

**The Struggle is For Land**



**The  
New Afrikan**

**RNA Presidential Tour  
Major Success**



"We Must Be Committed To Ourselves," Dara Abubakari, President of the Provisional Government of the Republic of New Afrika.

**2 RNA - 11 Members Released  
Imari Denied Parole**

*(See Page 2)*

# Boston's First New Afrikan Family Conference



New Afrikan Women demonstrating Revolutionary Spirit.

Boston's first five (5) day Black Women's Conference for women of Afrikan descent took place in June. The Conference was a great success. So much so that there are plans underway for another Black Women's Conference in September.

The theme of the Conference, which was right on time for the Afrikan family today, was "Sharing for Survival." It was planned by a small group of sisters in the Black Community of Boston.

As many may know Black women have been victims of abusive treatment from many elements in this country and particularly now in Boston. To date there has been twelve (12) murders of Black women in the Boston area, and there is a dire need for Black women to come together to protect, love, and guide each other, our children, families and our community. Black women must know who we are, where we are going, what are our resources and how to protect ourselves.

Although this Conference was called a "Black Women's Conference" for women of Afrikan descent, it was absolutely clear that this was a *Black Family Conference*. Many of the issues addressed in workshops and panel discussions included male and female participation. Also it was made clear that this was not a women's liberation conference. The group of sisters who called the Conference realize that there will be no struggle for liberation of only Black women and of course, it will encompass the whole Black Family—the captive Black Nation in Amerikkka.

The conference provided a time and space for Black women to unite and share their skills, talents, ideas, values, directions, warmth, and extend to each other a helping hand with tender loving care.

The Conference opened up on a Wednesday evening with a program of local talent. Teaching through entertainment was the idea and that's indeed what took place. There were speakers, dancers, singers, poetry, Afrikan drumming, storytelling and a special visit from the spirit of Harriet Tubman. The evening was a serious upliftment and boost for the days to come of the Black Women's Conference.

Discussions included: Teaching Our Children, Yoga, Natural Birth Control, Natural Childbirth, Fine Arts as a tool for Economic Survival, Liberation, Community Develop-

ment, Health and Healing, Women in Politics, Political Prisoners, Young Parenting, Open Sharing, Self-Defense Training, Tai Chi, Black Woman, Black Man—The Black Family, & Building A Resource Center. Each discussion was addressed by speakers of different backgrounds; residents of Boston, organizations in Boston, Community leaders and we were accompanied by the presence of a sister who traveled all the way from Brooklyn, New York, Sister Kuumba from the Uhuru Sasa Shule. There was also a Brother who traveled from New York, Brother Sayif.

The Conference also included a fundraiser to assist in defraying expenditures. But as in the opening evening this evening was also utilized as a creative teaching tool. Entertainment included a 108 person choir, a

fashion group who fashioned clothing from Afrika until now and also included poetry and short historic narratives relative to our history, dancers and of course, the sacred Afrikan durmmers.

The last day of the Conference hosted a very beautiful sister from Uganda who enlightened us with some facts about Afrika. For example, in the Afrikan family when the women have a problem, they don't whoop and holler which causes unrest in the family, she settles it in a most subtle manner so as to maintain a peaceful household and the problem is definitely solved.

After the sister's address to the group, there was a community feast and open sharing period, then the Conference was temporarily ended. I say *temporarily* ended because our theme was "Sharing for Survival." But it is more than a theme. It is a necessity and an action item which is not accomplished yet. So, until the next discussion time the brothers and sisters who involved themselves in this Conference and agreed to with the need to share for survival have a responsibility to seriously work towards this goal.

Even though there may have been some loose elements, the Conference was a first for the Boston Black Community and response from the Community is asking for another one as soon as possible.

After reading this short article I sincerely hope that women of Afrikan descent all over the world feel the need to call for more Conferences of the Black Family entitled "Sharing for Survival" and not only discuss the need, but put these discussions into action.

## Bulletin

Hekima Ana, and Kanyama Offogga Ar-Rashid have been released from the state of Mississippi's custody at Parchman to begin their federal sentence of 12 years. They along with Kaeim Njabafundi were given life sentences after the FBI lead pre-dawn raid on the RNA headquarters in Jackson, Mississippi on August 18, 1971 when an attacking police officer died.

The state of Mississippi did not contest the legal challenges filed on behalf of Hekima and Offogga because of illegal detention thus bringing about their release.

The challenge to the state incarceration is based on the illegality of FBI and police actions and based on an extraordinary transfer of the three RNA-11 members from state custody to Federal custody and then back to state custody again.

Both men had been released from state custody along with

numerous other prisoners on a special prisoner release program. Their release to federal custody signaled the end of their sentence in the state penal institution. However, when the racist Mississippi media proceeded to broadcast their release from state sentence, the white public objected and the three were returned to Parchman prison in Mississippi.

Because Karim has no federal sentence to serve he remains at Parchman, but is expected to enter a work release program in the near future.

Another member of the RNA-11; Brother Imari Obadele who is incarcerated at Marion, Ill. federal penitentiary has been denied parole and is expected to be reviewed in 18 months. The only other incarcerated member Addis Ababa has been released to a halfway house in Detroit.

## WHAT'S INSIDE

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## Editorial

## New Afrikan View —

# New Afrikan Nationalism Is Pan Afrikanism

WE are an Afrikan people. WE are an Afrikan people transplanted on foreign soil through a deliberate plan in history. Since WE have undergone the slavery process, being exposed to another culture, WE have adopted some of the aspects of that culture through diffusion and force. Consequently, WE are a new kind of Afrikan, but WE are still Afrikan. WE are *NEW AFRIKANS*, with a unique history and mission. One part of that mission is to contribute to the betterment of mankind in this country, this hemisphere, and this planet Earth. In order to pursue that mission then WE must participate and understand

New Afrikans across the North American continent, are forming human rights coalitions to launch a massive human rights campaign to expose the flagrant human rights violations of Black People in this country. The United Nations has formulated a list of human rights violations which the world will not tolerate, and upon examination of this list, WE find that in reference to Black people in this country, the United States is guilty in most cases. As a result, WE are forming this massive coalition to bring these violations out into the open, so that the government of the United States, the United Nations, and the World, can see from a matter of the written record, that WE, New Afrikans, are protesting against these injuries and demanding just reparations (Reparations are compensations paid to a nation of people for damage perpetrated by another nation without just cause.).

