



—Malcolm X

The Republic of New Afrika



"BY ANY MEANS NECESSARY!"

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THE U.S. GOVERNMENT WAR ON THE BLACK NATION CONTINUES!



Dr. Mutulu Shakur

**Dr. Mutulu Shakur
Sentenced to 60 years —**

**Marilyn Buck
Receives 50**



Marilyn Buck

AMERICA ON TRIAL! NO JUSTICE! NO PEACE!

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THE JACKSON FACTOR AND THE RUMBLE IN ATLANTA

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Principles & Programme of Action of the New Afrikan People's Organization

What We Believe

1. We believe that Afrikan people born in north america, descendants of slaves, form a New Afrikan Nation in North America. The New Afrikan Nation was formed through the merging of many Afrikan nations. It has developed a unique historical, cultural and socio-economic experience in North America.
2. We believe that the New Afrikan nation is an internal colony, subjugated by the American empire. The American empire controls the political, economic and cultural development of the New Afrikan nation.
3. We believe that due to the colonialism of the American empire, We are denied basic human rights outlined in the Universal Declaration of Human Rights. These human rights include the right of employment, the right to food, clothing, shelter and health care, the right to security from criminal violence, and our political beliefs. First and foremost, We believe, We the New Afrikan Nation and all other oppressed nations, have the right to self-determination. We have the right to determine our political destiny and to form a sovereign independent, Nation State, the Republic of New Afrika.
4. We believe that the American Empire is guilty of genocide against our people through its role and participation in the criminal slave trade, the atrocities and lynchings, assassinations of our leaders, psychological terrorism and the creation of "conditions of life calculated to bring about the destruction of the group in whole or part."
5. We believe that due to the conditions of life and atrocities caused by racism, colonialism and genocide, New Afrikans have the right to defend themselves and end our oppression **By Any Means Necessary!**
6. We believe that, like all peoples and Nations fighting oppression, New Afrikans have the moral right to utilize armed struggle to defeat the colonialist system of oppression and win National Liberation.
7. We believe that in order for the New Afrikan Nation in North America to achieve total human rights and self-determination it must wage a National Liberation struggle to win Land and Independence. Only through establishing a sovereign Republic of New Afrika can We achieve State power which will ensure our dignity, survival and development.
8. We believe the land where our people developed a unique culture and National identity, the land We developed first as slaves and then as sharecroppers, the land We fought Nightriders or the Ku Klux Klan or the U.S. Government on, after the American Civil War, is land that belongs to us as a people. This land, the South-eastern portion of the American Empire, primarily the States of Mississippi, Louisiana, Alabama, Georgia and South Carolina, is our New Afrikan territory.
9. We believe the American Empire, its government and institutions, owes the New Afrikans reparations for the atrocities and damages suffered by our people due to slavery, colonialism, and genocide. Under international law, We are entitled to repayment for the loss of life, forced labor and economic exploitation, psychological trauma, and many other atrocities that have retarded our national development. The American Empire has benefitted from this exploitation and oppression and must compensate our Nation for these damages and crimes.
10. We believe the American Empire and U.S. Imperialism not only oppresses and exploits our Nation, New Afrika, but exploits peoples and Nations within its border: Hawaii, Northern Mexico (California, Texas, Colorado, Nevada, Arizona, and New Mexico), Native American Indian Nations, Virgin Islands, and Puerto Rico. Around the world U.S. Imperialism is the main opponent to liberation and social justice. Therefore, We are united with all struggles against colonialism, exploitation and imperialism worldwide.
11. We believe that our Nation and the masses of people worldwide have suffered from the capitalist mode of development inside the American Empire and around the world. Therefore We support the struggles of working people to overthrow capitalist domination and establish socialist economy and development. As pro-socialist, We advocate the establishment of a socialist Republic of New Afrika.
12. We believe that all New Afrikan men and women engaging in armed struggle against the American Empire and for the establishment of our nation are our Freedom Fighters and must be supported. We believe any captured combatant of our Nation is entitled to Prisoner of War status under International Law.



What We Call For

1. We call for the active resistance of our people to U.S. Imperialism. We oppose and seek to combat the human rights violations and genocidal conditions faced by our people everyday. We organize opposition to colonial institutions which deny our people the ability to control and create a better life.
2. We call for the organization of New Afrikan people's institutions to build centers of survival and resistance to colonialism and genocide. New Afrikan people's institutions should concern themselves with building our people's consciousness and sense of self-reliance through serving our basic needs for food, clothing, shelter, health care and education.
3. We call for the organization of our people to defend themselves from white supremacist violence. Self-defense is the basis of our Nation's survival.
4. We call for support for New Afrikan Freedom Fighters engaged in armed struggle for National Liberation. Armed struggle is the basis of our Liberation.
5. We call for support of our captured Freedom Fighters. We must struggle for their recognition as Prisoners of War and fight for their release.
6. We call for non-collaboration as a fundamental principle of our Independence movement. This include those forces in solidarity with us. We cannot betray our principles/movement by giving information to any agency or representative of white supremacy and U.S. imperialism (FBI, CIA, grand juries, courts, etc.).
7. We call for the waging of cultural revolution to combat the decadent and individualist culture of Western Capitalism and U.S. Imperialism. As a New Afrikan nation suffering from colonialism and cultural imperialism, We must recapture the control of our minds by redefining and reinforcing cultural and spiritual institutions and values which will enable our people to assert our human dignity and determine our collective destiny.
8. We call for united action of Afrikan people worldwide to fight against racism, colonialism, and imperialism. As Pan-Afrikanists, We see the struggle of African people as one struggle. We must build unity with the struggle of our Brothers and Sisters on the African homeland, in the Caribbean, and throughout the Diaspora.
9. We call for active resistance to the imperialist and militarist foreign policy of the American Empire. We see National Liberation and Anti-Imperialist forces around the world as allies and We pledge solidarity in the struggle against our common enemy.
10. We call for the full participation of New Afrikan women in the National Liberation struggle. We plan to struggle against backward practices and ideas which limit the full potential of the women of our New Afrikan nation.
11. We call for a Front of all patriotic forces committed to the National Liberation of New Afrika. A New Afrikan National Liberation Front will come into being through consolidated struggle of New Afrikan activists and Freedom Fighters to achieve political unity and organizational predictability. This force will be able to lead our people to victory through a protracted struggle for Land, Independence and Socialism.
12. We call for a unification movement of all sectors of the masses of the New Afrikan nation to fight our common oppression and for our survival and National Liberation. In spite of our religious and ideological differences the New Afrikan masses must realize that through unity We can all progress together.

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New Afrikan Youth: Their needs are our goals

Editor's Note: The following article was written by Dr. Kwame Kalimara, former director of a youth-oriented community education program called the Streetlaw Project in Detroit. He was fired by the director of Wayne County Neighborhood Legal Services, Linda Barnard who was his overseer. His termination shows the insincerity and lack of commitment of Negro misleaders to helping Black youth. Dr. Kalimara's program had a proven record of decreasing incidents of juvenile delinquent behavior in participating youth by 80-90%. The information presented here amply points out why our movement must make its goals, our youth's needs.

New Afrikan people have need to comprehensively examine our current status as a people in north america. I say New Afrikan, instead of Black with respect to ethnicity and nationality, because it denotes our ancestral roots and ties to Afrika. Too often when We as a people advance an economic analysis relative to our condition in amerikkka, We have remained mute or silent as to the root causes of our current condition—racism. Racism, a white supremacist ideology has set the stage where there will be always a permanent underclass in amerikkka. An underclass, who by virtue of their economic deprivation will have special needs never to be fulfilled by this society.

Chattel slavery in the western world had no equal anywhere in the world. The plunder of Afrika by the kidnaping of Afrikan people, the forced rape of Afrikan women, the selling and breaking up of families for the profit of the plantation system and its owners, the exploitation and murder has been vile acts of genocide.

Since the 1660s the trafficking of human flesh for the profit of european nations laid the foundation for the Empires We observe today. The united states of amerikkka is an Empire as a result of the profits earned from slave labor. Observe the compromises of the Declaration of independence, the constitution, and the civil war amendments (13th-15th), the pages of history are replete with the arguments which balanced the human rights interests of the Afrikan peoples in favor of the economic interests of the whole ruling class.

The standard of living in the united states is one of the highest in the world and is one of the richest, yet its underclass remain impoverished by hunger, miseducation, underemployment, inadequate health care, inadequate housing, etc.

What relevance does the aforementioned have to the charge of addressing some of the problems faced by the participants of the various community-based, youth-oriented organizations or any other organization servicing youth. Hou does this speak to the issue of young Black men killing each other, and black-on-black crime generally. To understand

this you must understand institutional racism. Amerikkka was founded on the ideology of white superiority and supremacy. The language of the laws, though carefully constructed, reflected the moral and cultural values of the so-called founding fathers of this country.

The Native peoples of the Amerikas, thousands of their nations were destroyed, their lands stolen, their lives lost by murder, as a result of an attitude of superiority and supremacy of the white race. Other nations in the western hemisphere fell under the advance and expansion of European Empires. It has been this practice, relationship and organization of amerikkka which has sustained itself in part. I say "in part" because, though chattel slavery was legally abolished in 1865 vis-a-vis the 13th amendment to the constitution, the vestiges and badges of slavery remain. The civil rights movements of the 20s through to the 60s are reflective of the continuing struggle for the defeat of "white skin" privilege.

Young blacks have great potential for growth and development, intellectually, physically, emotionally and spiritually. For this growth and development to exist, much less flourish, the environment from which they (young New Afrikan men and women) spring must have the capacity to nurture, mold and shape their fertile minds. Negative contradictions must be eliminated. Self-hatred has been systematically taught to New Afrikan people by every vehicle and institution in amerikkka.

Young people cannot be analyzed apart from their families. The programs which service the youth of which i coordinate/participate in, has had tremendous success in the reduction of youth violence and other negative behaviors. But this success is reflective of a limited intervention into their lives. Staying on the road to positive and productive behavior is readily lost when their is a desolate environment near. The facts are clear and convincing. New Afrikan people are a nation of 30 million people. One third of our people are at or below the poverty level. Half of our children live in poverty and will grow up underprivi-

leged. New Afrikan children have the twice the infant mortality rate of white children. Last year in Michigan at least 1,600 babies died before their first birthdays. In parts of Detroit infant mortality rates are more than 30 per 1,000 births. Fifty percent of New Afrikan families are headed by women.

Poverty rates are increasing, not decreasing. In 1981 the New Afrikan median income was \$13,270 while the median income for whites was at \$23,500. In 1982 there was 11 million in the civilian labor force. The New Afrikan rate of unemployment is twice that of whites. New Afrikan teenagers have an unemployment rate in excess of 48%. New Afrikans are disproportionately arrested and convicted for violent crimes. In Michigan, New Afrikans are approximately 60% of the prison population although We comprise only approximately 30% of the total u.s. population.

In terms of the educational environment, New Afrikan youth in Michigan are graduating 51% from the high schools. Detroit, it's reported by the High School Dropout Prevention Network, ranks 32nd in the percentage of persons over the age of 25 who have completed high school and only 54% of its population are school graduates.

The Street Law Project is a law-related education program designed to change negative attitudes and thereby negate negative behavior, thus leaving the youth

with a greater sense of pride and a feeling of being empowered as a result of his or her mastery of communication skills—oral and written.

Through the vehicles of the street law course, mock trial competitions, community youth law seminars and summer junior law internships, an external comprehensive evaluation conducted last year, showed from 80-90% decreased incidents of involvement in juvenile delinquent behavior by our participants. In light of this success, We must be mindful of the reality that life does not operate in a vacuum. Our success is short-lived if the conditions that gave rise to, for example, the New Afrikan youth killing other youth, aren't eradicated, then the negative environment will drown them in a sea of despair.

