

Diss'ing the "Discovery"



columbus design by Elspeth Meyer

Political Prisoners and Prisoners of War in U.S. Prisons

De-Celebrate

the Columbus Quincentenary

and affirm

500 Years Of Resistance

*

with contributions from

*** Sundiata Acoli * Marilyn Buck * Mark Cook * Edwin Cortés ***

*** Elizam Escobar * Larry Giddings * David Gilbert ***

*** Jaan Laaman * Mondo Langa * Ray Levasseur * Alberto Rodríguez ***

and updates on

*** Mumia Abu-Jamal * Norma Jean Croy * Leonard Peltier ***

BY WAY



freedom now logo, 1990, by Mary Taylor

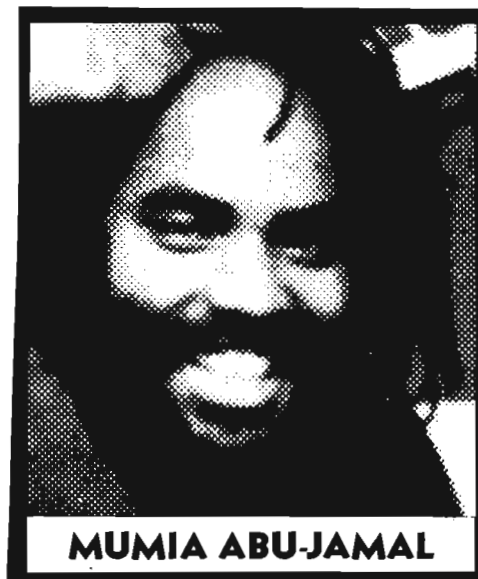
From the first Native American warriors captured by Columbus' soldiers, political prisoners have been both part of and a result of resistance to imperialism and genocide.

In the Spring of 1992, several of us who have done defense work in support of political prisoners and prisoners of war in the u.s. wrote and asked the prisoners to comment on the Columbus madness. This booklet represents the unedited complete text of all the responses we got. As such, this collection is not reflective of the breadth of national struggle within these borders, nor of the proportion of revolutionary women spending their lives behind bars. To the prisoners who responded: Thanks! To those who didn't, we hope that our letters reached you through the prison censors.

What a year this has been. Smirking at the end of the war on Iraq, the imperialists started celebrating 500 years of genocide, rape, racism and conquest. All over the world, their celebrations have been met with resistance. Wherever the replicas of the Nina, Pinta and Santa Maria have landed, Native American activists and others have demonstrated and disrupted. Right now, the corporation which contracted to bring the boats over is nearly bankrupt, and some of their engagements have been canceled.

An activist from the American Indian Movement (A.I.M.) poured blood on himself in the strangely bloodless "Encounter" exhibit that has been touring the U.S. In Guatemala, Indigenous leaders from throughout the continent converged and marched on October 12 1991. The ties between Indigenous Peoples of the Americas has been strengthened as 500 years of Resistance has been celebrated throughout the continent. The rebellion in Los Angeles shook the complacency of u.s. imperialism. In Washington Heights, where the Dominican community rebelled against police violence and murder, one of the chants linked today's rebellions to the history of militancy dating back to the Taino struggles against the original conquistadors.

OF INTRODUCTION



If we knew and could name all the acts of resistance committed this year, it would have an empowering effect upon us. The impact of all that shared feeling and action would dent the sense of powerlessness and isolation that imperialism creates and depends on.

This is why we wanted to bring you the voice of our prisoners. They were taken from us in the first place to attack our movements and intimidate activists. Now they are held under the ultimate conditions of isolation and disempowerment, yet they continue to resist. This fact can strengthen us all - if we keep in contact with them.

We ask all of you to think of your own creative ways to keep the political prisoners and prisoners of war with us in our lives and campaigns. We have printed the authors' addresses; write to them! We have also printed a partial listing of groups that do support work around pp's and pows.

Finally, we dedicate this booklet to the millions of people over five centuries who were imprisoned or gave their lives to the fight against imperialism. We are highlighting Leonard Peltier and Mumia Abu-Jamal, two comrades whose cases deserve particular attention this year.

Free Them Now!

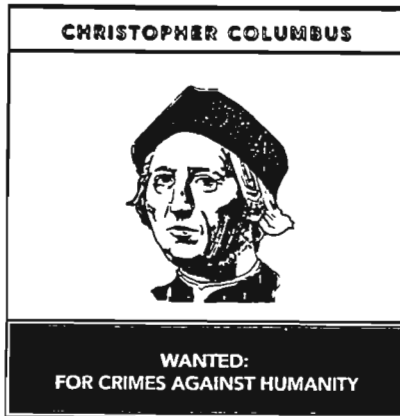
Meg Starr

Barbara Zeller

Co-Editors of Diss'ing The "Discovery"

THE REAL COLUMBUS

a book review of Hans Konings' Columbus: His Enterprise (Monthly Review)
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by David Gilbert
March 1992

1992 is the quincentennial of Columbus' landing in America. It will be a year marked by lavish celebrations - and strong protests - peaking on Oct. 12.

Hans Koning's iconoclastic Columbus: His Enterprise presents the historical Columbus, "a man greedy in large ways and cruel on a continental scale," as opposed to the hagiography we were taught in school. The main section of this book was first published in 1976; Monthly Review Press issued this 1991 edition with a new introduction and an useful afterward by Bill Bigelow on using this book to help teach critical thinking in the high school class room.

Contrary to the myth, Columbus was not unique or even unusual in holding that the world was round - this was the predominant understanding among educated Europeans at the time. Where he bucked the conventional wisdom was in his firm belief that the world was much smaller and Asia much more extensive than the prevailing estimates. Thus Columbus mistakenly calculated the westward distance from Europe to Japan to be only 1/4 of what is actually is. This miscalculation was the basis for his staunch belief that the trip was within the range of the ships of his day.

What was extraordinary about his character, in Koning's view, was his fierce determination to effect his vision and his ability to convince others to support him. Also, Columbus did have the good luck and the sailing knack to start from the Canary Islands, much farther south than the Portuguese sailors who had tried the western route before him. Thus his 3 ships picked up the strong trade winds blowing west that could carry them to America before their provisions ran out.

Columbus professed a fervent Catholicism and wrote passionately of his mission to convert the heathens." Before setting sail, Columbus demanded and obtained for himself and his heirs the extravagant terms of 10% of all the wealth that would arrive by this new rout to Asia, forever more.

On Oct. 12, 1492, Columbus made his first contact with Native Americans, the Arawaks, in the Bahamas. He described them in his log: "Some brought us water, others food." "they later swam out to the ships...and brought us (gifts). They willingly trade everything they own." "They do not bear arms, and do not know them." "I believe they could easily be made Christians..."

But none of these Arawaks ever was converted. The Spaniards' insistence on seizing captives, their forcing of Arawak women to be sex slaves, and their thirst for gold caused a deterioration in relations. All the 10 Commandments were rolled into one for Columbus: Profit. On the second voyage, still having failed to find the fabled Asian wealth by 1495, Columbus seized 1500 Arawaks and picked the 500 strongest to cram into his ships returning to Spain. 300 souls survived the journey to be sold into servitude, but so many of them died in captivity that his version of the slave trade could not prosper. Columbus intensified his obsession for gold.

The quest centered on the island of Hispaniola (now Haiti and the Dominican Republic). There, a few gold ornaments and various confused myths about Asia led Columbus to convince himself that he had found the fabled land of overflowing fields of gold. In reality, Hispaniola just had a few rivers carrying grains of gold in alluvial form.