The projected campaign calls for mobilization of mass participation in the independence struggle.

The failure of the United State to allow Black people, New Afrikan people, self-determination and independence, the denial of Black peoples' right to a choice of New Afrikan citizenship, the refusal of the United States to recognize Black people's nationality, bad housing, high unemployment among Black people, racial discrimination, the elimination of affirmative action programs, destruction of the minds and bodies of our children and youth by means of dope, inadequate and misdirected education, cruel and unusual prison conditions, attempts to kill large portions of the Black population through behavioral science practices, birth control pills, and many other methods, assassination and massive incarceration of our political leadership, and the United States' support and tolerance of right wing assaults on Black people by right wing racists both inside and outside of the police departments around this country, are all examples of human rights violations that can be seen by any ordinary person, let alone the political experts who sit in judgement in the world court.

Let us look at Afrikan liberation struggles on the continent, the New Afrikan liberation struggle in the United States, and Afrikan liberation struggles wherever Afrikans are. The Afrikan liberation struggle on the continent and the New Afrikan independence struggle here can and must aid and abet each other in our common drive for total and complete liberation and freedom. This is a fundamental principle of Pan-Afrikanism. WE must

first understand the nature and quality of interdependent Afrikan struggle and the prerequisites for it. There is a prerequisite that must be fulfilled before Afrikan liberation struggles or any liberated Afrikan nation can significantly assist the New Afrikan independence movement here in North America, and that is WE must wage a meaningful and correct struggle. National struggle is a prerequisite for international support. WE must become a part of the revolution to aid or benefit from the revolution. The principal characteristic of the Afrikan revolution or any real revolution is the struggle for land. So if you are not struggling for land you are not in the Afrikan revolution. You may be a monetary supporter of the Afrikan revolution, or a moral or spiritual supporter of the Afrikan revolution, but you are not a participant in the Afrikan revolution if you are not struggling for economic, political, and social control over land. Both in Afrika and America, Afrikans *MUST* struggle for

land. Land nurtures our very existence. Our physical and psychological needs are supplied by the land. Only as WE struggle for land and independence do WE take on the form and substance of an internationally recognizable and identifiable body of people. Only when WE move to free ourselves from the captivity of the United State government, do WE become accessible to the Pan-Afrikanist forces outside of these borders, diplomatic assistance or contribute to our security and defense. As long as WE are content to remain elements of the internal politics of the United States, WE will be regarded as such by America, by Afrika, and by ourselves, and WE will continue to be more of a liability to Afrikan liberation struggles, than an asset. **SO, THEN THE STRUGGLE FOR LAND IS AN INTERNATIONALIZING FORCE.** It is a unifying force. It underlies the success of community control, it enhances the success of struggle in the Black community. A successful struggle for land will require an un-

wavering and persistent determination on the part of Black people in that struggle to be free.

Is the real revolution only on the Afrikan continent? The Republic of New Afrikan says there is no reason for Black people to be only spectators and distant supporters of a revolution. There are over 30 million New Afrikans in America, 25 million more than Zimbabwe, 14 million more than Azania, 30 million New Afrikans more than any other Black nation in the world except Nigeria and Brazil. 30 million New Afrikans, nearly 10 million of us below the poverty line, 15 million engaged in every day struggle to stay above the poverty line. Within the ranks lies the reason for the real Pan-Afrikan revolution, real struggle for land. WE should make the commitment to freeing the land and demanding our independence. The human rights campaign is one step in that direction, so that WE can begin to educate our people in steps and measures to be sued in changing attitudes and pointing the way to unity and solidarity among us.

## U.S. In Violation of New Afrikan

### Human Rights

Republic of New Afrika is not an "illegal group", as constantly referred to by those who would deny an oppressed people their human rights, the same human rights the president of the United States, Jimmy Carter, is so aware of and is fighting for every place in the world except the United States.

The question is "*ARE THERE TWO SETS OF HUMAN RIGHTS?*" One set for Afrikans kidnapped (who, incidentally were murdered, raped, enslaved and deprived of their humanity) from their peaceful existing sovereignty, and another set for other peoples on the planet??

It is ridiculous to attempt to ignore the legitimacy and legality of the Republic of New Afrika.

Why is the assertion of a people for justice and freedom termed "terrorist" or "violent", unless those attempting to label the Republic of New Afrika as such are completely ignorant of history and the present repression of Afrikans under this society-or-these the "keepers of law and order" are deliberately attempting to hide a crime that is not new, but being perpetuated?

The New Afrikan Nation held by this government in continued captivity and servitude has never been respected as human beings by the people of this nation, no human consideration in any

interaction between the European and the kidnapped Afrikan on the soil the European *murdered* the Native American fro has never taken place.

The objective of New Afrikan government, The Republic of New Afrika, within the frame work of the United Nations "Bill of Human Rights" is to bring to the attention of the New Afrikan, the United States government and people, and the world, our inhuman suffering as perpetual slaves of this government and people. WE want the world to hear our loud lament and suggested remedy for this burden or deprivation that plagues Us as Afrikan People, a separated and separate people, as Afrikan nationals.

This effort to thwart our attempts appears to be a conspiracy between federal government and national institutions on one hand and state and local government and institutions on the other. The failure to recognize the kidnapped Afrikan's right to restore his own nationality by pointedly referring to New Afrikans as "members of an organization", or "group" called RNA.

WE challenge these conspirators to address themselves to the issues New Afrikans have been raising for the past eleven year; enslavement of a people and reparations for that enslavement,

illegal citizenship imposed upon an alien people, the issue of continued genocide against (not negroes, colored people, nor Blacks, but) *NEW AFRIKANS!!!*

As a New Afrikan government WE are prepared to address ourselves to the issues above mentioned.

On the local level comments such as "economic conveniences", and "these people serving their time", "-danger of letting them out on the streets", are inflammatory and are intended to mislead and create fear and reaction in the minds of the people.

