few; and

WHEREAS, The Lithonia community will be enriched and nourished by this fun-filled celebration.

NOW THEREFORE, BE IT PROCLAIMED, By the City of Lithonia, Georgia that the 2019 Original Collard Greens Festival held on Saturday, September 21st, 2019 be celebrated as a day of cultural heritage and pride throughout the area.

So Resolved, this 21st day of September, 2019.



Deborah A. Jackson
Mayor



Dr. Mama NOBANTU ANKOANDA

CONGRATULATIONS

On your 2019

Original Collard Greens Cultural Festival!

Charlotte Forté-Parnell, Ed.D.

Independent Researcher/Thinker

Advocate for Independent Black Institutions (IBIs)

drcfparnell@yahoo.com

Continue the GREEN Work!!

(Consider Starting an Independent Black School in YOUR home!)



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Collard Green Cultural Festival Stage Schedule 2019

Time	Name
11:30 AM	Nzuri Drummers /San Conscious
12:00 PM	Welcome/ MC Intro DJ Sundjata and Sheriese Nicole Host
12:00 PM	Libation/DJ Sundjata
12:30 PM	DJ Music
	ALL COLLARD GREEN COOK-OFF CONTESTANTS MUST ENTER THEIR DISHES BY 2:30 PM
1:00 PM	Collard Green Story—Nwanne Di Na Mba Nobontu
1:30 PM	EdeLiegba Senior Dance Ensemble
1:45 PM	Neyeli
2:00 PM	Paul “OCK” Shepard/Real Eastic/Bakari (3 acts in 30 minutes)
2:30 PM	ASAD/ Patrick Duncan
2:45 PM	Nzuri Drummers
3:00 PM	Soul Conglomerate Band
3:45 PM	Kilombo Youth
4:00 PM	Folami
4:15 PM	Collard Green Contest With Mayor Deborah Jackson
4:30 PM	Erica L. James
4:45 PM	Vicci Royal and Automajic Band
5:30 PM	Rasta Funk
6:15 PM	EDI & The Experience Band
7:00 PM	Lawton Flats Band
7:30 PM	Closing Unity Circle

Pan African Federalist Movement (PAFM) - North America

“African Political Unification for Sovereignty and Upliftment”

by Mwalimu K-Q Amsata

My name is Mwalimu K-Q Amsata and I have the honor and privilege of being the Coordinator of the Pan African Federalist Movement (PAFM) in North America <https://www.cbpm.org/pafm-noram> and the author of the recently published book: “The New Pan Africanism 2020” website: <https://unitedafricaby2020.org> Here in Atlanta, the Coordinator of our PAFM Local Coordinating Committee (LLC) is Sister Nobantu Ankoanda (Email: nankoanda77@gmail.com / Cell: 650- 766-5463). The Deputy Coordinator of the Atlanta LLC is Brother Kimbizi (Email: meritt.byron@gmail.com / Cell: 404-387-3176).

The sole mission of the Pan African Federalist Movement (PAFM) is to bring into political existence the United African States, as a sovereign Pan African Federation (PAF), “in much less than a generation”. The Regional Coordinating Committee (RCC) of North America has responsibility for the leadership of the Pan African Federalist Movement (PAFM) is North America, i.e., the United States and Canada. There are comparable RCCs representing the PAFM in West Africa, East Africa, Southern Africa, Central Africa, the Caribbean, Latin America, Europe, etc.

There are 47.8 million African people in the United States which make up 14.6% its population. The overwhelming majority are descendants of Africans who were kidnapped from Africa & forced-migrated to, and enslaved on, the land of the United States of America, for 246 years (1619-1865). To the north, Canada cur-

rently has a Black/African population of 1.2 million that make-up 3.5% of that country’s total 37.4 million population. If African people in the whole of North America constituted a sovereign nation/state, it would be the 8th most populous African country in the world, ahead of Uganda, whose population is 45.7 million and right behind Kenya, whose population is 52 million.

The PAFM in North America is fully committed to the PAFM’s vision, mission and campaign for the birth of the United African States i.e. a sovereign Pan African Federation. We see the Pan African Federalist Movement’s International Congress, currently being planned for 2021, as the strategic vehicle to make this happen. We look forward to the re-emergence of Africa as a benevolent world power. In preparation for the Congress, our primary mission is to reach out to the population centers in North America that have a large and significant African presence and establish Local Coordinating Committees (LCCs), therein. Towards this end, we have identified 67 cities in the United States that have a large presence of Black/African people. Atlanta is near the top of the list.