Koning's passage, "Death of a Nation," vividly presents the unbridled gold lust and unspeakable human cruelty at the heart of the enterprise. It is worth quoting at length:

Every man and woman, every boy or girl of fourteen or older, in the province of Cibao (of the imaginary gold fields) had to collect gold for the Spaniards...Every three months, every Indian had to bring to one of the forts a hawk's bell filled with gold dust. The chiefs had to bring in about ten times that amount. In the other provinces of Hispaniola, twenty-five pounds of spun cotton took the place of gold.

Whoever was caught without a token (proving payment) was killed by having his or her hands cut off. There are old Spanish prints...that show this being done: the Indians stumble away staring with surprise at their arm stumps pulsing out blood.

There were no gold fields, and thus, once the Indians had handed in whatever they still had in gold ornaments, their only hope was to work all day in the streams, washing out gold dust from pebbles. It was an impossible task, but those Indians who tried to flee into the mountains were systematically hunted down with dogs and killed, to set an example for the others to keep trying.

By that time there was no longer a possibility of mass resistance... The island was so well pacified that a Spaniard could go anywhere and take any woman or girl, take anything, and have the Indians carry him on their backs as if they were mules. Thus it was at this time that the mass suicide began: the Arawaks killed themselves with cassava poison. During those two years of the administration of the brothers Columbus, an estimated one half of the entire population of Hispaniola was killed or killed themselves.

By 1540 the entire Arawak nation on Hispaniola, perhaps up to one million people, had vanished in a total genocide. The killing off of the Native Americans also became the impetus for the massive trade in African flesh to provide slave labor in the Americas. While not the focus of his book, Koning does mention that, for example, in Haiti in 1804 there were only 600,000 surviving descendants of the estimated 2 million Africans that had been imported into that area throughout the slave trade.

As we approach the quincentennial, Columbus' individual character is not really that important. Even if he personally had been a saint, what matters is the nature of the era he ushered in; the glorification of Columbus has been used as a perfume to cover the stench of the ensuing conquest. As it happens, Columbus was indeed a fitting representative of a much larger enterprise based in colossal greed, unprecedented genocide, and the horror of slavery. The standard textbook version of Columbus is nothing but the unabashed propaganda of the conquerors.



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IF COLUMBUS HAD NOT COME

by Sundiata Acoli
Leavenworth Federal Prison
June 1992

Masks, April 1992, by Sundiata Acoli



Every now and then i catch myself day dreaming of what i'd be, or have been, if Columbus had not come. Frankly, i can only conjure up fuzzy images of being surrounded by kids somewhere on a sunny beach - in Afrika. I guess that proves that Assata knew me better than i knew myself, or that perhaps 20 years of imprisonment has somewhat clouded my childhood ambitions. In any event, i would have been perfectly happy to have been simply "left alone", that is, left "undiscovered" by European explorers, left free to live my life as i chose (as long as i didn't transgress others), and left free to depart this world peaceably, hopefully having left it a little better place than when i entered.

But the reality is that Columbus came - and he came as a conqueror, a murderer, a robber, and a racist. It changed my life forever, altho yet unborn. Wherever Columbus and other European explorers went, they murdered, raped, robbed, kidnapped, enslaved, cheated and lied. They called it many names - "discovering the New World", "spreading christianity and Western Civilization", and "pioneering", but reduced to its lowest term it was simply "Murder, Incorporated." They murdered in Afrika, Asia, Oceania, and in the Americas. And whenever they went, people resisted. They fought. Even when defeated and enslaved, people continued to resist. They slacked in their work, sabotaged, ran away, stole, cheated, lied, mugged, robbed, rioted, and rebelled.

U.S. imperialism today continues the tradition of Columbus, but in a more sophisticated manner, and under a different set of banners - "stopping Communism", "protecting Human Rights", and "spreading Democracy and the Free Market System." Now they murder thru the U.S. Army, Third World proxy armies and death squads, paid assassins, the police, and the death penalty. They rob thru "taxation without representation", high prices for shoddy goods and services, starvation wages, and thru unjust fines and penalties. They kidnap thru Children Courts that rule mothers unfit and then send their children to detention centers and orphanages for adoption. They cheat by supplying inadequate health care, inadequate schools, and inadequate housing. They lie thru their mass media rife with stories and innuendoes which paint non-white people as nothing but a bunch of "welfare queens", "Willie Horton" rapists, crackheads, street criminals, Black racists, whiners, slackers, and polluters of the world with "illegitimate" babies.

So it's not too surprising that there are people who still resist today. Nor is it surprising that instead of individual and anarchistic acts of resistance - slacking work, stealing, mugging, robbing and rioting - there would be those who sought/seek to organize the individual acts of resistance into a coherent mass - Marcus Garvey of the UNIA, W.E.B. DuBois of the NAACP, Martin Luther King of SCLC, Malcolm X of the NOI/OAAU, Huey P. Newton of the BPP, and Assata Shakur of the BLA.

In response to such resistance (organized and unorganized) America cranks up its "Big Lie" machine and sends in its police to murder, maim, suppress and imprison them as common criminals, thugs, bandits, cop killers, and the like.

And so goes the cycle, from one generation to the next. There are over 150 Political Prisoners and Prisoners of War (PP's/POW's) from the last generation still imprisoned today. They are PP's POW's because they are imprisoned for organizing mass resistance to, and for resisting themselves, the colonization and genocide, and modern day enslavement of oppressed nationalities here in America, by U.S. imperialism. The next generation will do no less and is already beginning to stir itself against the legacy of Columbus. They carry on a 500 (and more) years tradition that will never end until today's "Columbus", and all his admirers, wish that he had not come.



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Autopsy

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by Wopashitwe Mondo Eyen we Langa

five-pointed skulls on a field of blue
razor-edged lines in a bone-white land and
blood-red
running long as rows of cotton
as forced marches from tribal lands
to reservations
a cloth haunted
by the ghosts of dred scott
chief joseph
emmet till
and others whose spirits do not lie still
but wail
in the night of this seamless weave.

In History's Back Pages: The African/Native American Alliances excerpted and reprinted with permission from mObetter news

by Wopashitwe Mondo Eyen we Langa

The pages of history are replete with testimonies, by European explorers, traders, etc., of the grand levels of the advanced civilizations of both "Indians" (the indigenous peoples of the "Americas") and Africans. Often it was the case that these civilizations, which Europeans **encountered**, contrasted with conditions of widespread barbarism in their own countries of Europe. And typically, though not without exception, the native peoples of both Africa and the Americas greeted their European "discoverers" with friendliness and hospitality. We know, however, how this friendliness and hospitality came to be "rewarded." . . .

The agents of death of Africans were the same as and similar to those employed in the slaughter of Native Americans.

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A SHORT STORY STILL UNTITLED

by Alberto Rodríguez
Puerto Rican Prisoner Of War
June 1992

Ixquin stared into the phantom's eyes as lightning entered her, tearing out her entrails. As she laid down, her life pouring out of her, she could see the people of her yacayeque (village) vanishing, no one escaped.

The old bohite (mystic) woke from her herb-induced trance, exhausted.

Huasyoan, the yacayeque's cacique (chief) sat on his dujo (low stool) surrounded by nitainos (wise men).

"I saw what looked like men," said the cacique, "but they covered their white skin. They came in three large canoes, but came onto the shore in smaller canoes. They have set up a camp near the shore and are there now. They did not see me for I did not want them to."

"They are gods," interrupted one of the nitainos. "We must go and pay homage to them." "No!" said Ixquin, "They come to kill and enslave us." All the nitainos began to talk softly among themselves. Many of them did not like her because they felt that the yacayeque's bohite should be a man. Their fear of her powers and their cacique's great respect for her kept them from voicing their opposition. The cacique listened quietly and patiently to the chatter of the nitainos. Finally he stood up and said: "We must stay away from these strangers until we know why they come."

Soon the whole Yacayeque was talking about the strangers:

"They are gods."