The government of the Nation of New Afrikans sole purpose is to seek a separate, peaceful existence, the method is to put the facts before the world and stand in judgement before a world body. Can the United State address itself to this equation as a fair proposition? or will it continue to approve two kinds of *HUMAN RIGHTS, ONE FOR THE REST OF THE WORLD AND ONE FOR ITS'S SLAVES???*

# A Tribute To Revolutionary Black Womanhood

It was the 81st birthday celebration of a Black woman revolutionary that took place on that Friday evening, July 27th, 1979, at the Convent Baptist Church in West Harlem. The guest of honor was none other than the incomparable Queen Mother Moore who alone has devoted over 64 years toward the fight for freedom and is still going strong.

The "Tribute" which was sponsored by the Afrikan People's Party, was impressively moderated by Sister Mae Mallory, a personal friend and comrade of Queen Mother whom herself has been engaged over the years in various and many issues around Pan-Africanism, repatriation and reparations to name a few. Sister Mallory was also involved in helping to build the foundation for the Republic of New Africa.

The dynamism of the spoken testimonials made for a power packed evening as the celebration succeeded. The speakers included: Sister Diane Lacey, Program Coordinator at WWRL and one who is actively involved in the issue of hospital closings, in particular, the campaign to save Sydenham Hospital; Sister Constance Takavarasha, from the Zimbabwe African National Union whom after flinging her daughter on her back before an amazed audience and tying child on which African cloth, began her address with, "We take our children with us when we fight in the war." This immediately bound the audience to an uproarious standing ovation for the courageousness of these African women soldiers, sisters engaged in armed struggle against the racist rodesian government. As she continued, following up the ZANU historical slide presentation that had been made prior to her address, she elaborated on this year, 1979, as being the "Year of the People's Storm;" otherwise interpreted as the year that the people would storm the government.

There was then the National Chairperson of the National Black Human Rights Coalition, Brother Muntu Matimela who at first noted himself as the only male speaker in the program. With that he gave an honest admission that he had contemplated a tribute to revolutionary Black women having all female speakers. He then admitted that his line of thought had been quickly corrected with the point that the Black



woman wasn't in a liberation struggled of her own or one away from the Black man, but that the struggles of Black men and women are one. Spiritedly, Bro. Muntu continued by outlining the cases of several Black women political prisoners and prisoners of war, a couple of whom were Sisters Assata Shukur, and Dessie Woods. With this, he expressed the need for Black people to organize and the strategy of the National Black Human Rights Campaign of a national strike and a rally at the United Nations on November 5, 1979, Black Solidarity Day.

The melodious metaphors of the illustrious writer, poet, editor, Askia Muhammed Toure, were enjoyed by all as he belted political satires in verse. One target of Brother Toure's sharp witted social criticism was the former U.S. Ambassador to the United Nations, Andrew Young.

After listening to a specially taped birthday greeting and inspirational message to Queen Mother from Sister Assata Shukur, presently incarcerated in Clinton Correctional Facility, the keynote speaker of the Afrikan People's Party, Sister Ashaki Binta, was presented. Sister Binta eloquently addressed the audience as to the role of the Black woman in the Black liberation struggle.

"She Was a Revolutionary Soldier of Her People," was the poem, written by Sis. Binta, served as an opener to a speech that showed clarity and wisdom.

Most impressive of all perhaps was the extemporaneous message of Sister Dara Abubakari, President of the provisional government of the Republic of New Afrika, a veteran of many struggles.

A woman of the Universal Association of Ethiopian Women, touched by the fire of Marcus Garvey, took up in 1958 the move made by segregationist forces in Louisiana who made a political issue of what they termed "illegitimate" children and passed a law in the State Legislature cutting them off the welfare rolls.

This produced great hardship among poor Blacks in Louisiana at the time. Sister Dara explained how in carrying their protest to the United Nations and in subsequently establishing a precedent in international law for the case of Black people in America being an oppressed nationality within the borders of the United States, the idea of the Black Nation arose.

When they succeeded in making the World Community recognize the plight of Blacks in the United States, they also embarrassed the United States

Government and thereby brought pressure to rescind the outrageous law back in Louisiana. She made some of the keenest observations of the evening when she pointed out that whatever Black people ultimately decided to do in the U.S., it would be a unique solution suited for the unique situation which Black people are in.

Arising after the long but tireless evening of breathtaking tributes and testimonials the guest of honor, Queen Mother Moore, adorned in blue brocade, arose to extend expressions of gratitude and to bestow upon the people a message indicative of profound insight. As she commenced to speak of her 64 years in the fight for freedom, she announced that she had entered the liberation struggle out of selfish motives. She sought personal freedom and an end to the indignities she had suffered as the result of racist oppression. It was only after years of experience, she went on to add, that she learned that she had to bring along all Black people in order to win freedom's final victory. Mother, who had taught Malcolm, declared that it could not be won on purely personal grounds.

Among the well wishers, pouring in congratulations on her 81st birthday were President and Mrs. Rosalyn Carter. Queen Mother exclaims, after the birthday card message with the audience, "Now we've got to answer President Carter!"

Her answer was that he should show his birthday congratulations by pardoning in the same fashion as Patty Hearst was pardoned, Sister Assata Shukur, Sister Dessie Woods and Sister Lizzie Williams. Lizzie Williams was sentenced to 218 years in prison in Montgomery County, Alabama for lying in defense of her boy friend who allegedly stole two chickens in 1943. The Governor of Michigan refused to extradite Sister Williams to the State of Alabama where the State is still pursuing the 1943 indictment.

The program was immediately followed by a short reception in which well wishers sang "Happy Birthday" and enjoyed birthday cake.

All in all, the "Tribute to Revolutionary Black Womanhood" was an evening to be remembered.

## The Death of a New Afrikan Revolutionary

Hannibal Afrik

When death comes to the new family, we must all come forward with new revolutionary spirit and fire.

On Saturday, January 20, 14 A.D.M. the Deputy-Minister of Defense for R.N.A. Ujamaa Family in Chicago was cut and stabbed to death by one of his own family.

The brothers and sisters of the entire New African and Nationalist Community mourn his death.

We will always remember that you love the nation and all the citizens.

Your love and dedicated pursuit of New Afrikan values will always be in the minds and hearts of all New Afrikans.



We will never let your teaching go away. We will build a new and greater P.G. and A.P.P. and B.L.A.

Your smile and warm love you have given us will go with us in all things we do.