There is a sense of apathy and hopelessness in our communities. Only through a vigorous campaign of education for each and every member of the New Afrikan family can We empower ourselves in each and every aspect of human life, e.g. political, social, economic and spiritual. We must control our institutions and the resources on which they sit—the land and the physical structures on the land. We cannot look to the federal, state or local governments to do this, We must do it ourselves. Our survival, growth and development depends on our becoming self-determined people.

SAVING OUR YOUTH FREEDOM CAMPAIGN

The Los Angeles chapter of the New Afrikan People's Organization has spearheaded the coming together of brothers and sisters from several political organizations, community groups and churches in the New Afrikan (Black) community to take a bold stand against the drugs, gang warfare and police terrorism which is crippling our community. These New Afrikans have organized under the banner of the "SAVING OUR YOUTH FREEDOM CAMPAIGN" because the local elected negro politicians and so-called leaders have proven themselves unwilling and/or unable to pose solutions to the crisis that will truly build up and free our people. The Campaign has come together under six principles of unity:

1. To build New Afrikan hope, self-respect and unity in the community.
2. We want allocated funds (state, federal) to be directed to jobs for our youth, not for more police.
3. Stop u.s. importation of drugs into the New Afrikan community and maintain support for community drug programs;

4. Stop terrorist so-called "gang sweeps" and the criminalization of our community.
5. New Afrikan elected officials must be accountable to the community first.
6. Prevent police murders and attacks on innocent people, and the military occupation in our community.

These are things that the Campaign is working for. The Campaign has also targeted five goals which it wants to achieve over the next few months:

1. To unite all of the organizations, community groups, churches and individuals possible to work for an end to the crisis.
2. To work in the New Afrikan community from Central Ave. to Western Ave. and from Vernon to Gage.
3. To take groups of community people to City Hall and local politician's offices to press our demands.



The New Afrikan Independence Movement must develop positive programs to grab the imagination and energy of our youth.

4. To help community people develop grassroots solutions to the crisis, such as stop and watch anti-police abuse programs and anti-crack community patrols.
5. We will organize a major march and rally through the New Afrikan community to highlight the community's determination to end the crisis in a just and uplifting way.



Message from the Chairman

— Comrade Chokwe Lumumba
Chairman, New Afrikan People's Organization

America On Trial! No Justice! No Peace!

Two cases, which have been simultaneously moving through the so-called amerikan criminal justice system in New York state, demonstrate clearly the test which the "American Legal System" is now facing. One of these cases is the highly publicized Tawana Brawley case, the other is the FREE THE LAND (a.k.a. Brinks) case which once was the subject of much publicity, but now has been placed on the back burner by the major American media.

TAWANA BRAWLEY CASE

Sister Tawana is the New Afrikan (Black) teenager who was apparently kidnapped, raped and otherwise terrorized by a gang of white thugs for several days. In the gang reportedly were a white policeman and other New York "law enforcement" officials. Tawana's case has gone before a state grand jury in Dutchess County, one of New York's many blatantly racist counties. She has refused to collaborate with the grand jury and the state's incompetent attorney general Robert Abrams, realizing that she has as much chance of securing an indictment and conviction against her attackers in that county as the Iranians have of Reagan and the naval officials responsible for killing 290 innocent passengers on an Iranian commercial airliner in the Persian Gulf in July of this year.

FREE THE LAND CASE

In the Free The Land case, New Afrikan revolutionary nationalist leader Dr. Mutulu Shakur and white anti-imperialist Marilyn Buck were convicted in u.s. federal court in New York on politically designed charges of racketeering, conspiracy, robbery and murder. They were charged with participation in the Brink's expropriation attempt of Oct. 20, 1981, with partaking in numerous other attacks on u.s.-insured banks or armored cars and with helping to liberate Black Liberation Army soldier, Assata Shakur, from Clinton prison in New Jersey on Nov. 2, 1979. Dr. Shakur was charged with aiding in the planning and execution of these acts, while Ms. Buck was said to be among a number of white anti-imperialists who supported these efforts.

The conviction in the case was in substantial part a result of jury taint and possible jury-tampering. False rumors detrimental to the defense were circulated among the jurors. Furthermore at least two jurors had improper knowledge of persons associated with the case. In fact, the judge did all he could to prevent the defense from fully investigating jury-tampering. He also, for weeks, covered up important information about secret prosecution and court contacts with the jury and about improper contacts between the jurors, is still covering-up some improper contacts between the jurors and the u.s. government/the court.

The united states government attorneys had no physical evidence against Dr. Shakur. Their chief witness was a paid informant who claimed responsibility for skinning a woman alive in Vietnam and admitted the commission of murder and participation in 10 robberies. In exchange for his testimony, this

witness, Tyrone Rison, received a reduction in sentence exposure from 2 life terms and 250 years to 6 years and 8 months. He and his family also received about \$110,000 for their role in the prosecution's case. On Aug. 2, 1988, Dr. Shakur was sentenced to 60 years in prison and Ms. Buck was sentenced to a term of 50 years, despite over 400 letters in their behalf urging a lenient sentence.

Meanwhile, in the Tawana Brawley case the New York state attorney general has arrested no suspects, although at least two were reportedly identified by Ms. Brawley. In fact, the only known arrest warrant issued in the case to date has been for Glenda Brawley, Tawana's mother. The state attorney general wants to jail Mrs. Brawley for refusing to partake in the grand jury's sham investigation. According to the state attorney general the grand jury is likely to soon end its pseudo-investigative charade. The attorney general has already proclaimed to the media that there is insufficient evidence to prosecute the case.

protect and preserve the "american legal system" and its white supremacist character. What is particularly noteworthy about these cases, however, is the manifestation in both of a fine-tuning of the "american legal system's" efforts to divide and misdirect the New Afrikan (Black) community.

DISINFORMATION CAMPAIGN

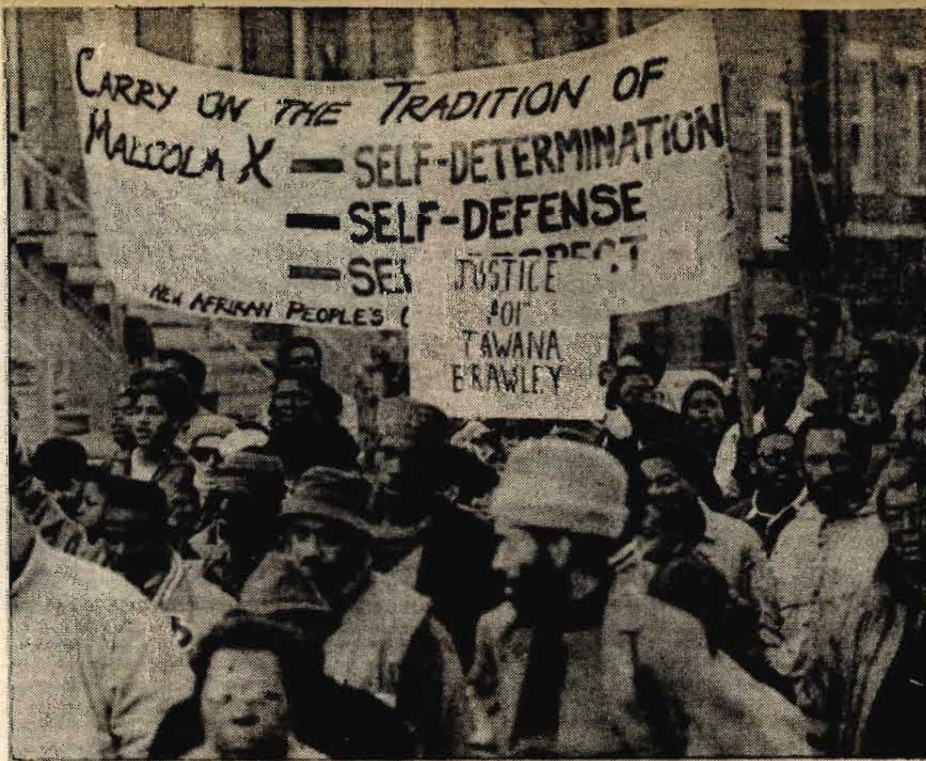
Both these cases demonstrate the system's mastery of the practice of disinformation. This practice entails cunningly spreading lies and confusion amongst the jury and masses in order to divert attention from real issues, toward sideshows and false information. In the Brawley case the state's governor, Mario Cuomo, attorney general, Abrams, the federal prosecutor, Rudolph Guiliani and all the major media have side-tracked public focus from sister Tawana's rape and abuse, to repeated allegations of unethical and illegal behavior on behalf of Tawana's lawyers, New Afrikan attorneys Vernon Mason and Alton Maddox and

THE GOVERNMENT'S STRATEGY

The clear purpose of the state's strategy in the Brawley case is to perfect its ability to disrupt and block the momentum of the New Afrikan community responses to even the most brutal and outrageous acts of racist violence. Essentially, the government plan is to let everyone argue about the advisor and the lawyers while the state and the culprits run free.

In the case of Dr. Shakur and Ms. Buck the general plan was a familiar one. It was to criminalize Shakur and Buck for being freedom fighters, while decriminalizing the u.s. government's fight against New Afrikan freedom. What was important to the government in this case was to highlight the allegations of bank robbery, prison escape and murder, while hiding the fact that the banks have allegedly robbed for centuries, and do today, build and maintain their fortunes in great part off the robbery and discrimination against New Afrikans in amerika and at the same time provide critical financial support to the racist government of south africa. What was also obscured in this case was the fact that the prison escape mentioned involved the liberation of a freedom fighter who should not have been incarcerated in the first place and the persons killed in the alleged robberies with the exception of the one Rison murdered were fully armed soldiers or mercenaries in amerikan paramilitary organizations. They were killed trying to kill the B.L.A. soldiers involved. In other words, these events were acts of war, battles in the war being waged by the united states government against Afrikans in this country and around the world: the same war which robs and kills Blacks on a daily basis.

What the united states also obscured at the Free The Land trial was the fact that there was no credible evidence that Dr. Shakur had anything to do with the acts charged. Most important to the government plan was to convince the seven Blacks, three Latinos and two whites on the jury that the u.s. government was their friend and that the defense team was their enemy. Jury selection at the very beginning of the trial demonstrated the absurdity of this position. In jury selection the u.s. government excluded Blacks and Latinos with every jury challenge it had available. This fact was of course also hidden from the jury—as jury challenges were exercised out of the presence of the jury. On the other hand, rumors were spread throughout the jury alleging falsely that i, as a defense attorney, had been improperly investigating a Black juror. Moreover, during the trial the court, contrary to law, allowed the prosecution to impeach a defense witness, Ahmed Obafemi, with a fifteen- and a twenty-year-old conviction. After the trial was over it was also discovered that one juror was aware of crimes committed by Ahmed Obafemi many years ago as a



THE SYSTEM IS THE SAME

It is certainly not new in amerika for the perpetrators of racist violence against a New Afrikan victim to go unprosecuted and unpunished. It is also quite common for a New Afrikan freedom fighter like Dr. Shakur to be politically prosecuted, convicted and imprisoned. Emmitt Till, Michael Chaney, Martin Luther King, Jr., Fred Hampton, Clifford Glover, Eleanor Bumpurs, Fannie Lou Hamer, Arthur McDuffie, Arthur Miller, Michael Stewart, and Medgar Evers are some of the many names that Tawana joins on the list of New Afrikan victims of racist violence denied justice by the amerikan so-called legal system.