"No!, they are not. Ixquin says that they come to destroy us."

"That old woman does not know of what she speaks."

"Our bohite has always been truthful to us."

"Tomorrow some of us are going to gather some yucca, maize, batata and yahutia and give them to the strangers as offerings to pay homage to them."

"I will only give offerings and pay homage to our god Yocahu and our cemís (lesser gods)."

The next morning Huasyoan, his wife Suguax, and Ixquin watched as a small procession left the yacayeque towards the stranger's camp. They never returned.

Several days later the cacique called together his bravest warriors - Agueymaca, Guarioyoan and Uradamaca. He told them, "we must go and find out what happened to our people who went to the strangers' camp."

The cacique put on his guanin (gold plate worn as a necklace to demonstrate power and authority). All of them carried macanas (wooden clubs) as well as bows and arrows.

They quietly approached the strangers' camp and what they saw filled their eyes with horror. Some of the nitainos had been tied to trees, their bodies flayed. Most were dead; those who were alive prayed to Yocahu to let them die to end their pain and suffering. Some women laid dead on the ground, their bodies spread grotesquely in pools of blood. Those who were still alive were tied up. The children wept openly.

Without hesitation Huasyoan, Agueymaca, Guarioyoan and Uradamaca hurled themselves against the strangers. They fought valiantly, but their wooden macanas were no match for the strangers' weaponry. Several of the white strangers were injured, but all the Taino warriors were quickly killed. During the struggle Carmaj, one of the children, was able to free herself from her bonds and escape into the forest. This was soon discovered and a search party set out to recapture her.

Carmaj ran as quickly as she could. Upon reaching her yacayeque, she fell from exhaustion. Carmaj soon woke and found herself in Suguax's bohio (hut). Ixquin poured cool water over her brow.

"What happened, little Carmaj?" asked Suguax. For a moment she could not respond, for it all seemed a fantasy.

"Please," insisted Suguax, "What happened to the nitainos, your father and mother, your brothers, all those who went to the strangers' camp? Where is Huasyoan?"

Carmaj sat up and rubbed her eyes with her hands. She then began to speak:

"We all marched right into the strangers' camp. At first they were friendly, smiling, laughing and eating the food we brought them. They were especially interested in the gold of the nitainos. Several of the strangers went into the forest with one of the nitaino. Soon they returned without the nitaino. They were very angry." Carmaj lowered her head and began to cry. Suguax embraced the girl and began to softly caress her hair.

"Please Carmaj, tell us what happened" pleaded Suguax.

"When the strangers returned," continued Carmaj, "they were very angry. They spoke to their cacique who they called the admiral. Then the white-skinned men turned on us. The nitainos and the all the men were captured and tied up. Many fought back and were killed or tied to trees and cut with shiny blades. Some of the women were killed because they fought back. Those who didn't had terrible things done to them and then they were tied up."

"We must leave the yacayeque right now," said Ixquin. "The strangers will come here and destroy us. We must flee into the mountains."

"Where is Huasyoan, my husband, our cacique?" asked Suguax.

"Dead!" cried Carmaj.

Suguax stood silently for a moment. She then walked out of her bohio into a brilliant sun. All the Tainos of the yacayeque were in the batey (space for games, meetings and fiestas) in front of the cacique's bohio.

Suguax began to speak in a strong vibrant voice:

"Our cacique is dead. The white strangers have come to destroy us. They will come to our yacayeque to kill or enslave us. If we are to live, we must go into the mountains."

The people were confused and began to talk among themselves. Several of the surviving nitainos as well as several young boys not yet old enough to be warriors stared at Suguax, but when she looked straight into their eyes, they looked away.

Ixquin and Carmaj came out of the bohio and each stood at Suguax's side. Ixquin placed a cacique's guanin on Suguax's neck while Carmaj placed a macana in her hand. The women Aliquin, Sudee, and Sumaj went to their bohios and returned armed with their now dead husband's weapons, to stand by Suguax.

Later when the invaders marched into the yacayeque it was completely abandoned.

The Tainas found a redoubt in the forest. All learned how to use weapons and all searched for food. Late into the night, Ixquin sat with Suguax.

"The one called the admiral" said Ixquin, "wants the shiny metal we use to make the guanin and the nitainos' ornaments. He cares nothing of how many of us he kills."

"Then we will hide forever", said Suguax.

"No!, my cacique!" replied Ixquin, "We cannot hide forever, for the admiral will never stop searching for us until he destroys us all."

"What are we to do?" asked Suguax.

"Kill the admiral" said Ixquin.

The next day Ixquin and several others went into the forest in search of berries. As she bent over to pick the little fruit to satisfy her hunger, she heard a noise behind her. She turned around as quickly as her old body would allow her. Ixquin stared into the bearded white phantom's empty pale eyes as a cold blade entered her, tearing out her entrails. As she laid on the ground, her life bleeding away from her, she could see the people of her yacayeque being slaughtered or captured. Suguax, Alguin, Sudee and Sumaj shot arrows at the white invaders, giving some of the children a chance to escape. They all fled deeper into the forest.

Suguax realized the futility of running away. She gathered all that remained of her yacayeque and together silently marched to the white invaders camp. When they finally reached it, the invaders had boarded their canoes and were rowing towards their large canoes.

Suguax knew where Huasyoan had a war canoe hidden. It was still there when they reached it. They pushed it into the water, climbed in and started to row towards the white men's canoe. The admiral watched the Tainos' canoe approach with both curiosity and suspicion.

Suguax stood at the head of the canoe waving her macana over her head. As the war canoe approached the admiral's ship, she shouted: "Please Yocahu, give us the strength to kill the admiral, so that you good people can live!"

Dear Sir,

As I know, many will be rejoiced at the glorious success in my voyage. I have discovered a great many islands inhabited by numberless people; and of all I have taken possession without opposition. The people are so unsuspecting and so generous with what they possess, that no one who has not seen it would believe it. They never refuse anything that is asked for. They even offer themselves, and show so much love they would give their very hearts.

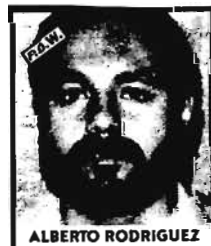
I was very attentive to them, and strove to learn if they had any gold, seeing some of them with little bits of metal hanging at their noses. I took by force some of the natives, that from them we might gain some information. They are still with me and still believe that I come from heaven.

As for monsters, I found none except in one village inhabited by a people considered in all the isle as most ferocious. They possess many canoes. The women have no feminine occupation, but use bows and arrows of cane, and eat human flesh.

Many other things of value will be discovered by the men I left behind me, as I stayed nowhere when the wind allowed me to pursue my voyage.

Thus I record what has happened written on board the Caravel, off the Island of San Juan, on the 15th of October 1493.

Yours to command
The Admiral
Christopher Columbus



Alberto Rodríguez # 92150-024 B-3
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NORMA JEAN CROY DENIED PAROLE



Norma Jean Croy is a Native American lesbian imprisoned since 1978 for a killing she did not commit. Both she and her brother, Patrick 'Hooty' Croy, were shot in the back by police. In self-defense, Hooty shot back and an off-duty, drunken officer was killed. Hooty was given the death penalty and Norma Jean, who never even touched the weapon, was given a life sentence. Both are still living with bullets lodged near their spinal cords.

Due to public pressure, Hooty Croy was retried. The jury recognized the history of racism and Indian-killing for sport in Northern California. Hooty was acquitted on grounds of self-defense, in May 1990. Despite Hooty's acquittal, the government has refused to release Norma Jean.

At her fourth parole hearing on July 16, 1992, attorney's Diana Samuelson and James Thompson submitted over 175 letters of support, including several offers of jobs and places of residence in the San Francisco Bay area. The three member board paid little, if any, attention to these letters. Norma, who has been imprisoned for 14 years, was denied parole for another two years.