We will build the nation and free the people from U.S. imperialism.

All New Afrikans remember that to train today will help all of us to be better fighters tomorrow.

Remember and honor Brothers Chaka Fuller, Antar Ra, Admed Evans, and Hannibal Afrik.

Long life the fighting spirit of all fallen New Afrikan revolutionaries.

R.N.A. Ujamaa Family (Chicago)

"WE WILL WIN THE WAR"

# President Abubakari

At the close of its 29th session, the highest legislative body of the Provisional Government of the Republic of New Afrika, the Peoples Center Council scheduled a major speaking tour to begin in February 1979 for its newly elected, and first woman president, the dedicated and dynamic Dara Abubakari.

Since that time President Abubakari

had made appearances in a number of cities, including Los Angeles, Detroit, Atlanta, Boston, and New York.

On all occasions Sister Dara was well received. She met with old and new citizens as well as supporters of the nation.

Another aspect of Sister Dara's travels was to meet with other Black organizations to discuss efforts towards consolidation of the reemerging

Black national independence movement. In all of these discussions Sister Dara emphasized that if Afrikan people in America were going to wage a meaningful struggle the major emphasis of that struggle must be land.

Sister Dara who is to be one of the speakers at the National Black Human Rights Coalition, United Nations mobilization on November 5, 1979, stated that *THE MALCOLM X DOC-*

*TRINE* which is the foundation of the Provisional Government of the Republic of New Afrika, stresses Land, Internationalization, and Self-Defense, and it is at the United Nations where we can begin anew the internationalization process which will ultimately us recognition as a nation.

In Sister Dara's own words, *the tour was an overwhelming success.*

## Press statement Office of the President Provisional Government Republic of New Afrika

Today marks the ninety-second birthday of the Honorable Marcus Mosiah Garvey. It is fitting that WE should be in Atlanta, Georgia at this time. It was the Atlanta Federal Prison where Marcus Garvey, like Brother Imari Obadele, former president of the Provisional Government, was held before being forced from the shores of the United States; a victim of U.S. racism, violence and hatred.

Atlanta today is wreathing from the agony of a continued spiraling violent crime rate, especially homicide, among Afrikans, you call us Black, Atlantans the problem is especially bad.

The Republic of New Afrika believes the practice of Afrikan people killing one another is the product of a United States State Department sponsored drug-laced campaign of terror. WE believe that the unemployment rate is deliberately understated in reports that give an erroneous impression of the real economic crises in the Afrikan Communities throughout the United States.

Mayor Maynard Jackson, like other Black elected officials across this country, is being held up for ridicule, while white business and state sponsored law enforcement agents have a field day exploiting the Afrikan Community for their special interest; be it profits or license to plunder and brutalize.

## In New York City

President Dara Abubakari made her first official tour to New York in the last week of September, speaking on several occasions beginning with the New Afrikan reception at the Mary McLeod Bethune Center on September 23rd.

The aim and purpose of the President's tour, initiated by the Provisional Government's leadership, was to introduce the newly elected first woman president to old and new citizens and supporters, to build New Afrikan solidarity, and to inform, educate and organize around various programs of the provisional government.

The reception program was chaired by Cheri Dalton who first presented Queen Mother Moore who, in turn, introduced Dara Abubakari. Queen Mother Moore gave a brief sketch of the President's past history of work in the South, giving some background information of the period of Garvey's days to the 30's and 40's. Moore hailed Pres. Dara Abubakari as one of the greatest Black women living today.

Pres. Abubakari began with the statement that **"REVOLUTIONARIES SHOULD BE WHEREVER THE PEOPLE ARE"** in regards to the event being held at the Home for Senior Citizens. She warmly thanked the presence of the elder people who attended.

She spoke of the lasting effect of the Garvey movement in which her father was a participant, and where she, herself, began as an activist. She called the Garvey movement a nationalist movement in which Pride in Blackness was key. She reminded the audience of Garvey's famous quote: *"Africa for the Africans, at home and abroad."*

Referring to the recent overture of SCLC Leaders and Jesse Jackson, she reprimanded them, saying: *"They speak of self-determination for Palestinians but not for ourselves."*

She followed up with: *Black peoples' conditions demand reparation and independence,"* and *"we must not forget the efforts of those before us who strived for Black independent republics."* She referred to a time in the 1800's in Oklahoma as an example.

The president stated that Blacks in America comprise one of the largest population of Africans anywhere with possibly only Nigeria and Brazil having a larger number. She added that Blacks here in America are the most educated and with the highest technical skills, and that their services were needed in Africa.

*"The same skills,"* she said, *"are needed in the Black Belt."* She called for 2 million skilled Blacks to go back South. She emphasized the fight must be for land; and then, the defense of the land.

*"Black people are the accumulated capital of U.S.,"* she stated. *"That's why we have a right to reparation."*

She also spoke encouragingly of the Black women's role, the Black family, the extended Black family, (that there is no such thing as an illegitimate child), exposing and challenging divisive and damaging white-imposed assessment on social mores.

Her closing remark was the theme of the program: *"We must commit ourselves to ourselves."*

Sister Cheri then introduced Bro Sekou Owusu who recited the New Afrikan creed; this was followed by Vice President Ahmed Obafemi concluding the program with a song com-

posed by Fulani Sunni Ali *"Come Together Black People."* Food and drinks, were provided by citizens and friends of the Provisional Government.

President Dara Abubakari, the 3rd president of the Provisional Government of the Republic of New Afrika has spent all of her 64 years working and living in New Orleans, Louisiana. Her 45 years of involvement includes - fighting for quality education in public schools, working for voter registration projects, founding member of SCEF (Southern Conference Education Fund), and helping to organize the Scottsboro Defense Committee and the Association of Ethiopian Women (a Southern-based Black Women's organization in the South) with Queen Mother Moore.

She has worked on numerous court cases and is presently a consulting member of Amnesty International's Committee on Human Rights. She has travelled to Latin America and Europe representing the Black nationalist movement. She was also one of the members of the contingent who made the trip to Cuba during the U.S. travel ban to that country. In 1958, as a member of the Ethiopian Women, the organization went to the United Nations to protest America and Louisiana's total disregard of Black peoples' human rights.