Dr. Shakur, like Sundiata Acoli, Geronimo Pratt, Sekou Odinga, the Scottsboro Brothers, Assata Shakur, Elijah Muhammed, Marcus Garvey, Abdul Majeed, Bashir Hameed joins the long, long list of New Afrikan men and women denied a fair trial and imprisoned by agents of the system in an effort to

Rev. Al Sharpton, the family's advisor. Admittedly Sharpton's role in the case and the movement in general has been questioned by many in the movement, yet irrespective of the wisdom of the choice to place him as an advisor to the family, the facts remain that Tawana was found outdoors in a bag with feces spread in her hair, "KKK" written across her body and in a traumatized state. Medical evidence, apparently covered up by the state and her report to the police support the conclusion that she was brutally raped. No credible evidence to the contrary has been made public by the attorney general or anyone else. Such remains the state of the case even though the state's attorney general and other government sources have apparently leaked several wild tales to the press in an effort to discredit Tawana.

VICTORY IN LEXINGTON LAWSUIT!

A tremendous victory for human rights was won when, on July 15 federal judge Barrington Parker ruled that prisoners may not be designated to the Lexington high security unit on the basis of their political beliefs or associations. He ordered that Silvia Baraldini and Susan Rosenberg be immediately transferred into general population prisons. (Susan Rosenberg is one of the defendants in the Washington D.C. Conspiracy case and is currently being held in the Washington D.C. detention facility.) Parker also prohibited the federal bureau of prisons from designating anyone to the new institution in Marianna, Florida for political reasons. (The bureau of prisons announced in October, 1987 that the HSU would be closed and a new high security facility in Florida to hold 100-200 women would be opened.)

Parker used strong language in his ruling on a lawsuit filed in May on behalf of Silvia Baraldini, Susan Rosenberg and Sylvia Brown who were housed in the hsu (Alejandrina Torres didn't join the lawsuit because as a Puerto Rican Prisoner of War she doesn't recognize the jurisdiction of the U.S. Debra Brown, also housed in the unit, didn't join in the suit.) He stated "...consigning anyone to a high security unit for past political associations they will never shed unless forced to renounce them is a dangerous mission for america's prison system to continue. In light of the bureau's statement that it intends to 'transfer the mission' of the high security unit to the new security unit at Marianna, Florida, this court is afraid that the Marianna facility will automatically assume many of the problems haunting the Lexington unit."

Parker didn't rule on the women's claims that the hsu violated their constitutional right to be free "from cruel and unusual punishment" guaranteed in the 8th amendment of the U.S. constitution because the Lexington hsu is closing imminently, but he made it clear that he was concerned about the psychological assaults on the women in the hsu. He said "at times the treatment of the plaintiffs has skirted elemental standards of human decency. The exaggerated security, small group isolation and staff harassment serve to constantly undermine the inmate's morale."

Parker went on to defend in no uncertain terms the right of prisoners to hold political beliefs that are unpopular

with the U.S. government, or to belong to revolutionary organizations. "Because the assignment criteria specifically scrutinize the content of Baraldini and Rosenberg's expressions, the regulations abridge First Amendment freedoms retained by prison inmates."

The implications of this decision are great for every political prisoner in the U.S. First of all, it states that there are political prisoners in the U.S., despite the government's denials. Secondly, it prohibits the bureau of prisons (and other prison authorities) from labelling certain prisoners as "high security" simply because they hold revolutionary political views. Thirdly, it specifically prevents prisoners from being designated to Marianna because of their political beliefs.

This Land Is Ours!

Land or Death! With these simple words, Amador Flores and his family are making history. Along with supporters from the Mexican community, they occupied 500 acres of land in Tierra Amarilla, New Mexico on April 11, 1988. This continues the long struggle of Mexican people for their homeland within U.S. borders. They are defying a court injunction to vacate the land, which the court says is owned by a Phoenix-based real estate developer Vista Del Brazos. Flores claims that he and his people have watched the land speculators and courts take Mexican land away for 100 years. He explains that Tierra Amarilla was part of a community land grant in Mexico that was supposed to be respected under the Treaty of Guadalupe Hidalgo, when the U.S. conquered Mexico in 1848. But the U.S. congress mistakenly approved a private land grant in 1860, which allowed a few Mexicans to sell the communal land. This was illegal.

Flores claimed the land in 1968 and has paid taxes on it for 21 years. The real estate developers say they are the owners. Pedro Archuleta, spokesman for Flores, said, "You've got to understand the whole history. Taking the land away from the Mexican people goes back to the Treaty of Guadalupe Hidalgo. And around here, yes, it's a way of life for people to fight for their land."

Archuleta is a fourth generation resident of Tierra Amarilla and is one of the Mexican freedom fighters who are securing the land with military precision. Five bunkers guard a booby-trapped

On May 25, 1988 the U.S. government charged seven Northamerican anti-imperialists with conspiracy to "oppose, obstruct or change the foreign and domestic policies of the U.S. government through violent or illegal means." This brings to three the number of major political trials against activists and revolutionaries that are in progress in the last days of the Reagan regime: the trial of the Puerto Rico/Hartford 15 in Connecticut, the trial of the Ohio 7 in Springfield, Massachusetts and now the Washington, D.C. conspiracy case.

The indictment charges the seven (Dr. Alan Berkman, Tim Blunk, Linda Evans, Susan Rosenberg and Laura Whitehorn; the seventh, Betty Ann Duke, is still free) with bombings of U.S. government and corporate targets.

perimeter. Armed security guards patrol the liberated territory preparing for the swat team attack that they anticipate from the state police. The camp is a daily affirmation of Mexican resistance and culture. In the evenings, the "consejo" or council of elders, meets around the bonfire to discuss the issues of the day.

Pedro Archuleta is also a founding member of the Mexicano Movimiento de Liberacion Nacional (M-MLN) and is a long-time activist, who went to jail in 1976 for resisting a federal grand jury investigating Mexican solidarity with the Puerto Rican Independence Movement.



Defending Tierra Amarilla: Felipe Sauo, Pedro Archuleta, And Amador Flores

Death to the klan!



Atlanta, Ga. On July 17, the ku klux klan along with other organized white supremacist groups attempted to march and rally in the streets of downtown Atlanta. However, an anti-klan force of 1,500 pushed back and beat down, literally, any chance of the demonstration. Although the city of Atlanta saw fit to issue the klan the first demonstration permit for the week of the democratic national convention—apparently the klan wanted its position expressed overtly on the outside while it was being practiced on the inside—the

people of Atlanta saw to it that the klan ended up sneaking out of the rear entrance of a garage, which they had been chased into, with the help of their comrades-in-blue, the Atlanta cops. As it could have been expected the cops were the most violent element at the demonstration. They continuously rushed the anti-klan demonstrators in their attempts to defend the klan. The success of this march would have been a sad statement concerning the degree to which the clock has been turned back regarding the level of resistance our people show towards oppression. It had been 17 years since the klan attempted to march through Atlanta. They weren't successful this time and they shouldn't be successful in the future. This applies anyplace New Afrikans are living in significant numbers whether it's Atlanta or a housing project in Queens, N.Y. These historical as well as contemporary enemies of our people must be opposed for the memory and legacy of our ancestors and for the survival of our nation. The prevention of the klan from marching through the streets of downtown Atlanta was—however small it might have been—a victory against the forces of white supremacy. Free The Land!

Conviction Overturned for NAPO 2

On Tuesday November 10, 1987, the ninth circuit court of appeals overturned the convictions of two members of the New Afrikan People's Organization, who were accused of disrupting court proceedings when fellow NAPO member Watani Tyehimba was jailed for resisting a grand jury.

Safiya Omari, local coordinator of the Los Angeles chapter of NAPO and her husband Mtima Omari, were attacked and arrested by federal marshals as they were leaving the courtroom which was cleared after the audience stood, clapped and chanted in support of Watani. The Omaris were convicted by an all-white jury of contempt of court and resisting federal officers.

The convictions were overturned because the prosecution improperly used a tape recording of the incident. This recording, which was never admitted into evidence, was played several times to the jury during deliberations without the

Along with the political motivations of the indictment itself, which the U.S. attorney commented upon so eloquently in the words above, the persecution of the six is enacted through the atrocious and precedent-setting conditions they are being subjected to in the D.C. detention facility as they await trial. The government is using the buzzword "security" to justify horrendous living conditions, restrictions on access to attorneys and paralegals, isolation and harassment by guards. The conditions under which in the statements reprinted below: that of the six defendants; and that of the Emergency Committee to Defend the Human and Legal Rights of Political Prisoners. These women and men are accused of functioning underground as part of the Northamerican anti-imperialist clandestine resistance. All have been political activists for most of their adult lives. What is at issue in this case, and in the fight the six are waging for conditions that meet minimal standards of decency and that allow them to prepare for trial, is the right to resist a government bent on war and the destruction of human rights worldwide. Those arrested in the course of pursuing their convictions have been met with severe repression in the courts and in the prisons. We urge you to offer your support to these political prisoners and continue to demand justice. For more info contact: Committee to Fight Repression; Box 1435, Cathedral Station, New York, N.Y. 10025

knowledge of the defense counsel. In reversing the convictions, judge William A. Norris wrote that, "Any number of prejudicial events" may have taken place when the tape was played.

This decision by the appeals court helps to expose the fact that the government never had a real case against the NAPO 4 (the other two members of the organization were tried with the Omaris but were acquitted), and tried everything they could think of to get a conviction.

Despite the ruling on this case, the U.S. criminal (in)justice system is still working overtime, spending huge amounts of money and time in its attempt to crush political activism in this country. Many more will be harassed, arrested, convicted and jailed because they dare to stand up for Black people. But no matter what, NAPO pledges to struggle.

A LUTA CONTINUA!



New Afrikan Women Speak

Interview with Sister Safiya Kyikazi-Omari

Many New Afrikan (Black) women are trying to balance a job and a family and are often doing so with great amounts of guilt and fatigue. How do we balance these things and take part in the liberation of our people? How do we strengthen and support our men without slipping into traditional and too often subservient roles? What does the white woman's movement have to do with us? What is our responsibility in the movement to guarantee independence for our nation?

The New Afrikan People's Organization hopes that this interview with Sister Safiya Kijakozi-Omari (SKO), our national secretary, will help answer some of these questions. No one has all the answers, but through sharing in Sister Safiya's experiences we may gain knowledge and strength.

NAPO: The New Afrikan People's Organization sees Afrikans in America as a colonized nation. We feel the most effective way to win our freedom as a people is to fight for land, independence and an end to imperialism; we would therefore no longer be a part of America, but a sovereign Black Nation. As women, what is our responsibility to the independence movement?

SKO: The responsibility of women is that of any other person involved in the liberation struggle. We must participate in the fullest aspect not just in peripheral roles. We have to participate in the leadership, the direction and growth of the struggle. We're not just here to make babies for the revolution, we're here to make the revolution.

NAPO: How are you able to balance being a wife, mother, a working woman and an activist in the independence movement?

SKO: The biggest problem I have in trying to balance everything is the guilt I feel as a mother, in terms of being away from my children so much, particularly because they're small. If one of them scratches their knee and I'm not there, I feel as though I could have prevented it if I was there. Over the last year and a half I've done quite a bit of soul searching to solve this problem. I've been able to come to terms with it by keeping a focus on why I'm doing what I'm doing. It may sound like a cliché, but it's actually the reality—I do what I do because of my children and the children of the nation. If you keep that perspective, then you realize that you're not being frivolous, you're doing a task that for whatever reason you've been chosen to do.