"From the beginning of the hearing," noted Samuelson and Thompson, "it was clear that the panel had already decided to deny Norma parole for another two years. The Board refused to consider evidence which had been presented at her brother's 1990 retrial....In short, it was an outrageous abuse of power." The attorneys intend to file an administrative appeal of the Board's decision.

The Norma Jean Croy Defense Committee is located at 473 Jackson Street, 3rd Floor, San Francisco, CA 94111, (415) 986-5591. She can be written to directly: Norma Jean Croy # 14293, C.I.W. Chowchilla, P.O. Box 1501, Chowchilla, CA 93610.

THE UPRISING

by Raymond Luc Levasseur
Ohio-7 political prisoner
Marion Federal Prison
May 1992

The Los Angeles uprising isn't about a free lunch or integrated lunch counters. It's about those whose lives have been diss'd: disinherited, displaced, discriminated against, and disenfranchised. It's about 500 years of European-exported genocide. The entire state of California sits on stolen Indian and Mexican land. There is nothing legitimate about this kind of theft, nor the institutional racism and violent repression which accompanies it.

The most intense flames of this uprising have burned in predominantly Black South Central L.A. This community is one of many emanating from the African Diaspora and its historically developed land base in the Black Belt south. Today's resistance draws its lifeblood from the earliest slave rebellions and is embodied in the descendants of Malcolm X. There is no "middle of the road" after the Middle Passage.

There are common threads between the L.A. uprising and the Palestinian Intifada. Both defy overwhelming superior police and military forces. Both constitute dispossessed nations fighting for basic human rights. And at the heart of their struggles is the right to national identity and land. The L.A. uprising has broken through one of oppressions fundamental realities: its disarming effectiveness at turning its victims against each other instead of their oppressors. The rising has redirected the rage of its participants against the moral bankruptcy of capitalism and white supremacy.

As of this writing, the battleground has claimed 50 lives in four days, most by police gunfire. In the usual course of events, L.A.'s killing grounds would take two weeks to claim as many lives. The significant difference is that instead of passively waiting for death to stalk them, the people went on the offensive. Or what might be considered a vigorous self-defense, since they were going to die anyway through police violence, internecine warfare, alcohol and drug poisoning, and social neglect.

The uprising resulted in extensive property damage. While there was some needless destruction, the people's firebombs were strikingly accurate at rooting out capitalism's ghetto infrastructure. For the most part people avoided damaging schools, mosques, churches, and housing. Most damaged property was corporate and absentee owned. More than one Bank of Amerikkka branch was torched into oblivion. These are the businesses that bleed the community with overpriced staples of life, then take the money and run. These are the purveyors of unlimited supplies of alcohol. It was like pouring salt on leeches as the profiteers squirmed in their suburban enclaves.



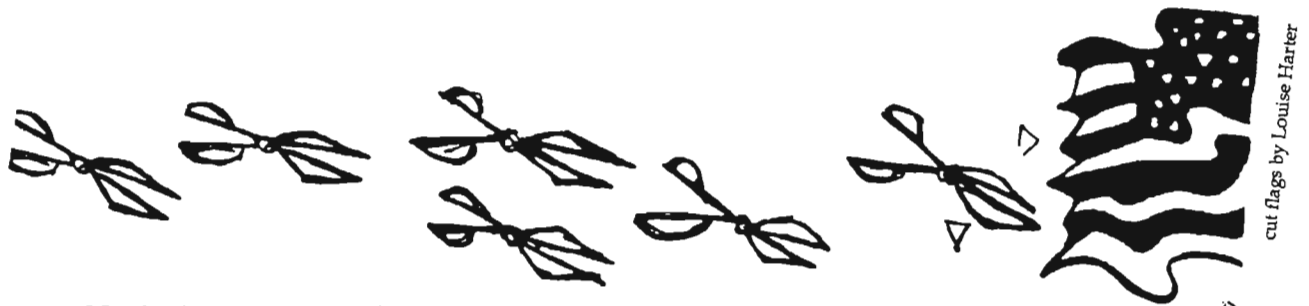
When faced with uprising and mass resistance, the government has historically responded with military intervention. From one decade and century to another: Watts, East St. Louis, Chicago, New York - the police and military have combined to exact a fearful death toll. It was during the 1965 Watts rebellion that Darryl Gates - the Bull Connor of L.A., drew his first blood as a police commander. From Watts, Black rage swept through Cleveland in '66, and Newark, Detroit, and other cities in 1967. After returning from Viet Nam, I traveled to Detroit and saw the immense destruction. In Viet Nam I've seen extensive bomb damage from the door of a helicopter; in Detroit, I saw it from the asphalt. Both areas burned in wars for self-determination. The deployment of federal troops is predictable, but uprisings that trigger deployment demand attention and demonstrate the potential power of the people.

This is not a time for apology and accommodation. If I began writing all the names of those murdered and beaten senseless by the police, I'd be writing until forever. I could never catch up with the reality. With each death is a killer cop who walks free. I know I've written this before, but its something I can't forget. It shouldn't be forgotten. I will write but two: Philip Pannell, a Black teenager from Teaneck, New Jersey, who died from a police officer's bullet as his hands were raised over his head. And Ralph Canady, a personal friend, who was murdered in cold blood by police in Baltimore, Maryland. No civil rights enquiries were initiated into these murders. There rarely are. It took 50 deaths in L.A. and the U.S. Government's embarrassment in the court of world opinion to legitimize a federal inquiry into the Rodney King case.

Thousands have been arrested in L.A., and the federal and state governments have formed a special task force to prosecute them. Steal a pair of shoes and go to jail; rip off the livelihood of a people and you're rewarded with profits and high office. These prosecutions will be punitive and vindictive. Years after the Watts rebellion, some of its participants are still in California prisons. Black Nationalist Ahmed Evans was sentenced to death following the Cleveland uprising. I first met Ralph Canady after he'd been railroaded to prison in the wake of the 1968 rebellion in Nashville's Black community. Colonial rebellions strike fear in the bowels of American capitalism, and it'll spare no effort to imprison the most rebellious. Still in prison, some for decades, are those women and men that represent their peoples aspirations to be free: Leonard Peltier, Geronimo Pratt, Mumia Abu-Jamal, Gary Tyler, Alejandrina Torres, Abdul Haqq, and many others. As Mandela put it - there's no easy walk to freedom.

The federal deployment in L.A. includes elements of the U.S. Marshall's Service, who made their notorious mark in history tracking fugitive slaves, the racist dogs of the Border Patrol, and the Bureau of Prisons. The presence of the latter is a further indication of what lies in store for the rebellious poor: more prisons in a country that's already choking with them. The U.S. has more steel cages than any country on earth, and imprisons more Blacks per capita than South Africa. I live in this compressed nightmare of a gulag. Each year of my imprisonment I've endured the exile with those from Amerikkkas' barrios and ghettos, including South Central and East L.A. There's no denying this apartheid reality or the necessity to break its chains.

Nat Turner said that the struggle for freedom was not a war for robbery or to satisfy passions. Opportunists exist everywhere, but most of that unleashed the power of mass resistance did not act with criminal intent. They are pursuing their very survival. Their intent is to demand respect and gain some measure of control over their lives and community. What criminal intent exists is primarily represented by police violence and a system which fosters and protects the real criminals: that rotten element that lives in bourgeois splendor derived from exploiting and defrauding societies' most vulnerable. Their rapacity is exceeded only by their ruthlessness and disregard for the value of human life. The rule of class and white supremacy insures they can operate with impunity.