Her son, Walter, was one of the first Blacks to refuse induction into the services, was convicted and given a maximum sentence. She has been married for 33 years and is the mother of 10 children, grandmother of 38 children, and a great grandmother of 8 children.

## . . . And Atlanta, Ga.

Bro. Osei Alimayu

### "Reception for the President"

The ninety-second birthday of the Honorable Marcus Mosiah Garvey, August 17, 1979 was commemorated in Atlanta, Georgia with a reception honoring the first woman President of the Provisional Government of the Republic of New Afrika. President Dara Abubakari, the dynamic, energetic, fearless, and most beautiful President of the Black nation was given the royal fanfare for her untiring and unselfish service in our struggle for national liberation. The citizens in Atlanta were indeed elated and well prepared for the reception in honor of President Dara Abubakari.

The weekend anniversary of Marcus Garvey began with a news conference in Atlanta's City Hall. The President addressed the news reporters concerning the recent na-

tionwide publicity of Atlanta's high crime rate.

She stated that the United States State Department has deliberately contrived the practice of Afrikan people killing one another, in an effort to continue to exploit and further dehumanize our captive nation. Black on Black crime, the President asserted, comes from 400 years of oppression and servile status of Afrikan people in the United States.

Mayor Maynard Jackson of Atlanta, the President affirmed, is being held up for ridicule while white business and State sponsored law enforcement agencies have a field day exploiting the Afrikan communities for their special interest; be it, profits or license to plunder and brutalize.

After acknowledging the problems that affect Afrikans throughout the United States, the President outlined the solutions by stating the claims of

the captive New Afrikan nation. Establishment of an independent homeland for Afrikan people in the United States; reparations for past injustices and work performed by the Afrikan slaves; and aiding the Republic of New Afrika in organizing and holding a plebiscite so that the Afrikan population may finally decide their own destiny.

Later that day, the President was interviewed by Channel 11 of Atlanta's Ebony Beat Journal. The program was aired for the public the following Sunday at 1:30 p.m.

At the reception, President Abubakari was given pomp and circumstance afforded head of State throughout the world. The beating of drums, feet stomping, banjos, bells

ringing, hands clapping, and the traditional folklores of Afrikan people made up the arrival of the President. People in the audience were

chanting, "Free the land! Free the land! Free the land!" Fellow citizens, you should have been there to see and hear the applause.

President Dara Abubakari spoke and gave an inspiring message, which warmed the hearts of those who were present and cleared the minds of those who had a very little understanding of the Republic of New Afrika. The President highlighted her message with the theme that *"We must be committed to ourselves."*

Being committed to ourselves would give us the victories; the love for one another, the trust in one another; the dedication of service; the needed devotion to our principals; and the adherence to the New Afrikan discipline, in order that we may achieve our national liberation. These words as spoken by our President gave the reception its quality and coherence, which made the evening a glorious success. Free the land!

# The Issue Is Really:

Overseas African Strategic  
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Kwando M. Kinshasa

The recent controversy pertaining to African-American ties, sympathies or concerns about the proper treatment of Palestians and the political rights of the Palestian Liberation Organization, though interesting and informative to Third World People inside America they are more indicative of the pervasive racist-imperialistic attitudes which run rampant through-out the American society. I need not supply the reader with a long list of abusive acts that have daily punctuated the social relationships of Blacks and Whites in this society to illustrate this point. Nor do I feel that this article should present a bibliography of the African suffering in the Western hemisphere since 1621, for the responsibility of such relationships no longer falls upon the bloody mantel of ambiguous interpretations which flow from the American Constitution, but instead on the moral constitution of those descendants of the African slave trade whose present "appointed" leadership now find it necessary to verbally defend or opionate the political rights of other oppressed people who strive for autonomy (no matter how well intentioned), while neglecting the basic needs and motivations for political rights and sovereignty among African Americans.

This issue, though surely frightening to many African-Americans, to say nothing about non-Africans in this society, is frightening because the *imposed*, defacto African-American leadership has traditionally chosen the path of political accomodation and moral-civil execution of individual-group rights via the political machinery established by the very forces that enslaved their relatives a mere one hundred and fourteen years ago. In other words, *their* view of *our* struggle has unfortunately been encased in a notion of moral strength as opposed to political strength. *Their* fight has been geared towards civil rights as opposed to political power, and in many of the resulting circumstances, began to confuse the issue, thinking that as one gained a semblance of these rights they automatically acquired political power or strength.

And so today, in typical fashion, the process continues as legal and defacto methods right up to the recent killings in Birmingham, Ala., Brooklyn, New York and surely before you finish out this week, somewhere's else, U.S.A., punctuate the political weakness and ineptitude of a peoples "leadership" who find it morally correct to see the validity of a total struggle for political power in a foreign land, but withdraw if not condemn any possibility or need of such occurring here. But to harp on this issue I'm told by liberal Blacks, is to bait racism and irresponsible terrorism, so let us take a macroscopic view of the more contemporary or recent arguments which have emerged recently as societal defense mechanisms to keep the "niggers" in their place or in the order of things.

1. One of the first statements coming from not only Zionist and their supporters, but from some African-Americans, is the hard hitting ironic statement that the PLO and the Civil Rights Movement *differ* in that while one is striving for land, political sovereignty, liberation and independence, the Civil Rights Movement in the U.S.A. was not.

2. We also hear the statement that while non-violence was the chief tactic of Civil Rights campaigns, violence and terrorism are the hallmark of Palestian Liberation Organization.

3. And we are exposed to claims about the historic, traditional, now almost "sacred" struggles and comradeship between the American Black and the American Jew.

Such statements, ... made by proponents for the Zionist cause and by liberal Blacks brings to mind, the cursed relationship between an untruth and time..., in that, if a lie is repeated continuously over a period of time, enough people, lacking either the will to resist such a lie, nor possessing sufficient knowledge as to other aspects of the problem, or even more tragically, believing that an untruth's sheer ridiculousness would eventually destroy it, soon find themselves caught in a web of social intrigue and political if not physical death...as the often repeated lie now myth, becomes though unsubstantiated, a "truism" for later generations. A truism usually only destroyed by the advent of catastrophe, e.g. such a trusim would be that Jews could live within a European society without the threat of anti-jewish feelings or a pogrom, or that African Americans were "liberated" as a result of the Emancipation Proclamation.