There is a spiritual component to it also. That spiritual component for me becomes apparent when I recognize that I wasn't put here in a vacuum. For whatever reason the Creator has seen fit to give me certain skills and certain strengths that enhance the struggle of our people. Then my ancestors, the freedom fighters before me sacrificed so I'd have the opportunity to develop those gifts. I have to use them. I have a responsibility to the Creator, the ancestors and my people to carry on the struggle. I can't sit back and say my job is too much, or being a mother is too much and use that as an excuse not to struggle. It's all a part of the struggle. I can't dissect my life and say I'm a revolutionary, I'm a mother, I'm a professional; Safiya is all of these things.

If I fail to fulfill one of these aspects than I'm not fulfilling myself. That's not to say that everybody can be perfect at everything. It's a constant juggling act. It's just like in a relationship. It's not always 50/50. There is going to be flip/flop. It's not stagnant. At some point in time I might have to give 70%

to this family and 30% to organizational work. On the other hand, if the organization is in crisis, it might demand 60% of my time. I don't want sisters to see their families as something separate and apart from the struggle. Their families are a part of the struggle.

NAPO: How can the organization support you in insuring that your family is a part of the struggle?

SKO: Whatever formation you're struggling with has to have the perspective that the family is part of the struggle or you're going to be at odds because of all you have to do as a revolutionary woman. Part of the problem is the attitude sisters encounter, both by brothers and other sisters, in regards to what is traditionally and incorrectly considered woman's work: childcare, laundry, cleaning, etc. Many of these things keep women from participating in the struggle, because they're made to feel like failures if these things aren't done. It isn't humanly possible to do political work and then come home and do everything needed to run a household. The organization has to recognize that all of these things are a part of having an effective organization and an effective struggle. Brothers and sisters have to address these problems together. Childcare has to be a priority to the organization. It can't just be relegated to women.

The organization has to be able to use all of its members to the fullest—men and women. If a brother's not meeting his obligations in the household, thus preventing a sister from meeting her organizational responsibilities, then the organization has to sit down and talk to the partner involved. If a sister is using household responsibilities as an excuse for not doing organizational work, then she has to be struggled with. As much as possible the organization has to involve our children, our youth, in what we are doing. So, it really is a matter of taking theory of full participation of women and putting it into concrete practices on all levels. We have to reevaluate the way we look at the family and the roles of men, women and children. We have to systematically combat sexism on all levels: organizationally, culturally, spiritually and in the home.

NAPO: Our oppressors have done everything in their power historically and currently to emasculate our men. How do you help strengthen your man's self-concept and at the same time develop and maintain your own?

SKO: The key is respect. Anywhere there is respect you have a mutual base of support. I see myself as having talents in writing, speaking, moving and shaking. I can get things done. Those particular skills give me visibility. That visibility is sometimes intimidating and threatening not only to the man you're involved with, but the men around you.

I find myself having to make sure that I allow people to fulfill and express themselves in the ways they feel comfortable. For instance, my husband isn't a very verbal person and coming from a western educational background, you find yourself judging people based on how well they can argue a point, on how articulate they are, which is a false standard of judgement. So I found that I had to really learn how to listen. And that even though Safiya might think her way is best, that's not always the case. I had to stop jumping in and finishing his sentences for him. Because that showed that I was so busy figuring out what he was going to say that I wasn't listening to what he was saying. I have also learned to appreciate the strengths and skills that he has. These skills didn't necessarily

project him, but they most certainly enhanced his desirability as a husband and a comrade. Relationships are based on respect and as long as you have respect and a concern for what others might feel you don't have the problem of emasculation.

NAPO: How does being in the leadership of NAPO affect your marriage?

SKO: It has affected my marriage considerably. It has truly both challenged both of us in terms of "practicing what We preach". It's easy to say that you believe that women should be equal and full participants in the struggle but to have it in your bedroom is totally different. My husband hasn't reacted differently from the way most brothers would if they were in the same situation. There has been resistance but there has also been pride. He's proud of me. He's also been supportive—most of the time We've gone through a lot of struggle. Even though he is struggling against his sexism, there are times when he feels that he's being taken advantage of by virtue of the situation. For example, when I have to travel, which is quite a bit, he gets left with three kids. My trips may range from a week-end to several days at a time. Of course, he gets upset. It's not always sufficient to say this is my organizational responsibility; so We fight about it. But the bottom line is he has never refused to take care of them or do some household task. He recognizes the importance of what I do.

On the flipside, I'm not always as appreciative of the contributions he makes and I should be. Simply because I know and he knows it's the right thing to do, it doesn't make it the easy thing to do; and that should be acknowledged. The resistance to my being in leadership that comes from my husband is also reflective in other brothers. So he may not be getting the kind of support he needs from outside of the relationship. You have to know when to stop being the leadership of the organization. You have to know when to be friend and lover and not boss.

NAPO: Certainly, most New Afrikan women would agree that sexism exists in all areas. How do the women of NAPO deal with sexism in the organization?

SKO: From my experience We've met it head on. We try to identify it and then We struggle consistently with brothers and even sisters; because We have some sexist attitudes of our own. From a systematic approach, We have established a New Afrikan Women's Task Force. One of its functions is to deal with sexism within the organization. We identify the problem, expose it, try to correct it and if necessary steps are taken to discipline the offender. The Task Force also encourages sisters to develop themselves politically and physically so they can be full participants in the organization. The Task Force insures the development of women for leadership roles. In my own personal experience I've found that many of the women who have committed themselves to our liberation are not the type of women to allow sexist attitudes to prevail in the structures that they're working in. These sisters struggle formally and informally, within themselves, the organization and in the community for the eradication of the problem.

NAPO: All women are oppressed but certainly the oppression of white women is different from that of New Afrikan women. What are the differences?

SKO: The fundamental difference is that white women aren't oppressed as a colonized nation. The white woman benefits from the oppression not only of the New Afrikan woman, but the New

Afrikan Nation as a whole; and she always has. The other difference is that white women often participate in the oppression of New Afrikan women. For example, when Shirley Chisolm, a member of the National Organization of Women, announced her candidacy in 1972 she expected NOW to endorse her. She thought they would put the full weight of their organization behind her campaign. What she found was, even though the members of NOW were ready for a woman to have power, they were not ready for a New Afrikan woman to have power. In actuality they sabotaged her bid for support in the organization itself. After the white male presidential candidate betrayed NOW, they decided to back Ms. Chisolm; but it was too little, too late.

Even when women were trying to get the right to vote, white women in the south didn't support New Afrikan women's rights. The National Association of Colored Women fought hard for the right to vote for themselves and New Afrikan as a whole. But white women, in what was considered the most radical party of the time, The Woman's Party, promised senators that by no means were they considering Negro women when they struggled for voting rights.

The perception of white women in regards to New Afrikan women is still racist. And like any other liberal, when they get pressed to the wall their allegiance lies with their own, not with us. The feminist movement has been projected as anti-male and lesbian-dominated. That certainly isn't what New Afrikan women are about. Our relationships with our men are fundamentally and historically different. Our history on the Afrikan continent and here in North America is full of New Afrikan women leading struggles and significantly contributing to the well-being of the family. New Afrikan women and men have had to depend on each other. White feminists take circumstances they cannot fully understand—why New Afrikan men and women relate to each other the way they do—and capitalize off of the contradictions to create further schisms between New Afrikan men and women so New Afrikan women will be more likely to support their movement.

Our historical foundations for the building and maintaining of our family units is quite different from theirs. For instance, Afrikan women both on the continent and here in America were never considered liabilities. We've always been considered assets. In their history, women were considered as property, more of a liability than an asset. The white man's woman was considered his burden. White women are oppressed because they are women. New Afrikan women are oppressed because they're women and members of a colonized nation. Even if all New Afrikan men stopped being sexist tomorrow, New Afrikan women still wouldn't be free. New Afrikan women are going to struggle against sexism in our men, while We simultaneously fight side-by-side with them to win our nation's liberation.

NAPO: Safiya, you're the National Secretary of NAPO. Some might say that being a secretary is a traditionally female position and therefore your appointment isn't significant. Explain how being National Secretary is an important appointment in the organization?

SKO: It's not the traditional position. It's a key role in the organization and a great honor. In NAPO the only leadership positions that are projected are the Chairman and National Secretary. The appointment reflects my comrades' confidence in my development and my ability to represent NAPO nationally and internationally. My job is not just typing and filing. I'm a part of the decision and policy-making body of one of the foremost revolutionary nationalist groups in our liberation movement.

The Jackson Factor And The Rumble In Atlanta

The 1988 Democratic Party National Convention in Atlanta, Georgia, was a significant event politically and historically for the Black/New Afrikan Nation in North America. Sparked by the enthusiasm of the masses of New Afrikans in the candidacy of Jesse Jackson for president, the eyes of the Black Nation were on Atlanta. During and since the Democratic Convention a dialogue has initiated throughout the Black Nation. Did Jesse sellout? Did Jesse achieve victory? Can the Black Nation trust the Democratic Party? This article will examine the impact of the Jackson candidacy on the struggle of the New Afrikan (Black) liberation movement inside the U.S., what the implications are for the Dukakis/Bentsen ticket for New Afrikans, and which way forward for the New Afrikan struggle for self determination.

As it had in 1984, in the 1988 American presidential campaign the Jackson campaign created a large amount of enthusiasm and anticipation among New Afrikan people inside the Amerikan Empire. During the primary season Jesse Jackson attracted 95% of the Black vote. The overwhelming support received by Jackson from New Afrikan people catapulted him in the forefront of the race for the presidential nomination of the Democratic Party. Combined with a Rainbow coalition of other oppressed nationalities (eg. Chicano-Mexicano, Native American, Hawaiian), activists from the anti-Apartheid, anti-military intervention, progressive labor, feminist, gay and lesbian rights and other social movements, the Jackson candidacy began to represent an alternative to the traditional "Great White Father" image and politics of amerikan government and a symbol of progressive reform.

"Super Tuesday", the multiple primary elections of several states, including those which include the New Afrikan National Territory (primarily the states of South Carolina, Georgia, Louisiana, Alabama, and Mississippi)—what has traditionally been called the Black Belt South—made Jackson a serious contender within the Democratic Party. The oppressed Black nation in the New Afrikan National Territory put Jackson on its back and rode him to victory in Louisiana, Mississippi, Georgia, Alabama, and Virginia. Jackson was to later receive victory in South Carolina. After Super Tuesday, due to the popular support of the New Afrikan masses in the "Black Belt", the "Jackson factor" had to be seriously considered by the Democratic Party.

After Super Tuesday much of the effort and concern by the hierarchy of the Democratic party was how to deal with the "Jackson factor." What does he want? "He knows us white folk ain't going to elect him president, what does this nigger want?" Publicly, more sophisticated forms of these questions were asked by the Democratic hierarchy and the white amerikan media. Jackson and the New Afrikan masses had created a dilemma for the democratic party. In the 1984 elections, Walter Mondale had received 85% of the Black vote while the majority of white amerikans wanted nothing to do with him. Ronald Reagan won 49 states (except for Minnesota Mondale's home state). The Democratic Party realized in America the ideological underpinnings of white supremacy still hold the conscious and unconscious minds of white amerika. The Democrats did not want to appear as the "Party of the Blacks". "How can we win if we concede too much to Jesse and the Blacks?" On the other hand the Democratic Party realized Jackson had enlisted many new forces including many working class, poor, and young New Afrikans as potential voters. Black voters had become the margin of victory for the Democrats in the election of Kennedy in 1960 and Carter in 1976. "How can we win without them?" A true dilemma for the Democratic Party.