On May 25-26, 2018 we convened a North American PAFM Conference, in Washington D.C. Seven months later, from December 8-13, 2018 our representatives, from North America, met with our global counter parts in Accra, Ghana at a Pre-Congress. It was at this PAFM Pre-Congress that we officially launched the campaign for the birth of the United African States. The Coordinator and Deputy Coordinator of the PAFM in the North American Region now serve on the Inter-

Peace, Blessings and African Unity !

national Preparatory Committee (IPC), with our PAFM global partners. The primary mandate of the IPC is to lay the groundwork for the PAFM's International Congress that will establish the final machinery to bring the United African States into political existence.

In preparation for the PAFM International Congress, the Regional Coordinating Committee (RCC) of North America has established a Steering Committee to organize a North American PAFM Convention. This Convention is scheduled from October 15-19, 2020 in Atlanta, Georgia and the theme of the gathering will be "African Political Unification for Sovereignty and Upliftment. We anticipate that this Convention will be on a scale of comparable to the 10,000 Black people who gathered for the National Black Political Convention, in Gary Indiana., in 1972 and/or the 25,000 African people, from across the globe, who gathered for Garvey's International Convention of African people in New York City's Madison Square Garden, in 1920.

The primary objectives of the North American PAFM Convention will be to come to a consensus on the issues and concerns we will take to the International PAFM Congress on behalf of the 49 million descendants of enslaved Africans and recent African immigrants in North America and to elect the North American delegation to PAFM's International Congress itself that is currently scheduled for December 2021

Since our North American PAFM Convention will be taking place in Atlanta in October of 2020, the Black community in Atlanta will be playing a critical role in laying the groundwork for this historic event. Accordingly I would encourage you to get in touch with Sister Nobantu and/or Brother Kimbizi to become a part of the Atlanta Logistical PAFM Team working to ensure the success of this event. I would also encourage to consider making a financial donation to support this endeavor using the Go Fund Me link: <https://www.gofundme.com/f/north-america-pafm-convention-2020>

Asante Sana (Thank you very much),

GENERAL CONTACT INFORMATION

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Baba Mwalimu K-Q Amsata, MPA (aka Edward H. Brown, Jr.)
Coordinator, North America-RCC,
Pan African Federalist Movement

E-Mail: unitedafrica2020@aol.com

Voice/Text/WhatsApp: (518) 649-7798

<https://www.gofundme.com/f/north-america-pafm-convention-2020>



Rightfully Linking Reparations and Liberation: Righteously Repairing Ourselves and the World

By Dr. Maulana Karenga

As a new and expanded round of reparations discussions and discourse take place in the public square and in the current political campaigns, seeking promised votes and progressive validation, it is vital for us to maintain control of how we define and pursue this world historical project. Indeed, it is important to look back, remember and reflect and not rush forward thinking it's all over but the shouting. For ours is the most ancient of human histories with an endless library of lessons in life, work and struggle. And we know from this history, there is no easy walk or way to the victory in struggle we seek, not only to achieve reparations, but also a liberated life in which reparation is truly realized.

Rightly defined, the struggle for reparations is a struggle for justice for a people, accountability from the oppressors, and an ethical model for the world of how to treat a grievously injured people. It is a struggle to repair the gross historical and ongoing damage done to us as African people in the Holocaust of enslavement and in subsequent forms of racist and White supremacist oppression; to rebuild and reinforce our ongoing movement for liberation and ever higher levels of human life; and to create a continuing expanding realm of human freedom, justice and flourishing in the world. And this is to be achieved, not simply by what we are compensated for by our oppressors, but more importantly by what we gain and give of ourselves in and for the struggle itself. It is a struggle based on the psychology of Frantz Fanon and the social ethical teachings of Malcolm X: that we can only heal and repair ourselves in struggle; and that struggle must be not only against the conditions which



caused the damage, but also to expand the realm of human freedom, justice and flourishing in the world and initiate a new history of humankind. This process and ethical practice is called *serudj tain* the ancient Egyptian Maatian tradition and means to heal, repair and transform the world with the understanding that in the process we heal, repair and transform ourselves.

For our struggle for reparations to be more than a quest for back payments rightly owed, then, and for it to be more than a deceptive dependency on the actions of the oppressor, we must understand and approach it, as a people, in its most meaningful and expansive form. That is to say, as a critical site and source of our ongoing struggle to create engaged and empowered communities of African people, just and good societies wherever we are, and a good and sustainable world for our ancestors, ourselves, and the generations which follow.

Regardless of the eventual shape of the evolved discourse and policy on reparations, there are six essential aspects which must be addressed and included in any meaningful and moral approach to reparations. They are public dialog, public admission, public apology, public recognition, compensation, and preventive measures against the recurrence of Holocaust and other similar forms of massive destruction of human life, human culture and human possibility.