The belief that one can be accepted or fully tolerated within a society or culture as a non-antagonistic sub-culture, while possessing differing historical beliefs, values and appearances which also contradict that of the dominant society, is an untruth based on a faulty political rational which attempts to satisfy various social needs for a stable social order. Thus to accept such a political rational is to suffer from a form of historical myopia. The point is that no serious commentator on political developments would separate the Civil Rights movements from the on-going struggle for political rights by Blacks in this society, as they would recognize that a society which denies or strips away political rights while disenfranchises a population from property, representation and political power, is in fact laying the seeds for the total socio-political control of this population. Further, any attempts to isolate the Civil Rights Movement from previous struggles over land as which occurred during the Post Civil War Reconstruction Era, or during the Tenant-Land Struggles in Alabama of 1979, or even the fire-bombing of African-American homes recently in New York City, attacks the notion of a need for political sovereignty. Not to recognize the connection between the Civil Rights struggle in the Diaspora of the United States of America and the absence of a strong economic-political base among African-Americans is not to see the political associations between the 1954 Bus Boycott in Birmingham, Ala. and the stated principles of a radical African American organization such as the Republic of New Africa, who espouse the concept of total political-economic separation. A peoples struggle, though eventually culminating in one of many various forms of revolutionary struggle, is totally dependent upon the evolutionary process of political associations and connective realities. One cannot ignore nor separate the political explosiveness of an El Hajj Malik Shabazz (Malcolm X) and that of a Dr. Martin L. King Jr. nor their connective and associative value towards African-American development.

Thus it is to our detriment as a people, that the political accomodating cowardness on the part of some African-American "leaders" has stifled the cause of nationhood for ourselves, and that every attempt by Blacks to pursue more vigorously this goal of sovereignty is met with immediate suppression and violence on the part of the American government, and rejection and ostracism from African-American accomodationist.

One need only study the history of the African-American separatist movement to understand why for example, Jews became the financial power-brokers and Presidents of some Black accomodationist organizations such as the National Association for the Advancement of Colored People (N.A.A.C.P.), but not that of the Garvey Movement, (U.N.I.A.).

## II

The strive for political independence has always existed to one degree or another within the African-American populace. Yet it has, until recently been curtailed as if it were a forbidden topic for examination by a servile Black leadership, who from the pre-Civil War era also helped format and strengthen the nocuous myth about *our* lack or desire for political sovereignty. Thus it is of no surprise when today various social scientist in and out of the Black populace\* constantly attempt to intellectualize the bankrupt sociological analysis of the "melting pot," while on the other hand, Black political appointees in the American government advise White South African businessmen that the way for Black parity within the South African scheme of things is to follow the American experience by developing a path of economic participation for it's Blacks! Thus to quote Young;

*"I would think that there is an opportunity for change. And that change can come through the marketplace. And it can be non-violent, productive and humane. But it can't be that way by accident. There has got to be some deliberate intent to respond to the challenge that's faced by history, that's brought on by history to us in this nation. And I would think that that challenge is to draw a majority of your own citizens into the market system that you enjoy and advocate. That's kind of what happened to us. When Blacks became a part of the free market system in the south, not only did that system explode, but Blacks had very much a stake in it. And when you've got a stake in a society you don't vote to change it, outlaw it, or overthrow it. And yet in giving Blacks a stake in that society the tragic irony in some ways is that nothing was taken from the whites but the income gap between whites and Blacks actually expanded. But Blacks were so much better off than they ever thought that they would be or could be. They wer so involved and there did seem to be an openness within that system to advance economically and then politically. For I contend that the economic advance came first and the political reality followed."*

Andrew Young, America's ambassador to the United Nations then finished up his speech to Oppenheimer and his fellow South African businessmen with the following;

*"The realities of power, not military power, not political power, but economic power, the realities of resources politics are such that not much longer will United States business haul the ores out of Zaire, Zambia and Angola and take them all the way back to the United States to refine them, using oil that will cost \$15-20 a barrel, when there's power here at the Inga Dam or the Cunene Dam or the Cahora Bassa Dam or dams yet to be built from the tremendous hydroelectric resources in that middle belt of Africa. Inevitably corporate investment is going to flock to some of those very places that are now highly controversial. And with that corporate investment, there will be a strengthening of that part of the continent that has now been ignored, that*



*will be quite a challenge one way or another to the Republic of South Africa. But the Republic of South Africa has almost a hundred-year head start. And even White supremacists ought to believe that with a hundred-year head start, they can survive. God bless you."*

The perpetration and maintainance of such myths can only be accepted as the illusory thinking of a tragic kind of African-American, who for a number of politically schizophrenic reasons find themselves becoming the executioners of words which are devoid of any real meaning in the world of the African-American. One wonders how Andrew Young would explain *our* economic participation in America's plight to a South African Boer businessman, not to mention an African, when the number of African-Americans below the poverty line (\$6,191) has grown by more than a half a million after the 1973-75 recession, while that of White Americans remained the same during this period. This is further illustrated by the fact that the gap between Black and White families income is severely unbalanced, meaning that 30 percent of Black families had incomes of more than \$15,000 as opposed to 57 percent for Whites. One could suspect that the Boer would suggest to this American proctor that their Bantustan system with a little change would be more efficient...meaning that *Race* priorities will never be willingly jeopardized for an unsubstantiated notion of racial parity, nor will they ever accept the unsubstantiated claims of an African-American preacher who is carrying out the policies and dictates of his economic and political superiors! Thus as *Race* has separated the African American from political power either as individuals or as a distinct ethnic group, any attempt to unify around these realities challenges the very foundation and principles by which America was and is sustained.

Secondly, we must come to grips with statements which attempt to remind us, as if we were children, that violence is bad, negative, against our best interest, etc., thereby suggesting that such thinking must never play an important role for us in a strategy or tactic against physical or psychological genocide! *How dare the killers and capturers of our fore-parents or their supporters suggest this to our very face.*

# Which Way To Sovereignty

"Conservatism" in America's politics means "Let's keep the niggers in their place." And "Liberalism" means "Let's keep the knee-grows in their place — but tell them we'll treat them a little better; let's fool them more, with more promises."