Jesse Jackson is shown here during a press conference call by the racist mayor of New York, after a meeting which also included the governor Mario Cuomo and some aids of Jackson. The majority of new afrikans (blacks) in the city was against Jackson meeting with mayor Koch.

The Atlanta Compromise

With the Democratic party now on the defensive and tens of thousands of Jackson supporters descending on Atlanta, Jackson possessed negotiating potential. His lack of support for Dukakis/Bentsen could signal defeat for the Democrats in the November elections. Within the forces of the Jackson camp there was not complete unity. Some forces in his campaign advocated that Jesse utilize this opportunity to snatch some concessions from Dukakis and the National Democratic party at the Democratic National Convention on the question of the selection of Bentsen and on platform issues. If no compromise was made by Dukakis and the Democratic hierarchy, these forces called for political action independent of the democrats and republicans. Others still maintained positions falling between these two. The ball was in Jesse's court. After meeting with Dukakis the first day of the Democratic Convention Jackson agreed to support the Dukakis/Bensten ticket while gaining positions in the National Democratic Party and in the democratic party's 1988 campaign for president to secure his (Jackson's) influence in the Democratic Party.

Some compare Jackson's speech to the Democratic Convention to the Atlanta exposition speech of Booker T. Washington, often called the "Atlanta compromise" speech. The comparison is based on two elements. One, the speeches by Washington and Jackson in Atlanta helped to secure them as the major representative of the oppressed Black Nation to be acknowledged by the rulers of the Amerikan Empire. Also the speeches by these two great orators compromise and ignore the national oppression and super-exploitation of the Black Nation calling for cooperation and unity with our oppressor nation. Washington called for the New African masses to "cast their buckets where they are" to cooperate with white supremacist capitalism and plantation system and not challenge for political power or to defend our own human rights.

In 1988 Jackson states the challenge has gone from "racial battlegrounds to economic commonground." Economic violence by the super rich and the Reagan administration says Jackson has brought "common ground" between white workers and farmers and the oppressed Black Nation, while the lot of blue collar white workers and white farmers has definitely suffered under reaganomics, it is important that the colonized super exploited New Afrikan Nation does not liquidate its own specific demands and aspirations in search of "common".

Historically and presently the colonized Black Nation has been on the bottom of the Amerikan Empire. The descendents of the Afrikan slaves are not

in the same boat today as Michael Dukakis' ancestors (as Jackson stated) who came to America on the immigrant ships. We are still the last hired and the first fired. We still make only 57 cents for every dollar made by a white wage earner. The masses of New Afrikans continue to live in inferior housing, poverty, and receive poor medical care and education. We continue to suffer from white supremacist violence by racist cops, K.K.K., and white civilian lynch mobs. While We oppose injustice and economic violence We share in common with whites history shows us that if We are not permanently organized, self reliant, fighting for the specific interest of our own struggle for human rights, self determination, and the liberation of our oppressed nation, We will be sold out.

Even Jesse Jackson was sensitive to this dilemma. Jackson wanted to lessen his image as the "Black candidate." The Jackson campaign made greater strides to de-emphasize his projection as an advocate of Black human rights and opponent of the oppression of the Black Nation. Jackson wanted to create a new image as a fighter for a "Rainbow" of dispossessed and locked out "Americans", including white workers and farmers. The Jackson campaign made stands and spoke on behalf of the concerns of white farmers and white workers who had lost their jobs due to plant shutdowns.

At the same time, Jackson would not speak out concerning the rape of 15 year old Tawana Brawley by white supremacists in New York and the cover up of this crime by New York state and local officials. Jackson, caught in the middle, did not want to alienate white voters or politicians in New York (including Governor Mario Cuomo who had publicly attacked Brawley and her supporters) as well as the New Afrikan community in New York. In the middle, Jackson made no statement at all. To the New Afrikan nation this compromise should have been indicative of what was yet to come, seeking principled alliances and coalitions and attacking political, economic and social injustice despite the nationality of the victim or the perpetrator is politically correct and morally just. Compromising the interests and aspirations of the oppressed Black Nation is neither. Despite Jackson's overtures to the white working class and "progressive liberals" he recieved only 10% of the white vote during the primary season. With the support of the majority of the registered white democratic electorate and the democratic party hierarchy Michael Dukakis sewed up the Democratic Presidential nomination before the National Convention in Atlanta. Would Jesse Jackson who had the support of 7 million voters be considered for the Vice Presidential candidate for the Dem-

ocrats? The White Democratic Party hierarchy was faced with the same dilemma—a Dukakis/Jackson ticket may represent a concession to the Black Nation to white voters. Jesse Jackson and his pro-worker, pro-peace Rainbow vision would also be too "liberal" a ticket to the white conservative democratic voters who voted for Reagan in 1984. Instead the Democrats and Dukakis chose Senator Lloyd Bentsen of Texas as their choice for Vice President. Bentsen, a conservative Southern Democrat (Dixiecrat), has supported Reagan's contra war against the legitimate Sandinista government in Nicaragua and has been an ally of apartheid in opposing sanctions in South Africa. Moreover, Bentsen is an ally of big oil companies and the super rich.

The selection of Bentsen, particularly without the consent or approval of the runner up Jackson, angered much of the Black Nation. New Afrikan people saw the choice of Bentsen over Jackson and the "oversight" of Dukakis in making that choice public before even informing Jackson of this choice as a slap in the face. The anger and dissatisfaction of New Afrikans created another problem for the democrats. "How will the niggers react?"

Any alliance or "Rainbow" coalition We are involved in must be committed to the specific demands and aspirations of our oppressed nation.

While an image of unity has been projected by the Democrats after the democratic national convention the situation remains. While the democrats feel they need Jackson to mobilize the Black Nation to the polls to vote for Dukakis/Bentsen they do not want him to alienate white "Middle America." How can We depend or rest our hopes in someone who is afraid to be identified with us?

From the politics: to the politics of Liberation

While We are critical of the Democratic Party and white supremacist colonial politics in the Amerikan Empire, We have to also raise challenging questions to ourselves. It is important for the Black Nation to move beyond the politics of brokerage. Historically We have placed our support behind leaders who negotiate and deliver us to at best, "the lesser of two evils" or at worse, these leaders sell us out. During the early days of the convention many Black delegates stated, concerning their support for Dukakis, "We will wait to see what Jesse, our leader, does." After Jackson made his decision some of us felt he made a "mature" decision, others felt he had sold out. One Black Jackson delegate from Texas stated she would tell her constituency "to vote independent or stay at home." Without a strong consciously organized national liberation movement and united front the New Afrikan nation did not present a national political platform and demands that would represent a bottom line of what We as a people are struggling for and what politicians and leaders who speak for us are accountable for, without a National Black/New Afrikan Agenda that speaks to our aspirations for human rights and self determination, We will be continually debating whether We have been sold out by "leaders" and so called "allies". Without a politically conscious Black Nation that has an organized platform and demands Black politicians and petty bourgeoisie elements will be able to secure their own interest without serving those of the working and poor masses of the Black Nation. Without the organization of our nation for human rights and self determination We will continue to be used by politicians and parties who serve to oppress us.

In occupied Palestine, particularly in the West Bank and Gaza, Palestinian mayors are not supported if they do not support the aspirations of the Palestinian masses and nation as represented

Activist Charged With Treason In Liberia

Curtis Hayes Williams, a veteran Civil Rights Activist, has been detained without charges in a Liberian prison since July 13, 1988. According to American Embassy Officials, they were not notified of his arrest until slightly more than a week later on July 22nd. On this date, Penny McMurtry, u.s. consular officer in Monrovia called Williams' wife, Gwendolyn, with the news of his arrest.

The Liberian government is suggesting that he and another American, James Bush were connected to an attempted coup d'etat in this West African country. In a statement carried over the major wire services on July 25th Liberian President Samuel K. Doe announced that his government had thwarted an attempted invasion by a group of eleven men. This confrontation, he said, consisted on an exchange of gunfire and took place in Ganta, a security checkpoint in northeastern Liberia. Ganta is 17 miles from Liberia's border with the Ivory Coast and about 350 miles from Liberia's capital city of Monrovia.

President Doe identified J. Nicholas Podier, a former high ranking official in the Liberian government, as the leader of this party of eleven men and as the major planner of the coup in question. Doe also claimed that the two American arrested, Williams and Bush, had confessed to their involvement with such a plan. These confessions were made, the president stated, in the presence of a number of people, including Penny McMurtry of the American Embassy in Liberia. McMurtry, however, insisted that she never heard either American make such a statement.

Doe's claim of confessions is not

the only thing that appears questionable in this official version of the events that took place on or following July 13th. In the Liberia News Agency's initial description of the American's arrest, there was no mention of an exchange of fire or a fire fight. Earlier reports of these

arrests based in the LNA's official account and carried in the July 22nd edition of the Standard and the July 25th edition of the New Liberia, for example, did not mention any such violent encounter or even that the men arrested were armed. Similarly, early reports from the American Embassy in Liberia and the State Department in Washington regarding this situation did not include any such information. The Liberian government seems to have remembered an armed confrontation considerable after the fact. Even these later reports do not mention any injuries or deaths among the Liberian soldiers or any injuries among those supposed to be invading which would seem likely in any such encounter. The men in the latter group are reported either to be under arrest like Williams or have been killed like Podier.

Finally, the location of the arrests and the numbers that the Liberian government says were involved make it difficult to accept that either an invasion or a coup was underway. Further, it is not clear that the two Americans were either in motion, or in a group, or with Podier. Again, the early report in the Liberian press mention only the arrest of the two Americans, no one else. Doe's July 25th version remarks that the Americans had been residing in Ganta for two days previous to their arrest. There is also some question raised by Amnesty International and the American Embassy in Liberia as to whether Podier entered the country through Nimba County in which Ganta is located or by airplane at the Monrovia airport.

Amnesty International, in a letter dated July 28, 1988 placing this case on their Urgent Action list, also points out the the Doe government has "frequently held" political detainees "for long periods without charge or trial". This practice, the letter states, is in violation of Liberian law which requires that "an arrested person should be charged or released within 48 hours." Moreover, the letter continues, there have been repeated allegations that a number of Doe's

political opponents seem to have been killed without a trial following their arrest and after the Liberian government has claimed a coup attempt.

According to the Amnesty International letter, there are accounts which suggest that something of this nature occurred on July 13, 1988. This Amnesty letter includes the specific charge, in the form of an unconfirmed report, that one of the men killed on this date, Colonel Larry Borteh was first arrested at his home in Monrovia. Then his house was ransacked, his relatives beaten and he was "executed extrajudicially shortly thereafter."

It would appear, then, that Curtis Hayes Williams is being held without charges in a Liberian military stockade, under investigation for participating in events which never happened. In addition to the loss of his freedom, he has already endured deplorable living conditions. Until last week, Penny McMurtry, who visited him once a week, revealed that Williams

society in general. Conversely, in societies where class exploitive relations exist and where the role of women in production was marginal rape and other forms of violence against women were regular occurrences.

Among other interesting points raised in "Rape and Inequality" was the view that the patriarchal institution of monogamous marriage and the nuclear family unit was born of the exploitation and degradation of women. Such arrangements, as the co-authors of "Rape and Inequality" insist, were conceived not of love but of the elite class need to perpetuate wealth.

One of the proverbial expressions of the sixties was "capitalism was the root of all evil"; but as "Rape and Inequality" shows, such a statement is clearly unfounded. Class exploitive societies are the material basis for much of the social ills that have plagued human societies and capitalism as a continuation of class societies at a higher level reproduces many of the social ills of pre-capitalist society as well as produce its own.