No doubt the system will attempt some band-aid application to problems reflected in the uprising. This has been attempted before, but hasn't worked. That's one of the messages from the streets - government money, with all its bureaucratic strings, may alleviate some conditions in the short term, but i cannot deal with the basic causes that underlie a peoples subjugation. There's only one serious context in which to discuss money, and that is reparations. Billions of dollars in reparation. Millions of acres of land in reparations However, a government and general population that applauds the agonizing death of Iraqi children caused by U.S. bombing raids will not seriously consider reparations simply to quell the impact of 50 death and property destruction in L.A.

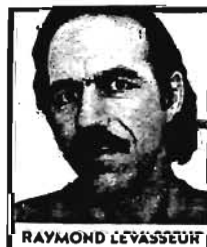
The situation is desperate but not hopeless. To rise from ashes and bondage requires a well-organized and militant resistance that's willing and prepared to take it to the limit. For amerikkka's most oppressed, there's no viable alternative to revolutionary nationalism and socialism.

There was widespread participation by Mexicans in the L.A. uprising, though the media has manipulated coverage to keep them voiceless. Their involvement is understandable given the conditions of survival and the fact the amerikkka occupies their land. Los Angeles was forcibly taken from the Mexicans in 1846.

There was marginal participation by young whites in L.A. as well as in actions in other cities. This encouraging, but it is not enough. Historically, white people have laid claim to privilege based on race. There are exceptions, but they're not the rule. White power rules in amerikkka, as is clearly evident in the presidency, congress, supreme court, and corporate boardrooms. You can see it in the faces of the swine wearing the badge of the LAPD. You see it in celebrations of Columbus. There are those that embrace the racist ideology that permeates this country, others are simply complacent when confronted with its effects. Both are part of the problem.

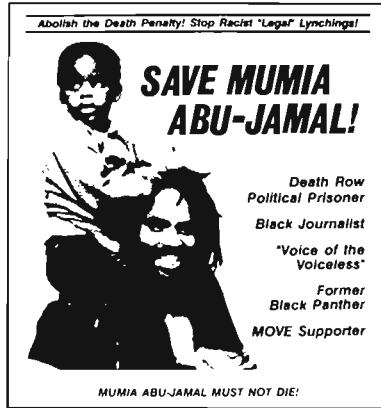
For the predominantly white Left and broader groupings of "progressives", there exists a heightened call to action. Where are the millions who created a vibrant anti-apartheid movement? Where are all those that provided political support and material aid to Nicaragua and El Salvador? Where are the near million strong that attended the recent pro-choice demonstration in Washington? And where the hell is organized labor? It's time for this conspiracy of silence to end.

For poor and working class whites, the choice is clear: collaboration with a system based on white supremacy, or combating it. When John Brown was asked why he fought to end slavery, he replied "I act from principle. My objective is to restore human rights." When Malcolm X was asked what whites who care about Black peoples' struggle could do to support them, he replied "Do as John Brown did." Its time to get down to dismantling the apartheid legacy of slavery. It's time to organize a 20th century abolition movement, and to provide aid and assistance to freedom fighters. It's way beyond the time of no return.



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MUMIA ABU JAMAL FACES IMMINENT EXECUTION



The State of Pennsylvania has accelerated its efforts to legally lynch former Black Panther Party member and MOVE supporter Mumia Abu Jamal. It is expected that Pennsylvania Governor Robert Casey will soon decide whether to sign the death warrant for Mumia, a move which would set the stage for the first overtly political execution in the United States since the re-institution of the death penalty in 1976.

Mumia became a radio journalist in the 1970's, earning the title "The Voice of the Voiceless" in Philadelphia. Outraged by the racist brutalization of the MOVE organization, Mumia became a vocal supporter of MOVE, which led to increased police harassment from the Philadelphia Police Department. On December 9, 1981, Mumia and his brother were attacked by the police, in an incident which left one police officer dead. Mumia was tried and convicted of murder.

During the sentencing phase of his trial, the District Attorney argued that Mumia's 1960's membership in the Black Panther Party, and his support for that organization's platform of armed self defense, warranted imposition of the death penalty. The jury agreed, and Mumia was sentenced to death. All legal appeals have been exhausted, and Mumia is #1 on Pennsylvania's list of individuals awaiting executions. A national and international campaign has been organized to save Mumia, and demand his release from jail.

Call or write **IMMEDIATELY** to: Governor Casey, Main Capitol Building Room 225, Harrisburg, PA 16652.

For more information, contact Concerned Friends and Family of Mumia Abu Jamal, P.O. Box 19709, Philadelphia, PA 19143, (215) 552-8985. Support work is also being conducted by Equal Justice, U.S.A. / Quixote Center, P.O. Box 5206, Hyattsville, MD 20782, the Ad Hoc Coalition for Mumia Abu Jamal, 2170 Broadway - Suite 2234, New York, NY 10024, (212) 740-8557, and the Campaign to Free Black Political Prisoners and POWs, at (718) 624-0800. Contributions may be made to the Black United Fund (with checks made out to BUF/MA Jamal Fund), 419 South 15 Street, Philadelphia, PA 19145. Write to: Mumia Abu Jamal, #AM-8335, Drawer R, Huntingdon PA 16652.

LEONARD PELTIER SYMBOLIZES 500 YEARS OF NATIVE RESISTANCE



Leonard Peltier is an Anishinabe/Lakota born on the Turtle Mountain Reservation in North Dakota. Active with the American Indian Movement (A.I.M.) since the early 1970's, Leonard was an organizer of the 1972 Trail of Broken Treaties, a march from reservations across the U.S. to Washington D.C. which ended with the occupation and destruction of the U.S. government's Bureau of Indian Affairs headquarters. At this time, the FBI's notorious Counter Intelligence Program (COINTELPRO) targeted the A.I.M. leadership for "neutralization."

The 1975 firefight at the Pine Ridge Reservation, an act caused by the FBI's attempt to trespass on an A.I.M. members' property, left 2 Federal agents and one A.I.M. activist dead; Peltier, Bob Robideau and Dino Butler were charged with murder. The "manhunt" to find the three men charged was characterized by the U.S. Commission on Civil Rights as "an over-reaction which took on the aspects of a vendetta . . . a full-scale military invasion." In 1976, when Robideau and Butler were found and brought to trial, a jury horrified by the overwhelming evidence of FBI illegality declared that the defendants not guilty on the grounds that they were acting in self defense. The government worked to ensure that this would not happen in Peltier's case.

Despite consistent and conclusive information indicating that Peltier was not involved in the firefight, Leonard has spent the last fifteen years in prison, including several years in the "super-maximum security" institution at Marion. Millions of individuals from around the world have signed petitions calling for his immediate release, including the Archbishop of Canterbury, Archbishop Desmond Tutu, fifty-five members of the Canadian Parliament and fifty members of the U.S. Congress. The U.S. government, however, remains unmoved. "We still have a long way to go," stated Leonard, "but my heart is strong, knowing that one day I will be free, as will all political prisoners, as will all people."

More information about the latest efforts to free Peltier can be obtained from the Leonard Peltier Defense Committee, P.O. Box 583, Lawrence, KS 66044 (913) 842-5774. They produce an occasional magazine, Spirit of Crazy Horse, and various updates. Write to: Leonard Peltier #89637-132, P.O. Box 1000, Leavenworth, KS 66048.

PRAYER FROM THE AMERICAS

after reading Eduardo Galeanos'
La Memoria del Fuego

by Marilyn Buck
November 1988

Oh my God
so gold and pure
my golden God
in whose name
I offer blood
washing the new world red.

My God of gold
more brilliant than the sun
(oh, but the one God is not
the Sun god
of the Aztecs or the Mayas)

I say to you
the son of the one God
died to save our sins
not their sins
and they must pay.

My God
Praise him with gold
Cultures must fall
Destruction must rain
on all who would stop
my holy mission
I, man of the Inquisitions.