El-Hajj Malik  
El-Shabazz

-Must we remind the world that it was only our inability to perceive the premediated violence of the European slave brokers of the 17th, 18th, and 19th century that condemned our people to these foreign shores.

-Must we remind the world that the greatest act of inhumanity was committed and profited by the political-economic powers who today 'bark' out such nonsense that non-violence must be our weapon or political tool.

-Must we remind ourselves that the African Chief's who participated in the selling of Africans to the European and others, did so out of financial greed and their efforts were basically singular in nature, thereby in no way equal to either the enormous European financial networks which laid the basis for the African slave trade. A slave trade network whose very ideological-cultural basis can be traced back through the feudal era and ancient cultures of Greece and Rome. In other words, the internalized barbaric nature of African slavery cannot be separated from the cultural-economic development of Europe.

-Must we remind ourselves that the plantation system and the countless millions of Africans killed, maimed or psychologically brutalized as a result of slavery, also owe part of this agony not only to the "christian" European, but also to the seemingly pious Jew of that era. Yes there were Jewish plantation owners and slave traders, and as the saying goes, this we will also never forget.

Since when are we, the African American, to become the sacrificial lambs or conscious for the world? We who have fought and died in foreign wars, and to likewise in ghetto battles with the local police? Who then says that non-violence must be our only tactic for political rights not to mention survival? Well..., for one, Baynard Rustin!

In his recent New York Times article dated August 30, 1979, Mr. Rustin writes,

"American Civil Rights leaders, of course chosen non-violence for many political and tactical reasons, but Dr. King once identified the key source of the movement's strategy when he noted that the Black American rejected physical force," because he believed that thorough physical force he could lose his soul." In short, the choice of

non-violence was based on deeply-held moral principles. It was based on a desire to build community, to unleash the creative force of love, and to protect and enhance the God given human dignity of all people, be they friend or foe. The P.L.O., however, espouses the opposites of all these principles."

Rustin's comments unfortunately are couched by the words of Dr. King who not only faced the racist elements on a series of issues, but as struggle will have it in America, lost his life to the violence he abhorred. Yet King provided leadership through the organization he founded and thereby formulated methods to challenge some of the agents of racism on the political-economic level of the street and in the altar. Mr. Rustin on the other hand, blatantly and quite treacherously helped to organize the policies and tenants of an organization called, Black American's Support Israel Committee (BASIS). Are we to expect this individual who directly supports a government who used violence as a major weapon to gain what it considers its political sovereignty, will now support the African American's right to decide who we will talk to in the arena of world politics, regardless of the question of violence! How can a Baynard Rustin choose to support a repressive regime such as Israel and identify with international Jewry in their almost total support of Israel...while condemning Blacks, as he says, to play "A conciliatory role in shaping American policy in the middle-east." Should the defacto slave "minority," second-class citizen be forever condemned to such notions of always being the conciliator? Mr. Rustin willingly links morality with meekness and non-violence, while not comprehending that the highest moral stand an African American could possibly take on this issue would be to condemn Israel for not only repressing a large segment of its inhabitants, but for its sanctioning of military and financial support of such governments as South Africa. We should ask Mr. Rustin, where is your conciliatory backbone when it comes to the Israeli-South African economic-military connection?...or will he again, as so many conciliators for the oppressor react as they find excuses and rationals for not recognizing the modern day plantation owner and their financiers.

Thirdly, we must examine the so-called, traditional almost "sacred" (as some would have you believe) relationship between the African-American and the American Jew. At what point in time should we date this relationship in America? Should we start with one Francis Salvador, a 6,000 acre South Carolina plantation and slave owner, who not only became the first Jew to be killed in the rebel cause of 1776, but also the first Jew to be elected to the South Carolina Assembly. Or maybe we could begin with the Jewish owned slave trading companies such as, Ansley, Benjamin, George, Solomon Davis Company, who in Richmond, Virginia had to compete furiously with their competitors such as Franklin and Framfield. Then surely we must not forget the likes of such leading Jewish owned slave auction houses such as Jacob and Asbridge or M. Barnett in the 1800's. The list is quite extensive, but still one must not leave out the reputed largest slave trader operating out of New Orleans who monopolized the Louisiana and Mississippi valley slave trade AFTER Legalized slavery was abolished in the United States on the first of January, 1808, one Jean Laffite! Is this a somewhat auspicious beginning for a "sacred" relationship? For the African-American it most cer-

tainly was not. We could go on, but as some would undoubtedly claim, such a shameful and disgraceful cloak cannot be hung solely on the shoulders of the Jew, and rightfully so, for they certainly had to compete cunningly with others in the world of the slave trader in order to survive and prosper.

History further illustrates clearly the relationship between the African American and the American Jew as one which covers many areas of the social spectrum (e.g., Jewish owned hospitals, social agencies and philanthropic networks which have engrossed and entrapped the African American into a sense of false-security). And yet, despite the existence of anti-Jewish feeling in this nation, nothing approaches either in scope or depth, past or present that which the enslaved African has suffered in America. In fact, the nature of the American society is such that you either become part of the social fabric which exploits or enslaves, or you become the exploited and the enslaved. And interestingly enough, ambiguous grey areas of a status in-between these extremes is further categorized and trapped by the social attitudes and notions of class.

No one escapes the sociological conditioning forces in America. You either chose or strive for a status or as in most cases are chosen by societal pressures. In this quagmire of individual and group struggles for survival, Jewish influence among such organizations such as the National Association for the Advancement of Colored People (N.A.A.C.P.), Student Non-Violent Coordinating Committee (S.N.C.C.), Congress on Racial Equality (C.O.R.E.) and the United Negro College Fund have acted as a hindrance rather than an aid in the developing of political-economic strength among Blacks. Though Jewish involvement has lessened somewhat in some of these organizations, at their height, Jewish finance and physical presence was so involved in the Black Civil Rights campaigns that it might have seemed to have been self serving at one level if not basically conspiratorial in its totality.