Political science and history do help develop important ideas about the nature of capitalism, but to understand capitalism in all its complexities this alone is not sufficient. Political science and history answer political/historical questions created by the system, but capitalism--or better stated, imperialism--also creates social problems which these two disciplines don't specifically treat. One example of how imperialism creates social problems is the growing presence of an under-class which is primarily composed of New Afrikans (Blacks), Puerto Ricans, Mexicans, Native Americans. Although the people of these nations have historically been maintained at the bottom of the u.s. economic system to serve as colonies of cheap labor; the availability of factory work during and after WWII provided thousands of them with a means to improve their standard of living. But during the early 1970s as u.s. imperialism begins to move more of its industrial base to Latin

was being imprisoned without any of the most basic life necessities.

These conditions are detailed in a letter that Williams' wife is sending to legislators and public figures making them aware of the continuing deprivations Williams is facing. To date, she has already received a helpful response from the offices of Senator Bill Bradley, Congressmen Bill Gray, Merv Dymally and Gus Savage as well as from Randall Robinson. Mrs. Williams has sent out more appeals to a number of other Congressmen and Senators and to major Civil Rights figures such as Jesse Jackson and Andy Young. She has already received an overwhelming show of support from former sixties activists who knew and worked with her husband.

(This article was released by The Friends of Curtis Hayes Williams 19742 Grandville, Detroit, Michigan 48219)

Editors note: Recently received information reveals that the Liberian government has officially charged Williams with treason.

America or Asia to take advantage of the opening in the job market (created by mass social struggle in the '50s and 60s for social change) found themselves hopelessly trapped in poverty without the economic leverage of factory work to depend on. The social consequences of this for third world communities were devastating. The loss of jobs created mass unemployment which in turn led to rising levels of violent crimes.

The already fragile state of the family in most of these communities practically collapsed as many men abandoned their families out of a sense of shame or frustration of not being able to provide the most minimal needs (eg. food, clothing, furniture, etc.). Many third world women who once saw welfare as something temporary begin to view it with a permanent sense of dread.

The study of political science allows one to understand politically how capitalism arrives at decisions and sociology helps one to come to terms with the sociological effects of political decisions made by capitalism. It was therefore with much glee that I discovered in the Jacobins' catalog the sociological work of the Schivendingers. Such material will add to the quality of political work within the community and allow the intellectual level of exchange around rape and violence against women to be raised from the half-truths and myths that currently dominate the subject.

It is my hope that such works as "Rape and Inequality" will be followed by other sociological studies which attempt to treat issues as sexism, gang-related violence, drug abuse, etc. from a materialist perspective. Without a correct understanding of social problems it's impossible to mobilize the masses around revolutionary politics of genuine social change.

Michael McCoy #05000-016 B/L Box 1000 Lewisburg, Pa. 17837

Rape and Inequality: An Analysis

Julia R. Schivendinger work and research on "Rape and Inequality" is an important contribution towards understanding the material basis for rape and other forms of violence against women, e.g. wife-battering, sterilization, incest, etc. Among the many social ills that has plagued u.s. history, violence against women, particularly third world women, is one of the most enduring features of the capitalist system.

As the economic crisis within the u.s. continues to deepen the social dislocation created by a lower standard of living and mass unemployment or under-employment, the incidence of rape and other forms of violence against women has increased dramatically within the last ten years. The BOSTON TIMES recently reported "dozens of rapes occur somewhere in the u.s. everyday". Under such appalling conditions along with the dearth of scientific inquiry into the reasons for rape it's not unusual for one to wonder: are such

men who commit rape born criminals? Do they come into the world with a primordial obsession for power that cannot be satisfied unless they rape women into submission? According to Julia R. and H. Schivendinger, "In ancient societies the relationship between sexual oppression and violence, so familiar today, was unknown. Rape occurred under historical social conditions where exploitive class societies exist."

These points are further buttressed in "Rape and Inequality" through a comparative study of primitive societies where little or no rape occurred to societies where rape and other forms of violence against women were prevalent. The findings were that in primitive societies where the social structure was more communal and the role of women in production was prominent, rape under such conditions was rare and when it did occur it was seen as a crime not against property or an individual but one against women and

Via Communique EPB-Macheteros and FALN Propose Plan to Decolonisation Committee

The POPULAR PUERTO RICAN ARMY (MACHETEROS) and the ARMED FORCES OF NATIONAL LIBERATION (FALN) are clandestine organizations that wage armed struggle against colonialism and for the national independence of Puerto Rico. The first operates within the national territory of Puerto Rico and the latter in the united states of North America. We are submitting this joint message in writing because we cannot appear before this honorable Committee. For nearly 500 years, Puerto Rico has been a victim of colonialism. For the past 90 years it has been a colony of the United States. Ever since the military invasion of our country in 1898, the U.S. government has attempted to justify and legitimize its imperialist intervention by all means. In 1900, elections were imposed in order to create the illusion that the Puerto Rican people exercised self-determination. The reality was that the US government controlled (and still controls) all aspects of economic, military and political life.

In 1917 the US government imposed its citizenship upon the Puerto Rican people. Anyone that resisted the imposition of citizenship was stripped of all political rights and considered a foreigner in his own land. During this period the US totally ignored our people's clamor for independence even though the majority electoral parties included it in their programs.

The US government carried out a brutal campaign of repression in the 1930s, 40s and 50s which included: the Rio Piedras and Ponce Massacres; the assassinations of many patriots; the incarceration of the Nationalist Party leadership including Don Pedro Albizu Campos and subsequent leaders of the Nationalist Party; the "law of the muzzle" which made the independence movement illegal and culminated with massive arrests in 1950 before the implementation of "Free Associated State".

In 1952 the US government acting with the complicity of the "Popular Democratic Party" of Puerto Rico approved the so-called "Free Associated State" in an attempt to legitimize its colonialism. This imperialist machination has been a caricature of autonomy during the past 36 years. Although Puerto Ricans are "free" to elect a puppet government, the US maintains all sovereign powers: citizenship, currency, commerce, migration, military service, postal service, external relations, communications, etc. Puerto Rico has its own courts and laws but US courts and laws can overrule them and have been used to repress the Puerto Rican people in all facets of economic, political and social life.

With the institutionalization of the "Free

Associated State", the UN in 1953, absolved the US government of its obligation to render annual reports about Puerto Rico to its Decolonization Committee. In this manner, the US government was able to maneuver the UN into recognizing the "Free Associated State" as the end of colonial domination. Repression against the patriotic movement continued during that period and today includes new methods: espionage and electronic surveillance; kidnapping and forced exile of patriots to prisons in the US; mental and physical torture against Puerto Rican Prisoners of War; "preventive detentions" without trials and the right to bail; utilizing "grand juries" to incarcerate activists without trials and others. At this very moment, the US government is creating a new repressive model: subpoenas en masse of independence activists in an attempt to force them to testify in a US court under the threat of facing 5 years imprisonment without a trial or the right to bail if they refuse.

In 1978, after an intense struggle by our people, the Decolonization Committee valiantly abandoned its support of the "Free Associated State" and since then has issued annual resolutions denouncing colonialism and demanding implementation of Puerto Rico's right to self-determination and independence.

Due to this new development, for the past years the US government has searched for a new political formula to "decolonize" Puerto Rico. Again with the complicity of the "Popular Democratic Party" the US has designed a scheme called the "culmination of the Free Associated State" that appears to be a decolonization model, but in content leaves all structures of colonial domination intact. The US is trying to repeat its deception of 1952 and deceive the international community as well. In light of this political situation and in recognition of UN resolutions declaring colonialism as a crime against humanity, the POPULAR PUERTO RICAN ARMY (MACHETEROS) and the ARMED FORCES OF NATIONAL LIBERATION (FALN) propose the following plan for the decolonization of Puerto Rico:

1. The United States must immediately recognize the colonial status of Puerto Rico and its inalienable right to independence. Consequently, it must cease all repression against the patriotic movement in Puerto Rico and the US.
2. The United States must immediately release all political prisoners and prisoners of war, as well as, all non-Puerto Rican political prisoners incarcerated for acting in solidarity with our struggle for independence.
3. All US military forces must be withdrawn and all military bases and installations dismantled.
4. The colonial government and all its repressive forces (police, national guard, etc.) will be

Eye on the World



dissolved and their arms turned in to the local militia and national army which will be responsible for maintaining public order and defending our national sovereignty.

5. The US must transfer all the sovereign powers it has usurped in the past 90 years to the people of Puerto Rico represented by a Constituent Constitution Convention of the Republic.

6. Under supervision of the United Nations, a Constituent Convention of the Republic will be freely elected which will then elect a Provisional Government of a free, sovereign and democratic Puerto Rico. All persons considered accomplices of colonialism having served in a position of confidence in the colonial administration in the executive, legislative and judicial branches, armed forces or police aren't eligible to serve in the new government.

7. The people of Puerto Rico must be compensated for all the exploitation and damages suffered during the past 90 years of US colonial domination.

8. This decolonization process must begin in January, 1989 with the immediate implementation of points 1 and 2 and should culminate September 23, 1992.

These eight points are what we consider to be a minimum plan for a true decolonization of Puerto Rico. Based on this colonization plan, the POPULAR PUERTO RICAN ARMY (MACHETEROS) and the ARMED FORCES OF NATIONAL LIBERATION (FALN) want to establish clearly the following:

1. The clandestine and public independence movement will not permit a false decolonization process to be implemented such as a so-called "culmination of the Free Associated State" which would only serve to camouflage colonial domination.

3. We call on the countries of the world to focus their attention of the political situation in our homeland and lend the necessary solidarity to the forces waging combat against colonialism in Puerto Rico.

The POPULAR PUERTO RICAN ARMY (MACHETEROS) and the ARMED FORCES OF NATIONAL LIBERATION (FALN) solemnly swear that we will not put down our arms until Puerto Rico is a truly free nation and our people can construct a future of peace and justice.

GUILLERMO MORALES IS FREE IN CUBA!

Puerto Rican freedom fighter Guillermo Morales was released on June 24 from a Mexican jail to travel to Cuba where he has been granted political asylum. The Mexican government released Morales despite intense pressure from the U.S. government for his extradition to the U.S. to return to prison. Guillermo was serving a sentence of over 100 years when, in April, 1979 he escaped from the closely-guarded prison ward of New York City's Bellevue Hospital—a feat made all the more remarkable by the fact he had lost most of both hands in an explosion. Morales was accompanied on this historic journey by former Puerto Rican Nationalist political prisoner Pablo Marcano Garcia. The Mexican government made its decision after years of agitation by the Puerto Rican independence movement and progressive

Mexican forces. They determined that Morales is a "political fighter for the independence of Puerto Rico," and as such cannot be sent back to the United States. The U.S.-Mexican extradition treaty contains a "political offense exception" which prohibits either country from delivering to the other political prisoners. In addition, Mexican Foreign Minister Bernardo Sepulveda Amor said that Morales would be subject to "political persecution if he were to be returned to the U.S. The U.S. recalled its ambassador to Mexico, calling the action an "inexplicable affront".

In May, 1988, Morales was given the Roque Dalton Medal for 1988 by the Council of Cooperation with Culture and Science in El Salvador, an organization of Salvadorans in Mexico. The medal is given every year to the person

who most exemplifies the humanistic values, combativeness and commitment without frontiers of the Salvadoran revolutionary poet Roque Dalton. Mexico's action was precedent-setting in many ways. It has established that Puerto Ricans born in the United States as Morales was, are Puerto Ricans and not "Americans". It has established that there are Puerto Rican political prisoners and Prisoners of War captured while fighting for the independence of Puerto Rico inside the borders of the U.S. It means that Mexico has concluded that political prisoners captured within the U.S. are subject to the principles of international law, no matter what the government says. And it means that after years in prison, Guillermo Morales will finally get the medical attention and artificial hands that he has been denied for so long.