Marilyn Buck
#00482-285
P.O. Box 7006
Shawnee Unit
Marianna, FL 32447

REJECTING WHITE SUPREMACY

THOUGHTS FROM A NORTH AMERICAN BROTHER

by Jaan Laaman
Ohio-7 political prisoner
Leavenworth Federal Prison
June 1992

Repression breeds resistance - Resistance means struggle - struggle brings results - Unity leads to victory... These are only slogans, easily and often tossed around, yet they are widely understood because they are grounded in reality. Any political activist and certainly any revolutionary, has spent at least some serious time considering resistance, struggle, unity and methods to victory. A minimum level of unity among the exploited and oppressed, among the victims of all sorts, is a prerequisite for achieving any positive results and of course total victory.

The u.s. is a country wracked by racial, class and gender inequalities. The recent uprising in LA gave Bush's new world order a very public and well-deserved black eye. The good people of Los Angeles put the issues of forceful struggle and rebellion back on the front burner.

The central issue in the LA rebellion was racism. The racism of the white cops who savagely beat Rodney King, of the judge and prosecutor who sent the trial to the white suburb of Simi Valley, of the white police oriented jury who sided with the cops and generally of the miserable conditions of life that millions of African people live in, in South Central Los Angeles and around the country. The u.s. was founded and built on genocide and theft of the lands and lives of people of color: the indigenous Native Americans, the Africans brought here as slaves, the Mexican and Puerto Rican people whose land was taken and incorporated as states or colonies. Since those times immigrants of color, Asian, African, Latino have continued to face discrimination and prejudice, including vigilante-klan type attacks.

From the founding of the u.s.a, it's major institutions have been and are inherently racist, and by racist is meant white supremacist. White supremacy is both an ongoing ideology and day to day reality. It is permeated throughout the culture and life of this country. Any number of examples can be drawn from all areas of life to show this and it's hard to believe that anyone living here could not be aware of it. In fact feigning ignorance or "wondering what Black people want," is but another manifestation of white supremacy. Certainly all Blacks and other people of color have no doubt that racism is a reality of life in america.

The left and progressive community and movements are not immune to racism. This isn't to say that any credible or sincere progressive, let alone revolutionary group or movement tolerates overt white supremacy, but as products of this society, even the opposition movements are affected by this most central flaw of u.s. society.

Raising this issue is not meant to illicit some kind of liberal guilt tripping or despair. As leftists and revolutionaries and particularly those of us who rely on the insight of marxist tools of analysis, it does mean that we should renew our efforts at understanding the pervasive and insidious role that racism plays, so as to continue to expose it and root it out. The fight against racism is a moral, social, political, economic and just struggle. But most importantly without recognizing, confronting and overcoming white supremacy, revolution in america will never succeed.

This Time Let's Sink 'Em. 1992, by Chris Day



Our, that is People's, history in the u.s. is replete with examples of strong struggles being sabotaged and defeated because racism was effectively used to split the people. On the positive side, there have always been organizations and individuals who have fought against white supremacy. In the mid 1800's the Workingmans Party and the Knights of Labor organized Black workers and class unity. John Brown and his people used force and arms to battle racism and racists. The IWW stood for and defended all labor. The CIO and communists organized Blacks and white. In the 50's and 60's whites joined in civil rights efforts and supported Black Liberation. Support for national liberation and anti-imperialism is understood by many today as an essential part of fighting for socialist revolution within the multi-national reality that is the u.s. of a.

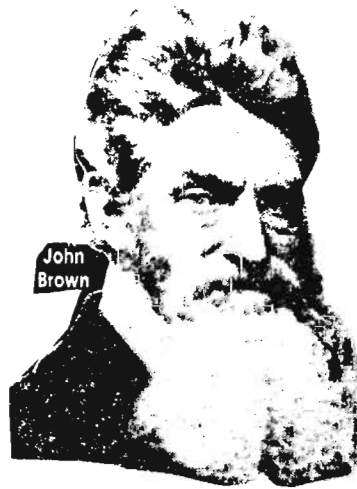
All these positive examples, unfortunately are outweighed by the more usual practices of racial discrimination and prejudice. Whites are taught early and often to fear and dislike people of color, especially Blacks. Not all white people go for this or go for it forever. Rejection of racist attitudes is a positive first step, but must be followed up with a broader understanding.

White supremacy isn't just a twisted ideology based on ignorance and falsehoods about culture, history, etc., it is also a means and justification for denying the right of nationhood to people of color. The u.s. is a multi-cultural and multinational entity. People from just about every nation and culture have come to live here, with most retaining some of their customs. More substantially the u.s. consists of several actual nations. By nation here is meant the historically accepted and internationally required basis of people having a common history, language, culture, land and economic relations. The dominant u.s.a. nation originated from European settlers. This nation was founded and is still largely ruled by wealthy white males. Although genocide was committed against the indigenous people of the America, nations of Native Americans still exist. Africans, kidnapped and carried to this continent as slaves, have by their long history and reality evolved into a separate new African nation. Puerto Rico, lying far from u.s. shores, but politically, economically and militarily controlled by the u.s., is clearly a nation in bondage. The battle against white supremacy has to recognize and take up support for the right of nations to self determination. This is a crucial basis for building multinational unity among all those victimized in one way or another by the u.s. By recognizing a people's right to determine their own national destiny, lays the foundation for the unity of equals. In a similar way, men recognizing women's right and need for equality and an end to sexist stereotyping and activities, is a necessary basis for a united effort of men and women in the Freedom Struggle.

Serious and lasting unity only comes about through recognizing and understanding other people and their realities. This means differences and similarities, so we can see each other as equals, perhaps different but with a mutually shared basis for joining in the face of a common enemy. Not all exploitation and oppression is the same, yet we all can join together in the effort to deal with our different levels and types of oppression. It makes sense to do so and in fact success depends on it.

The various attempts at putting forth theories of the "end of history," the "merging of classes" and the "this is as good as society gets" (speaking of western u.s. capitalism!), by apologists of this new world order aside, reality in the u.s., as we know it from our own lives, is and always has been a class divided and class clashing society. The government tries very hard to get as many whites as possible to identify with the interests of the ruling class - with imperialism. Material incentives and ideology (white supremacy) are both used to deceive and mislead the majority of white people; the poor and working class - including most of what's called the middle class. Too often they have been successful in swaying a lot of our people to reject their own working class interests and support imperialism.

White revolutionaries today need to look back historically to people like John Brown. We need to take an active role in opposing the violence and oppression of both the State and any racist or fascist groups. We need to win over our people ideologically and practically. We need to and we can do this. It is in our own class interests to oppose most everything that Washington does and stands for. It is in the interests of the white working class (as well as the entire multinational working class in this country), to flat out oppose white supremacy, to support the right of nations to self determination and progressive national liberation. This is the necessary basis for multinational working class unity in the u.s. Further, it's the foundation for an even broader progressive unity of various classes and groups who all could and need to be part of the Freedom Struggle right here in the midst of america.



What a post imperialist america would look like is too early to call. Supporting a people's right to self determination doesn't automatically translate to a series of small states with rigid borders, though. There could be separate new states, a confederation or new single state. As a socialist and internationalist, i can envision our being able to give birth to a truly democratic, just, multinational society, based on social equality and mutual cooperation, free of war and harsh economic disparities, committed to improving the health of our planet for the sake of our children and all humanity. These are some beautiful and bold concepts. They are also fully achievable, necessitating only that we continue in our Freedom Struggle - striking down white supremacy, rejecting the centuries-long abomination of racism and genocide; instead reaching for and pushing forth the tradition of John Brown and the Wobblies, militant multinational struggle based on support for national liberation and unity in the battle for socialist revolution.