First, there must be a public dialog in which Europeans (Whites) overcome their acute denial of the nature and extent of injuries inflicted on African people and concede that the most morally appropriate term for this utter destruction of human life, human culture and

human possibility is Holocaust. Secondly, there must be public admission of Holocaust committed against African people by the state and society. By Holocaust is meant a morally monstrous act of genocide that is not only against the targeted people, but also a crime against humanity. And this is why we call Holocaust in Swahili Maangamizi, which means great intentional destruction. This moves the issue from one of commerce or trade gone bad with collateral damage to a moral issue of Holocaust.

Thirdly, once there is public discussion and admission of the nature and extent of the injury, then there must be public apology. Moreover, the state must offer it on behalf of its White citizens. For the state is the crime partner with business and corporate interests in the initiation, conduct and sustaining of this destructive process. It maintained and supported the system of destruction with law, armed forces, ideology and brutal suppression. Thus, it must offer the apology for the Holocaust committed. Fourthly, there must be public recognition through institutional establishment, monumental construction and educational instruction through the school and university system and the media directed toward teaching and preserving the memory of the horror, terrorism and awesome meaning of the Holocaust of enslavement, not only for Africans, but also for humanity as a whole.

Fifthly, reparations also requires compensation in various forms. Compensation does not automatically mean simply money payments either individually or collectively. Indeed, it is a multidimensional demand and option and may involve not only money, but land, free healthcare, free housing, free education from grade school through college, etc. But whether we choose one or all, we must have a communal discussion of it and then make the choice. Moreover, compensation as an issue is not simply compensation for lost labor, but for the comprehensive injury – the brutal destruction of African lives, African cultures and African possibilities during the Holocaust of enslavement as well as subsequent forms of oppression and their historical and ongoing effects. Finally, reparations requires preventive measures, i.e., institutions, processes and practices to preclude the reoccurrence of such massive destruction of human life, human culture and human possibility. This, again, means that we must see and approach the reparations struggle as part and parcel of our overall struggle for freedom, justice, equality and power in and over our destiny and daily lives. In a word, the struggle for liberation.

Our struggle for reparations is and must be, then, an in-

clusive project which seeks to repair the gross and ongoing injury of one of the greatest holocausts in human history, the Holocaust of African enslavement. And this essentially means to produce in the midst of struggle a process by which we, the injured people, not only self-consciously understand and assert ourselves in ongoing efforts to restore a sense of wholeness, well-being and freedom in our lives, but also rightfully see ourselves as continuing our ancient ancestral struggle of expanding the realm of human freedom and flourishing and bringing good into the world. Thus, reparations as a world-encompassing ethical ideal and practice of repairing, restoring and remaking the world, serudj ta, provides us with an expansive concept for understanding and approaching our lives, work and struggle in the world. Indeed, it translates as reparations in a most expansive sense and roots us in a world-encompassing ethical project worthy of our collective vocation as a people.

It also insures and proves that our movement is more than a mobilization for money; that it is not tied to the mistaken idea that concessions from our oppressor will heal and repair us; and that we are all clear about how we define reparations as an ethical principle, pursue it as a personal and social practice and achieve it as a goal of Maat, rightness and good in and of the world. And if reparations is to be our collective vocation, we must involve our people on every level, expand our presence in the major institutions of our community and society and dare to impact and shape social discourse and policy.

We can understand ourselves, then, as injured physicians who have the capacity to and must heal and repair ourselves in the process and practice of repairing and remaking the world, transforming it into an ever-expanding realm of freedom, justice and human flourishing. For we are indeed our own liberators. Given this understanding, as we've said so often, in the context of oppression, there is no remedy except resistance, no medical or social strategy that does not privilege and promote struggle, and no future or possibility of flourishing except that forged on the battlefield for a new world and a new history and hope for humankind.



The Collard Green Ice (No) Cream Story

Did you say Collard Green Ice Cream? Yuck! This is the usual reaction when someone first encounters this delicious nutritious treat. Mama Nobantu Ankoanda, former principal, teacher, educator and community activist, smiles radiantly as she explains, “I had an epiphany to create this frozen desert in 1998 while attending the famous Garlic Festival with my students in Gilroy, California. After tasting the garlic ice cream (horrible), I knew that I could make something much better using a favorite food among Black folks around the world, collard greens!”

Now, eighteen years later, she has devout followers across the country who rave about this unique frozen dessert. She presently works with a manufacturing company that produces her product. However she still makes small batches because she wants to ensure that all the ingredients are just right. “I frequently receive calls and emails about the Collard Green Ice (no) Cream. I have had to ship it across country.” What makes it so good?