Guillermo Morales

Free All Political Prisoners & Prisoners Of War

juvenile. Ahmed Obafemi had undergone a social transformation from a criminal to a respected revolutionary activist in the early 1970's when he joined the New Afrikan Independence Movement. The judge refused to allow the testimony with regard to this transformation which was offered in support of Obafemi's credibility. The judge also refused to grant a new trial when evidence surfaced exposing improper knowledge of his past and exposing the jury investigation rumor which was being discussed by all the jurors.

The judge, Charles Haight, Jr., also helped to distort the jurors' view of their friends and enemies by constantly propagandizing the jury throughout the trial. In one instance, he spoke at length about what a great debator and a great president Abraham Lincoln was. The judge specifically recalled the Lincoln-Douglass debates immediately prior to the civil war. The judge, of course, neglected to mention that Lincoln in these debates clearly articulated his belief in and commitment to white supremacy in the united states.

On another occasion the judge told the jury that Martin Luther King, Jr. would approve of the prosecution and trial of Dr. Shakur and Ms. Buck. He, of course, also neglected to mention that Dr. Shakur and Ms. Buck have worked in and supported the human rights movement since their youth and that the f.b.i. of the u.s. government conspired to kill King and Robert Kennedy, the u.s. attorney general. Kennedy and the government spied on King using electronic surveillance—the same way the government spied on Shakur.

SLY LIKE A FOX

The judge was sly like a fox. He granted several defense motions early in the trial only to slam the door in the defense's face when it mattered most. He was also cordial and charming as he misled the jurors on their way to a great betrayal. They, a predominantly Black and Latino jury, would ultimately convict two of the very persons who participated in the late 1960s and '70s struggles which forced the u.s. government to abandon racist practices which excluded non-whites from juries on a regular basis. Thus the efforts of Shakur and Buck had helped make it possible for non-whites to be on their jury and all juries.

In observing the slick work of the judge one is reminded of the persistent but polite insistence by Governor Cuomo, a leading pseudo-liberal in his own right, that the "system" can work in the Tawana Brawley case. Perhaps it is the touch of Cuomo in Brawley and Haight in the Free the Land case which most significantly contributed to the fine-tuning of the device of deception which was ever present in these cases and which is ever present in the "amerikan legal system" as a whole. Both men have mastered the "snake in the grass" routine.

Of course another major factor which accounts for the results in these cases to date are mistakes which We have made in our movement and legal work, which have helped to create opportunities for these snakes to find success. That is another part of the story which neither time or discretion permit us to discuss here. What We should see clearly here, however, is why the government endeavors to fine-tune their tricknology and why its efforts will ultimately fail.

The planners of the "amerikan legal system" (i.e. representatives and hired guns for multi-national corporate giants, the leadership of the justice department, fbi, cia, police and some politicians) concluded long ago that the system has a vital role to play in the permanent repression of the Black Freedom Struggle and anti-imperialism and in their plans for permanent oppression and gradual liquidation of the New Afrikan (Black) nation as a whole. The amerikan government and the big businesses which control it, have no intention of changing the wretched economic and social conditions which grip New Afrikan communities across this country. Unemployment, underemployment, miseducation, poor education, poor health care, drugs, crime, homelessness, poor housing, racism and overall white economic, political and social domination over New Afrikans are all part of the amerikan national and international plan for eternity.

The Judge Was Sly Like A Fox

Honest Abe Lincoln spoke most eloquently for the u.s. government then and now when he said the following in the Lincoln-Douglass debates:

"I will say, then, that I am not nor have ever been, in favor of bringing about in any way the social and political equality of the white and black races—that I am not nor ever have been, in favor of making voters or jurors of negroes—nor of qualifying them to hold office nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which will ever forbid the two races living together on terms of social and political equality. And in as much as they cannot so live, while they do remain together, there must be the position of superior and inferior, and I, as much as any other man, am in favor of having the superior position assigned to the white race."

THE ULTIMATE REALITY

The united states realizes that no matter how much dope it pumps into or allows into New Afrikan communities it cannot expect these communities to be always subdued by despair, inertia, apathy and docile and self-destructive behavior. The government of the Amerikan Empire (u.s.) knows that invariably rebellions will again erupt and that unchecked ultimately a New Afrikan revolution will prevail. The Amerikan Empire also realizes that throughout the foreseeable future it will be experiencing economic decline. The Empire's vision of amerika in the future is an amerika with fewer and fewer industrial production jobs. In fact, it is an amerika with fewer meaningful employment opportunities for us period. The demand for workers in technological fields will never equal the loss of jobs resulting from the exodus of industry to other continents in pursuit of cheaper labor and larger profits for the capitalists. The Empire's future hiring practices will be similar to but worse than its past ones. This means that if the Empire prevails the vast majority of jobs in technological fields will be filled by caucasians. In the Empire's future designs most New Afrikans and other oppressed nationalities will be left to scrap and scuffle with each other, with white youth and the elderly for low paying service jobs, (i.e. McDonalds, Burger King, etc.) or left unemployed to be gobbled up by military service and future wars, prison, dehumanizing welfare programs and drugs.

Class division in the New Afrikan community will be severe. The top 15% or so of the population in terms of income will be predominantly engaged in higher paying service jobs. These jobs will primarily involve being police, prison guards or some other type of strong-arm agent or informant for the government or capitalist moneychangers. Thus most of the top 15% will be employed to help the government control the wretched 85%. In this dire economic situation the Empire fully expects New Afrikans to be viewed in mass as criminals and undesirables. Consequently not only will state terror against New Afrikans increase under the guise of law enforcement, but white contempt and disdain for New Afrikans and other oppressed nationalities will be popularized with the aid of media and other private and public institutions.

Incidents like Howard Beach and Tawana Brawley become common-place in the Empire's future vision. In fact, such incidents are already all too common throughout the boroughs of New York. In the face of such violence and economic and social oppression New Afrikan Freedom Fighters, and anti-imperialists of all nationalities will continue to arise and confront the beast, the Empire, the united states government and the multi-national big time moneychangers who control it. This means that the "amerikan legal system" will be busy. It will have many, many Tawana Brawley-type incidents to attempt to obscure and many, many freedom fighters to attempt to convict. So the Empire knows the so-called legal system must be well-tuned, because it will be well tested. The fine-tuning of the crooked system makes the job of freedom-fighting tougher. It makes the building of a mass movement with limited resources more difficult. The Empire has before it the impossible task. As resistance grows here and across the planet to the Amerikan Empire's imperialist oppression, the amerikan courts and its police-state apparatus will be confronted with overwhelming odds. This system of illegality which calls itself a legal system will be required to be more unjust and yet appear more gentle; to be more racist yet appear to be more multi-racial and equal. Inevitably the war against us, will place this system in a struggle against itself. So... shall it pass... and the world shall rejoice when We bury it.

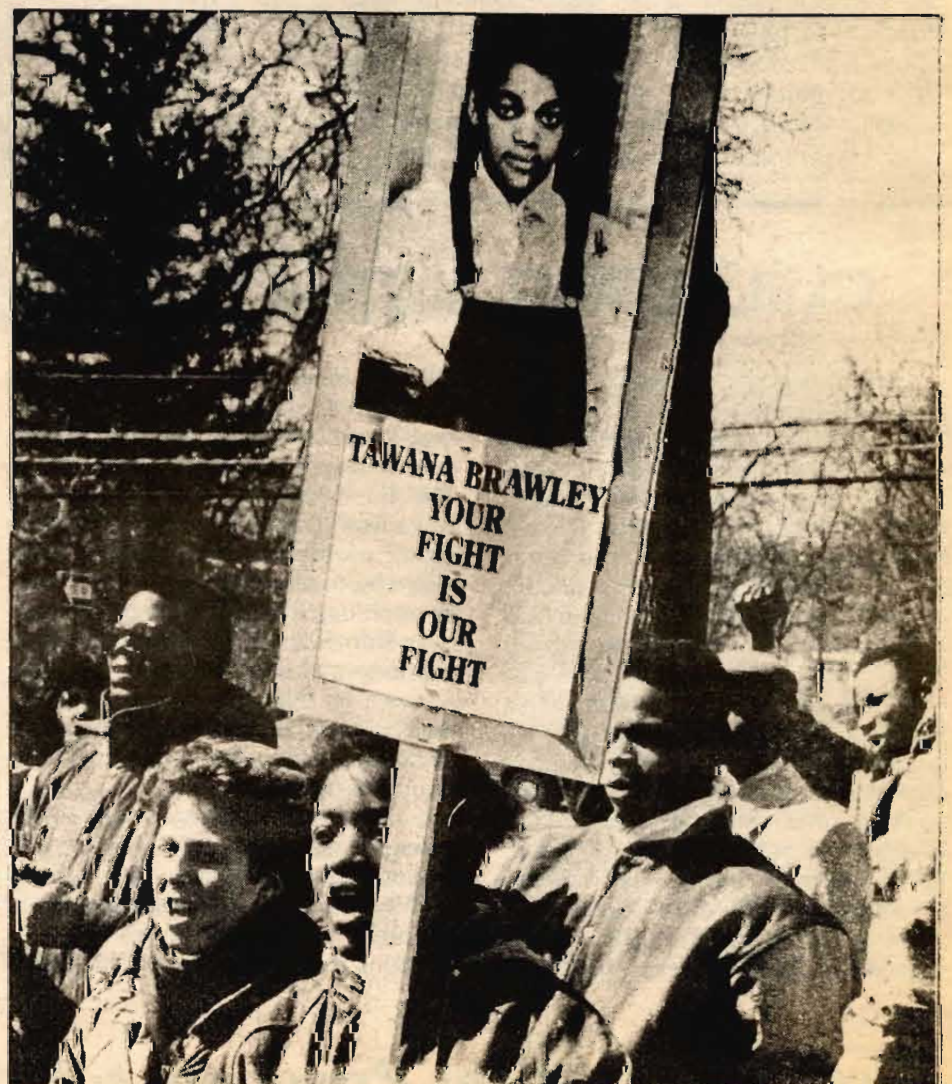
Jackson, Continue from page 6

through their vehicle, the Palestine Liberation Organization (P.L.O.). Its leadership, particularly Yasir Arafat, is held accountable through the collective national aspirations of the Palestinian people through its congress in exile, the Palestinian National Council. The New Afrikan nation in North America must struggle for similar institutions and vehicles to advance our struggle for human rights and self determination. Recently Minister Louis Farrakhan has made a call for a Black Agenda "around which a united front of all Black leaders and organizations can be formed that will allow us to address the critical needs of our people..."

No party or candidate should expect our vote unless they are willing to address himself to our needs. Farrakhan called for complete freedom, justice, equality, economic opportunity and reparations as a foundation for the Black Agenda. The Black Workers Unity Movement is calling

for a Black Workers Political Platform Campaign to represent the organized aspirations of New Afrikan working people in the struggle for human rights, self determination and social justice. These actions and statements represent a new direction that must be built by us working to build a fighting grassroots campaign for the overall liberation of our nation. A fighting national liberation movement which challenges every arena of our oppression, politically, economically, culturally, in the educational system, utilizes any tactics or means necessary which are viable, just, and principled, and has a vehicle to speak or represent us must be built. This is not an easy task which can only come into existence by struggle, discussion, and dialog. The New Afrikan nation must move beyond the politics of brokerage and being delivered and used for concessions to politics of national self-determination and liberation.