Jaan K. Laaman
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Maroon Tunes

by Larry Giddings

History, Herstory, Ourstory
reflected in our eyes
reflected in our hair
reflected in our skin
not like a mirror
more like music
and rhythm

Half-breed, quarter-breed
octoroon, metis
mestizo, cross-breed, dog-blood
"a bit of the tar brush"
"_____ in the wood pile"
"with a Moorish tint"

Race-mixin', House-mixin'
world Beat
the language of love, hate, war
and more
red, black, yellow and white

500 years of swimmin' in the pool
cymbals clangin'
heartbeats bangin'
an Oriental love song
an African chant
an Arawak brew
with a Celtic crew,
a Maroon tune,
fires in the night!!

Riding in the maelstrom
of conquest
rebellion in the blood
we are the New World
and we ain't lookin' for
no Order
no myth of purity
no genetic border

Outlaws, out-lawed, runaways, wild
livin' on the run
Osceola drinks in
the sound of the drum
and smiles
the child lives
and so,
he's won

Fires burn
in our hearts
with knowledge of
our past
500 years of runnin'
to an equation
that claims:
"You are not who you are."

A chain of slavery,
ancient,
passed by caste and class,
aristocratic "blue-bloods"
your time has come at last,
your fears are alive
and singing:
WE KNOW WHO WE ARE!!!

500 years they helped us
to grow upon these shores
they hid us in their valleys
fed us with their knowledge
visions and lore,
they took us in their families.
so the children would live,
they showed us it was stronger, by far
to give

500 years of slavery, genocide and war
and still we hear the drums beat,
the songs grow

We are the children of your future,
WE KNOW WHO WE ARE!
This is Turtle Island,
our memory is alive
we have joined with those
that help us
to see this future come,
we are the colors of the rainbow
we will be here when it's done

Mixed, like you: mixed, like me
we are the New World
the Iroquois could see

500 years of slavery, genocide and war
the Native People of this land
have brought us together
over their dead bodies

A hemisphere is waiting
to hear our song of life,
reflected in our eyes
reflected in our hair
reflected in our skin
dancing to the rhythm

We are the New World,
WE KNOW WHO WE ARE!
riding in the maelstrom
of conquest,
rebellion in our blood

We are the New World
and we ain't lookin' for
no Order
no myth of purity
no genetic border.

l. giddings
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A Letter From Mark Cook

June 1992

Dear Friends,

I sincerely believe in the abolition of all economic, social and political double-standards. These are the basis for violations of human rights.

I find no pleasure in celebrating the invasion of the Afrikan continent and the carrying away of the Afrikan Tribes to the Americas for purpose of slavery. I adopt no double-standard to support the 1992 U.S. celebration of the invasion and 500 year colonization of the Americas.

True, the invasion of the Americas was a historical turning point for many people but that event in history extended into unaccountable disgraceful acts which violated - and continue to violate - the human rights of the Native Tribes in the Americas. Unwarranted invasions of lands and acts of genocide against the peoples are not to be celebrated. Such celebration gives credence to overt violations of human rights. I join the Native Tribes in the Americans in memorializing this day as a permanent day of mourning for the Native tribes in America and as a permanent day of repentance for those who benefited from that invasion 500 years ago.

We must now and forever assert ourselves as abolitionists against violations of human rights throughout the world. We shall very likely be criminalized for being the activist conscience of the world but we are needed to make clear that barbarism has no place in a civilized world.

Be an abolitionist for a better future for us all.

Love and Struggle!

**Mark Cook
20025-148
USP Leavenworth
P.O. Box 1000
Leavenworth KS 66048**

WHAT ARE WE

by
Puerto Rican
June

500 Hundred Years of Amerikkka!
I make my plea;
It has been 500 hundred years of misery.

Columbus set sail in the Nina, Santa
Maria, and Pinta:
and conquered the Aztecs, Tainos, and
Incas.

Conquista became a household word;
In order to satisfy the King's lust for
gold.

Colonialism led to mercantilist/capitalist
penetration;
in complete opposition to native
civilization.
Our forefathers were cleverly out-foxed;
subsequently exterminated by small-pox.

Africans were forced to endure
indentured servitude;
to labor on foreign soils by the
multitudes.
Slavery is genocide;
which some escaped by suicide.

The Mexicano people taught them land
cultivation;
which the European transformed by
brutal mutilation.
Mexico was invaded by military fleets;
and its southern borders incorporated by
the U.S. colonial elite.

Imperialism, an accursed damnation;
invaded my nation.
And to invoke your resistance tradition;
is to be labeled a terrorist and accused of
sedition.

Struggling for freedom's sake;
incarceration becomes your fate.
Once, again, I make my pleas;
because I witness this misery.

CELEBRATING?

Edwin Cortés
Prisoner of War
1992

The imposition of capitalist/imperialist
construction;
has led to 500 hundred years of
environmental destruction,
Is Science and Technology for liberation?
or for our extermination.

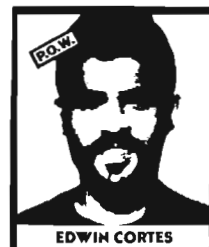
Do we continue our lives in desperation?
or take the risk of liberation.
Lets' do away with exploitation;
and create a system that will last for
generations.

There will be no classes;
only the liberated masses.
Let's regain our patrimony;
in order to live once again in harmony.

While imperialism perpetuates its lie;
our nations are forced to die.
For those who fight;
armed struggle will be their might.

Lets begin a new era for justice and
human rights;
which could be just as powerful as
dynamite.
Lets undue the 500 hundred years of
misery;
and become the makers of our own
history.

Edwin Cortés
92153-024
FCI Lewisburg
P.O. Box 1000
Lewisburg, PA 17837



1992

by Elizam Escobar
Puerto Rican Prisoner of war
February 1992

We must understand history as a live process. In today's debates and polemics about the events of 1492, more than a long time dead man (Columbus), or a long time dead empire (the Spanish one), one must judge and condemn those who continue in the present the injustices and atrocities of the past. Yesterday's "adventure of discovery" is today's "misadventure of concealment." In this sense, while hypocrisy reigns in the celebrations of "500 years of the discovery," the United States keeps Puerto Rico under a direct colonial subordination, postponing for eternity our decolonization process while it champions conveniently the independence of other countries. It is easy to judge and condemn yesterday's Columbuses but difficult to do it with today's colonists and neo-colonists.

1992 is not just a symbolic date but a real historical opportunity to re-conceive independence and self-determination - for peoples and nations, as well as the individual.

But these processes of liberation will not necessarily lead to a mature freedom unless they are transformed into total processes strong enough to defeat the alienated fragmentation of the "post-modern" individual and the apoliticalness of serial collectivism (the make-believe "people" who "enjoy" a fictional democracy).

This alienated fragmentation of the individual and the apoliticalness of serial collectivism conform a kind of mental colonialism (a global mental subordination to the media, first worldist's structures and ideologies) that is epidemic and very difficult to defeat.

We - the progressive and revolutionary forces - must oppose this extraordinary force with the power of truth. And this power must be headed at all possible levels by the power of the imagination.

Through this political power of the creative minds we must re-discover and re-invent new and necessary ways of cultural resistance that could lead to total processes of liberation. This means, for example, that at the cultural level we should look for the ways to transform the pseudo-democratization process into a real one and push it to its limit. And, simultaneously, to provide an immediate content to the liberation of the human spirit through the work of art. This immediate content provided by the creative process is essential to maintain the necessary amount of faith not only of the future but of the present. It is also necessary, in order to oppose the plagues of global capitalism, the mistakes of manqué (bureaucratic) socialism, and all postponements of revolution.

self portrait: 1980-1992, June 1992, by Elizam Escobar



Those plagues unraveled by capitalist lechery cannot be detained by merely taking state power or by merely going through a national liberation process. Revolution must be a total event dealing not only with problems of political-direct power, but with all aspects of our spiritual and material existence. And any form of liberation must be understood as a process leading us to a responsible and mature praxis of independence and liberty, where there should be no antagonistic contradiction between the individual and the collective, between difference and egalitarian society.