“Well, most importantly, I insist on using only the freshest ingredients starting with an almond and cashew base with organic collard greens. Of course, I can’t tell you all of my secrets”, says Mama Nobantu.

One of the most important points about Collard Green Ice (no) Cream is that it can be eaten by anyone except those with various nut allergies. However, according to Mama Nobantu, “You can enjoy this frozen dessert if you are lactose intolerant, gluten sensitive or diabetic

because there are no dairy ingredients used.”

Watching a little person taste some for the first time is quite entertaining. They look at the slightly green spoonful and don’t quite know whether or not to take the plunge. But most soon beg for more as they indulge and enjoy the uniquely smooth flavor going down their throats.

Are there plans to expand in the future? “Collard Green Ice (no) Cream has been a main focus at our Collard Green Cultural Festival since it began in East Palo Alto, California in 1998. Mama Ankoanda states, “In 2010, we were excited to bring the festival to Atlanta and Lithuania (2013) as an introduction to this special taste to the South. We are currently working to mass produce this incredible product to frozen grocery shelves across the country. So don’t be surprised when this treat shows up at your nearest grocery store.”





Education for Sovereignty

by Mwalimu K. Bomani Baruti

Identity empowers because all true power, that is all power which is active and which effectively creates a reality that directly and uncompromisingly advances the interests of those who possess it, comes from within, the culmination of a people's identity, which is timeless. It is asilic. Lineage is the only key to that self-knowledge. Therefore, knowledge of self is foundational for any education of powerful people.

Afrikan parents and educators should determine of the importance of sovereignty in the Afrikan centered curriculum. We know that a curriculum reflects the mentality and aspirations of those who created it. Therefore, if the curriculum's designers seek sovereignty, then the curriculum does as well. Such educators would be well aware that Afrikan people are tethered to yurugu's vision of us as inferior, as less. And, because of this, they would recognize that there is no such thing as education for us unless it breaks that harness and leads to power, that then leads to sovereignty. As objects of an ongoing Maafa, our education must necessarily, contextually define sovereignty for us and make it a revolutionary mission for all time.

That said, those who educate our children must faithfully take on the responsibility of leading them into an understanding of their core power as Warriors on this mission and privileged role as servants of our communities and people. Along with this comes the responsibility of intentionally, politically, selflessly and unwaveringly using the totality of our genius and power to serve the interests of a sovereign Afrikan future.

If we are to survive as a people, if we are to thrive, becoming more independent, empowered and

sovereign with each successive generation, those of us who have accepted the calling to be educators need to become sesh of the highest caliber. And everything we offer our students must reflect this.

As frontline sovereignty-seekers, this is what Afrikan educators are supposed to do. We carry the responsibility of instilling an Afrikan order into the minds of our children. We have a duty to guide Afrikan children into a clearer understanding of the natural order that exists in the Universe and their place and role in it. It is our calling to teach them to be Ma'at, to return order and promise to our people's lives and future. And we are to do this by both lesson and example.



We are working to recreate a reality that reflects an untainted, divine Afrikan interpretation of the Universe and universal order. This cannot be done within the confines and intellectual suppression of yurugu's despiritualized, unnatural, oppressive worldview. This cannot be done within the confines of the educational disorder they have designed and institutionalized for us. Knowing this, gaining and sustaining full sovereignty for our people is the only reason an Afrikan centered school should ever exist.

Growing Collards

Can I Grow Collards?

Collards prefer rich, well-drained soil in full sun. In spring sow seed directly in the garden 1/4 to 1/2 inch deep after danger of heavy frost. Space the rows 30 inches apart. Thin seedlings to 6 to 8 inches apart. You can also start the seeds indoors 4 to 6 weeks before transplanting. The plants need 1 to 1-1/2 inches of water every week.

What is Collards Plant History?

A close relative of cabbage and kale, collards form rosettes of leaves rather than heads. They are rich in vitamins and minerals, and have a delicious, mild, cabbage like flavor. Collards are easier to grow than cabbage, as they tolerate a wider range of temperatures and growing conditions. They can withstand temperatures as low as 10 degrees F, but also grow well in hot summer weather.

Collards Harvest Tips

Harvest whole collard plants when they are 6 to 8 inches tall. Or, pick the bottom leaves as you need them, and the inner buds will keep producing more foliage. Wait until after a light frost to harvest in fall, as frost sweetens the flavor.



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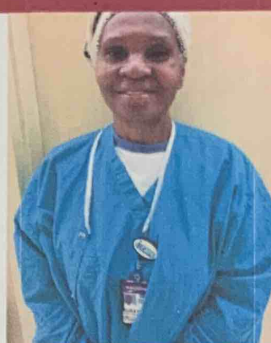
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