The demonstrations in support of Tawana Brawley over the many months of the case, has put thousands of people in the streets. The mass support was not only because of the injustice in the Brawley case, but was an expression of outrage because of a continuing disregard for Black life like that of Michael Stewart, Eleanor Bumpers, Michael Griffin, Nicholas Bartlett and the many many more



WRITE TO THE PRISONERS OF WAR AND POLITICAL PRISONERS:



NEW AFRIKAN/BLACK PRISONERS OF WAR AND POLITICAL PRISONERS

Kalima Aswad s/n Robert Duren #B24120
Duell Correctional Facility
P.O. Box 600
Tracy, CA 95376

Mohaman Geuka Koti #80-A-808
Albert Nuh Washington #77-A-1528
Auburn Cor. Facility
135 State Street
Auburn, NY 13024-9000

Jah s/n Teddy Heath #75-A-0139
Abdul Majid #82-A-0483
Attica Cor. Facility
P.O. Box 149
Attica, NY 14011-0149

Herman Bell #79-C-262
Basheer Hameed (s/n James York) #82-A-6313
Shawangunk
Box 700
Wallkill, NY 12585

Kazi Touré (s/n Chris King)
Cecilio Chui Ferguson
FCI, P.O. Box 1000
Lewisburg, PA 17837

Mark Cook #20025-148K
3901 Klein Boulevard
Lompoc, CA 93438

Haki Malik Abdullah
s/n Michael Green #C-56123
Ruchell Cinque Magee #A92051
Hugo Pinell #A88401
Folsom Prison
Represa, CA 95671

Robert Seth Hayes #74-A-2280
Jajil Muntaqin #77-A-4283
Greenhaven Prison
Drawer B
Stormville, NY 12582

Kojo Sababu-Bomani (s/n Grailing Brown)
USP Marion
Marion, IL 62959

PUERTO RICAN PRISONERS OF WAR

Edwin Cortes #92153-024
Alberto Rodriguez #92150-024
Ricardo Jimenez #88967-024
P.O. Box 1000
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Elizam Escobar #88969-024
FCI
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Dylcia Pagan #88971-024
Lucy Rodriguez #88973-024
Haydee Torres #88462-024
Carmen Valentin #88974-024
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Camp Parks
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Luis Rosa #NO2743
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Carlos Alberto Torres #88976-024
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Petersburg, VA 23803

Richard Thompson-EI
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Charles Scott #C-19320
San Quentin Prison
Tamal, CA 94976

Dhoruba Al-Mujahid Bin-Wahad #72-A-0639
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Sundiata Acoli #39794-066
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Leavenworth, KS 66048

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150 Park Row
NY, NY 10007

Richard Marundi Lake #79972
100 Warrior Lane
Bessemer, AL 35023

Comrade Rikke Green #84244
Oklahoma State Penitentiary
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Gary Tyler #84156
Louisiana State Pen.
Angola, LA 70712

Ed Poindexter
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Lino Lake, MN 55014

Monda Langa
s/n David Rice
P.O. Box 2500
Lincoln, NE 68502

MOVE Prisoners

William Phillips Africa #4986
Edward Goodman Africa #4974
P.O. Box 200
Camp Hill, PA 17011

Debbie Sims Africa #6307
Consusuella Dotson Africa
Ramona Johnson Africa
Alberta Wicker Africa
Sue Savino Africa
Janine Phillips Africa
Merle Austin Africa
Janet Holloway Africa
P.O. Box 180
Muncy, PA 17756

Charles Sims Africa #M4972
Delbert Orr Africa #M4985
Carlos Perez Africa
Drawer K
Dallas, PA 18612

Mumia Abu Jamal
Michael Africa
Drawer R
Huntington, PA 16652

NORTH AMERICAN POLITICAL PRISONERS

Alan Berkman #233-315
Tim Blunk # 233-410
Linda Evans #233-411
Susan Rosenberg #233-412
Laura Whitehorn #220-858
D.C. Detention Facility
1901 D Street S.E.
Washington, D.C. 20003

Kathy Boudin #84-A-171
Bedford Hills Corr. Facility
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Bedford Hills, NY 10507

Judy Clark #08627-054
FCI Tucson
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Tucson, AZ 85706

David Gilbert #83-A-6158
P.O. Box B
Dannemora, NY 12929

Richard Picariello #05812
Walpole State Prison
S. Walpole, MA 02071

Marilyn Buck
MCC
150 Park Row
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Gilliam Kerley #01988-090
FPC Leavenworth, Box 1000
Leavenworth, KS 66048

Ohio 7

Ray Levasseur #10376-016
Barbara Curzi-Laaman #18213-053
Jaan Laaman #10372-016
Carol Manning # 10375-016
Thomas Manning #10373-016
Richard Williams #10377-016
Federal Detention Center
P.O. Box 178
Hartford, CT 06101-0178

Plowshares Prisoners

Jean Gump #03789-045
WFCI, Box A
Alderson, WV 24910

Helen Woodson
c/o The Greenhouse
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Ashland, WI 54806

Richard Miller #15249-077
FCI
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Terre Haute, IN 47808

Fr. Carl Kabat #03230-045
FCI
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FCI Lexington
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Joe Gump #03789-045
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Sandstone, MN 55072

Katya Komisaruk
P.O. Box 19202
Spokane, WA 99219

Jim Albertini
c/o Ann Albertini
P.O. Box AB
Kurtistown, HI 96760

George Ostensen
c/o Sts. Peter and Paul Church
Rte. 3, Box 324
Ashland, WI 54806

Stop The



Control Units

NATIVE AMERICAN PRISONERS OF WAR AND POLITICAL PRISONERS

Dick Marshall
P.O. Box 55
Sioux Falls, SD 57655

Rita Silk Nauni
Box 11492
Mable Basset Cor. Inst.
Oklahoma City, OK 73136

Leonard Peltier #89637-132
P.O. Box 1000
Leavenworth, KS 66048

Standing Deer (s/n Robert Wilson) #83947
McAlister State Prison
P.O. Box 97
McAlester, OK 74502

Vancouver 4

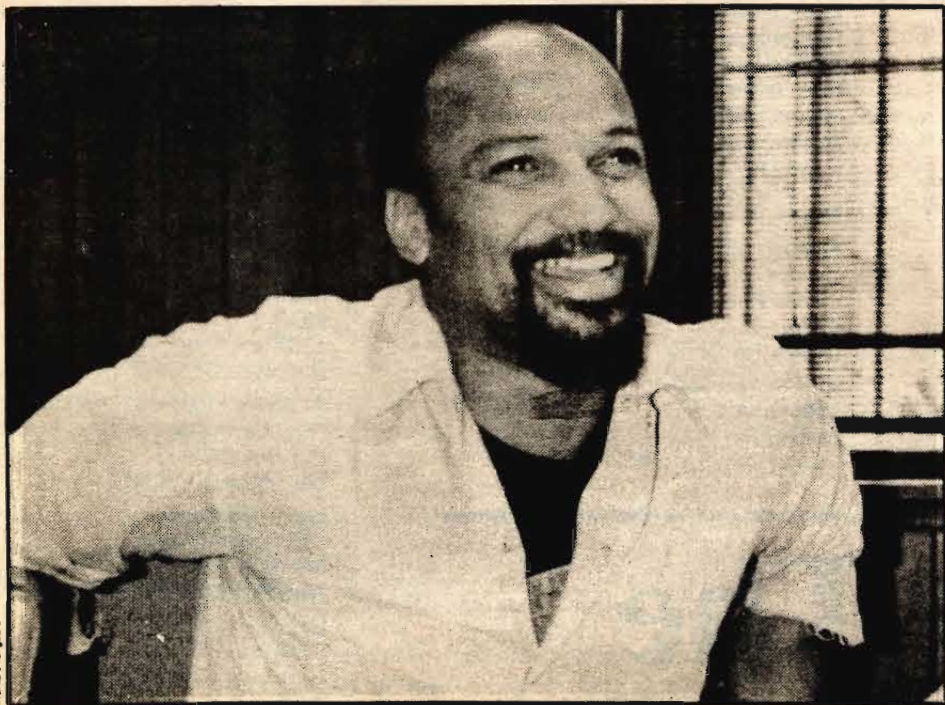
Ann Hansen
Prison for Women
Box 515
Kingston, Ont., Canada K7L 4W7

Doug Stewart
Kent Prison
P.O. Box 2000
Agassiz, BC, Canada V0M 1A0

Brent Taylor
Milhaven Maximum Institution
Box 280
Bath, Ont., Canada K0H 1G0

IRISH POLITICAL PRISONERS

Joe Dougherty #07792-054
MCC-9 South
150 Park Row
NY, NY 10007



"I am a Prisoner of War because i was captured and incarcerated by the U.S. government as a part of its war against Black people. I am completely innocent of all the charges for which they have held me since 1970. I am and always will be a soldier for the realisation of the New Afrikan nation."

Geronimo ji Jaga Pratt
September 1987
San Quentin Prison

Huey Newton Calls For Freedom Of Geronimo

On Thursday September 15, 1988 a Press Conference in support of Geronimo Pratt was held in San Francisco, California. The major speaker was the former Minister of Defence of the Black Panther Party, Huey Newton. Newton had recently been released from San Quentin Prison after serving time for a parole violation. After almost 18 years, Newton and Pratt were finally able to sit down together and discuss the counter-intelligence program that had been unleashed against the Party by the U.S. government, in order to destroy it. A program which was ultimately responsible for many deaths, destruction of families and friendships, the forcing of people to flee the country, and the many Panther who were framed and sent to prison. Many, who have been down for over 15 years and who would be out if the Justice department would release the documents which verify the conspiracy. One of its main strategies was to drive a wedge between Newton and "G"

When Newton's parole time was up, Newton informed the California Prison System that he would not leave without "G" because he was not guilty of any crime and was indeed a victim of the governments undeclared war against the Black nation. However, after 30 additional days Geronimo urged Newton to leave the prison, where upon Newton said that he would do all that he could to help free "G".

At the press conference attended also by Geronimo's attorney Stuart Hanlon, Newton stated in part, that "G" infact had been in a meeting in Oakland, some 400 miles away from the murder that he was alledged to have committed. Newton stated that " he had encouraged other leaders of the Party not to testify at "G's" trial because he thought that "G" was attempting to take over the Party and have him killed. It wasn't until years later that he and others would understand what the government had done.

Tribute to Geronimo Pratt

The International Campaign to Free Geronimo Pratt which is a project of the New Afrikan People's Organisation is organising a Journal to pay tribute to Geronimo, and as a major fund-raiser to raise money to continue the struggle for his freedom. The journal will also serve as a propaganda piece to raise up the issue Internationally and to build support for House Resolution number 413 introduced by congressman Ron Dellums. This Resolution calls on Congress to conduct inquiries into the FBI's role in the arrest, conviction and continued imprisonment of Geronimo Pratt, and urges both the Governor of California and the State Parole Board to take immediate action to secure his release. In addition, it calls for a Congressional hearing into FBI counterintelligence program (COINTELPRO) operations which have resulted in the ongoing denial of civil, and constitutional rights today of people in this country who were targeted by the FBI for their political activities in the late 60's and 70's

| Adds for Journals | |
|-----------------------|----------|
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If you are interested in supporting, please contact us at the following locations:

Any of the Offices on page 2

International Campaign to Free Geronimo Pratt
Box 3585 Oakland, California 94609-0585

International Campaign to Free Geronimo Pratt
Box 228 Mahattenville Station, Harlem, N.Y. 10027

Committee to Free Geronimo Pratt
220 9th St. #443, San Francisco Ca.94103