Specifically the renovation of Marxist thought (instead of the mere application of Marxism to the particular conditions), and the incorporation of the radical existential experience of the excluded into the new political conceptions of reality and views of the future, are of vital importance in order to keep liberation struggles and revolution alive.

The artist, then, must incorporate, somehow, directly or indirectly, or both, the reality of this future that is already here with us.



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The League of Indigenous Sovereign Nations (LISN) was created on May 27, 1991 by representatives of various Indian Nations from South, Central and North America on Piscataway Nation land at Tayac Territory in Southern Maryland.

As the result of a four-day conference, a Declaration of Principles was prepared and ratified unanimously by all participants. The declaration is subject to change contingent upon the will of the Indian Nations in the quest for self-determination and sovereignty.

The goals of LISN are to: a) unite all indigenous peoples of the Western Hemisphere together into one great Confederation; b) establish world recognition of LISN as an instrument that will effect the political empowerment of indigenous nations as one people; and c) represent the peoples to the international community. Three major components needed to survive another 500 years include: assisting Indian territories in revitalizing devastated economies, establishing a plan for Indigenous Self-Defense, and aiding in the process of creating a Central Government of traditional Indian Nations.

A primary focus of LISN has been the demonstration at the United Nations Building in New York City on October 12, 1992. LISN can be contacted c/o Piscataway Indian Nation, Inc., P.O. Box 312, Port Tobacco, MD 20677, (301) 932-0808 and c/o Sovereign People's Council, P.O. Box 610 Bowling Green Station, New York, NY 10274-0610, (212) 732-0485.



The International Tribunal of Indigenous Peoples' and Oppressed Nationalities in the U.S.A., initiated and led by the American Indian Movement (A.I.M.), was convened in San Francisco, CA on October 1 - 4, 1992. Bringing together people from the northern and southern hemispheres, Africa, Asia and Europe, the Tribunal heard testimony about the massive, systematic violations of human rights and international law against people of color. With special emphasis placed on the impact of the Colombian legacy for people of color within the U.S.A., the Tribunal targeted Native Americans, Mexicans, Puerto Ricans and Africans in America.

The three aims of the tribunal were:

- * to destroy the myth of the "European Discovery" of the Americas, and Columbus as the embodiment of the European Spirit of Adventure and of rugged individualism
- * to provide a forum for a broader understanding of the right to self-determination, and to understand the history of the U.S. as the country which became the inheritor of the worst features of the European legacies of colonialism, genocide and racism
- * to gain the immediate, unconditional release of the Political Prisoners and Prisoners of War from the different resistance movements.

As Suzan Shown Harjo stated, "Society must come to grips with the past, acknowledge responsibility for the present and do something about the future. It does no good to gloss over the history of excesses of western civilization, especially when the excesses are the causes of deplorable conditions today." Information about the Tribunal may be obtained from: International Tribunal, 2940 16 Street Suite 104, San Francisco, CA 94103, (415) 626-1875.

ORGANIZATIONS IN SUPPORT

OF POLITICAL PRISONERS AND PRISONERS OF WAR

The following is an incomplete listing of organizations within U.S. borders that focus on the campaigns of individual or groups of prisoners. The fourth and updated printing of Can't Jail The Spirit, which documents the history of various pps/pows, has just been published and is available for \$14.50 (postage included) from the national office of Freedom Now!, 59 East Van Buren #1400, Chicago, IL 60605. Additional copies of this booklet, Diss'ing The "Discovery", (\$3.00 suggested contribution for the black and white version; \$10.00 for a limited full-color edition) are available through the Free Puerto Rico Committee - New York Chapter, P.O. Box 0022512 Cadman Plaza Station, Brooklyn, New York 11202-0052.

The Black Panther
Black Community News Service
P.O. Box 519
Berkeley, CA 94701-0519

Campaign to Free Black Political
Prisoners and P.O. W.s
P.O. Box 339
Bronx, NY 10463-0339

Comité De Afimacion
Puertorriqueno
P.O. Box A-840
New York, NY 10163

Committee for Prisoner Support
in Birmingham (CPSB),
& Mafundi's Defense
Committee
P.O. Box 12152
Birmingham, AL 35202-2152

Committee to End the Marion
Lockdown
P.O. Box 578172
Chicago, IL 60657

Committee to Return Sylvia
Baraldini to Italy
* 3543 18 Street Box 2
San Francisco, CA 9410
* 294 Atlantic Avenue
Brooklyn, NY 11201

December 12 Movement
Arm The Masses
28 Vesey Street #2298
New York, NY 10007

Equal Justice, U.S.A.
Quixote Center
P.O. Box 5206
Hyattsville, MD 20782

Freedom Campaign for U.S.
Political Prisoners
601 Congress, Apt. B
Ypsilanti, MI 48197

Freedom Now Campaign
* 59 East Van Buren #1400
Chicago, IL 60605
* 138 Jefferson Street
Hartford, CT 06106
* 3543 18 Street #17
San Francisco, CA 94110

Friends and Family of
Mumia Abu Jamal
P.O. Box 19709
Philadelphia, PA 19143

Hands Off! (Military Resisters
Support Network)
111 East 14 Street #132
New York, NY 10003

Interfaith Prisoners of
Conscience Project
* 2120 Lincoln Street
Evanston, IL 60201
* c/o NCC RJWG
475 Riverside Drive
New York, NY 10115

International Campaign to Free
geronimo ji Jaga (Pratt)
P.O. Box 3585
Oakland, CA 94609

Leonard Peltier Defense
Committee
* P.O. Box 583
Lawrence, KS 66044
* LPDC/A.I.M.
2940 16 Street #104
San Francisco, CA 94103

Love and Rage Network
P.O. Box 3
Prince Street Station
New York, NY 10012

MLN-Mexicano
P.O. Box 1682
Alamosa, CO 81101

National Committee to Free
Puerto Rican PPs and POWs
* P.O. Box 476698
Chicago, IL 60647
* 138 Jefferson Street
Hartford, CT 06106
* 203 East 115 Street
New York, NY 10029
* 3604 N. 7th Street
Philadelphia, PA 19140
* Box 613
Dorchester, MA 02124
* 3543 18 Street #12
San Francisco, CA 94110

New Afrikan PP/POW Support
Campaign c/o N.A.P.O.
P.O. Box 31762
Jackson, MI 39286

New York Three Freedom
Campaign
2170 Broadway, suite 2234
New York, NY 10024

Norma Jean Croy Defense
Committee
473 Jackson Street, 3rd Floor
San Francisco, CA 94111

The Nuclear Resister
Box 43383
Tucson, AZ 85733

Out Of Control
c/o Jane Segal
315 Eureka Street
San Francisco, CA 94114

Prairie Fire Organizing
Committee
P.O. Box 14922
San Francisco, CA 94114

Queens 2 Support Coalition
P.O. Box 1354
Brooklyn, NY 11247

Queers United in Support of
Political Prisoners (QUISP)
61 Jane Street, Apt. 8E
New York, NY 10014

Spear & Shield Publication
1340 W. Irving Park #108
Chicago, IL 60613

Sundiata Acoli Freedom
Campaign
P.O. Box 5538
Manhattanville Station
Harlem, NY 10027

War Resisters League
339 Lafayette Street
New York, NY 10012

Women's Jail Project
P.O. Box 1592
Madison, WI 53701

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Mark Cook and Mondo Langa are Black political prisoners.

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