



of our communities. When we are attacking the legitimacy of the state, or rather identifying its illegitimacy, we are also in the process of developing a revolutionary culture that revolves around a system of values based on camaraderie, ethnic solidarity and solidarity with all activists that share our vision of building a new society that eliminates oppression and exploitation, and promotes collective economics and a social and civic medium in which feelings of love, sincere support and commitment are the mediums of exchange as opposed to individualism and the pursuit of a materialistic consumer culture. A person should not be judged on their financial worth but rather on their human qualities. The pursuit of happiness, authentic expression and self-determination in the individual and collective spheres is the cornerstone of autonomous movements.

To quote Che, “At the risk of sounding absurd, I will say that the true revolutionary is guided by feelings of great love.” In this context autonomous movements and communities are not automated enclaves, they are vibrant enclaves with positive and progressive energies where conservatism, patriarchal, or homophobic attitudes should have no place. These traits being stagnant and in the path of personal and communal development. The values of our society are not rigid moral codes that place us in judgment over one another but are righteous moral values that respect the individual and the community—they are communal values. The environment we seek to create will allow for the full development of an individual’s potential and a new culture and society that releases the full potentialities of human beings. While this may sound like a simple goal, when you think about it, it is truly revolutionary considering we inhabit a society that is completely in opposition to the values we hold and strive to replicate within our communities.

So the culture we are building is an empowerment culture, a communal culture as opposed to a consumer culture and this can only be built through action and mutual cooperation amongst ourselves:

*One of the great strengths of traditional Afrikan societies was their communal democratic composition. This great communal tradition was founded on the deep understanding of the unity of life. Our Afrikan elders understood that the land, the air and the water are God’s gift (or natures gift) to all living things. God and Mother Nature did not invent the idea that land, the airwaves and the water are private property. Put another way, the great Afrikan communal tradition teaches us that true liberation cannot exist under a system that allows a few to control the land, water and airwaves.*

Oba T’Shaka