Take for example the N.A.A.C.P. in which a Jew resided as *president* of this organization from 1930 to 1939, one Joel Spingarn. His brother, Arthur became president from 1940 to 1966. Another Jew, Kivie Kaplan, who actively donated a building to the association in Boston, became the next president. Yes, I could go on with other examples of Jewish involvement in the African American experience, but the picture is clear and disgustingly shameful. How African American organizations could have allowed such a penetration by others into issues which affected our very survival as a people can only be partially explained by the depth of our political and economic alienation from the American society and any ideological goal based on political sovereignty. Further explanation must be looked for in the designs of those who would exploit us and our vulnerable situation.

Now what is ironic about this situation is that the "friendship," the "concern, the desire for a better materialistic relationship between the two groups, Black and Jew, has until very recently been orchestrated by non-Blacks towards Blacks they considered responsible and dedicated!...but to whom? What happens to the young Eagle or Lion who is trapped by circumstances, never to be forced to stand on its own? What happens to a people who forget the reality of their

own present social condition, while "buying" someone else's program for social development? What happens to a people who renounce the continuity of their own history while initiating the superficial aspects of another's? They become the victim of a social malice that sanctions *receivability* rather than self-development. You forget the techniques of management while accepting the role of the managed. You become the tool for production rather than the producers of tools. And in its most debilitating stage, you become the reactor from social events rather than the initiator and manipulator of events.

#### IV

"How dare you," says the manipulator of your recent history... "How dare you talk about the P.L.O.-Israeli affair, when you are simply the consumer and receiver of my own works! Have I let you develop, participate or even suggest the structural, ideological, political or economic strategy of my Hadassah, my American Jewish Committee, my B'nai B'rith, American Jewish Congress, Zionist Organization of America, or yes my Jewish Defense League? You, my poor, underprivileged Black must not forget we helped mold your leadership,...don't fail us now." So says the Zionist, so says the defender of Israeli's right to exist.

The point is, that the struggle for African American political power must be viewed not simply on or between the context of P.L.O.-Israeli conflicts, (though our attention and concerns need to be cognizant of liberation struggles through-out the entire globe.) But on the basis of our own desire for total liberation. We must realize that neither the Palestinian, the Arab, the Jew, Asian, Russian, European or whom ever can or will be our supreme ally. Our only dependable ally must be ourselves and our determination to realize and actualize the two folded problem that has plagued us since day-one in this hemisphere;

- 1) The problem of political and economic power in the Diaspora of North America. And,
- 2) Our need and demand for political-economic sovereignty as a people, as an African people. This cannot be separated from the concept of land or nationhood.

These two problems are not separate but connected to the very fiber of our survival as a people. We can no longer let ourselves be bound by the dictates of another people, political structure nor by the descendants and practitioners of a system built upon our blood, either yesteryear, today or tomorrow. Our major struggle is *not* the role of conciliators as some misguided individuals would have you believe, but as the practitioners, developers and enactors of African American liberation and political sovereignty.

Two nations, one dominant, the other subordinate cannot exist in peace or in equality with each other. They must enact sovereignty from each other or one will forever suffer the psychological depravity of the down-trodden, powerless and politically inept position of the subordinate. We the African American can never, must never, will never, accept this position. Thus we must free ourselves, our minds and the souls of our dead, living and the to be born descendants. The creation of the African American nation must be our anticipated, envisioned and ultimate goal.

# Killer Cop Executes Black Youth

Racism in many forms is rampant throughout Westchester County. It again raised its ugly head in Pelham Manor, a small white community in Southern Westchester which has a long history of bigotry and racism directed against Blacks.

On Saturday, August 4, 1979, the Black Community of New Rochelle and its supporters held a Mass March and Demonstration to protest the "execution/murder" of Emery D. Robinson, a young Black man, by Sargent John Robbins a white Pelham Manor police officer.

On July 19, 1979, Emery Robinson was stopped by Sargent Robbins on suspicion of possession of a stolen car. Interestingly enough, Robinson was never seen in the car by Robbins. Robbins stated that as they were proceeding towards his patrol car, the youth pushed him and fled, Robbins said that he ordered the youth, who was clad only in shorts and tee shirt, to stop and allegedly fired a warning into the ground and then shot the youth in the back, dropping him in the parking lot of Christ Episcopal Church.

The Black Community of New Rochelle and its supporters cannot and will not tolerate the blatant disregard for "right and justice" for all of the people in Westchester County. If it was a white youngster in the place of Robinson, would the same turn of events have prevailed? We say "NO."

Therefore, the New Rochelle Black Community and its supporters demanded that:

1. Sgt. John Robbins be dismissed from the Pelham Manor Police Force
2. Sgt. John Robbins be brought up on criminal charges

The Black Community of New Rochelle and the supporters of this march and demonstration cannot and will not rest until justice is served.

The Black Community is up in arms over what is clearly another case of utter disregard for the lives of Black people. The murders by police of Randy Evans and Arthur Miller in Brooklyn and that of Walter Williams, along with the shooting of 18 year old Gerald Steward, who is now paralyzed, of Mount Vernon are cases in point that illustrate the upsurge in police repression of Black people.



## Hundreds March In Protest

About 400 people representing a cross-section of the Black Community marched from New Rochelle to Pelham Manor on August 4 condemning the police killing of unarmed, 18 year old Emery Robinson on July 19.

Emery was shot in the back by Sgt. John Robbins of the Pelham Manor Police as he ran from a parking lot after being arrested on suspicion of stealing a car. Police and official spokespeople have tried to justify the murder by saying Robbins had fired a warning and ordered him to stop before firing the deadly shot.

The marchers armed with placards and chanting slogans called it what it is: "Soweto to Pelham, Murder is Murder, Stop Killer Cops," and "Fired up, won't take no more," read the signs. At a memorial service in the Church of Christ the Redeemer across from the shooting scene, Joseph Robinson, Emery's father, told a shocked audience he was told of his son's death at 7:00 a.m. on July 20, more than 15 hours after the shooting and nearly six hours after he died.

The marchers, elderly, pre-schoolers, children, women and men set out at 11:00 a.m. from Lincoln Park trailing the red banner bearing Emery's picture and the words "We charge genocide." Marshalls from the Spearhead-group, The Black Human Rights Coalition and participating groups the NAACP, World Community of Islam, Community Action, PUSH, Urban League and others kept up the calls Justice for Emery, killer cops have got to go, and support Human rights. A beautiful elderly woman, marching to and from the memorial often took up the cry "Fired up, can't take no more."

As the march moved through downtown streets and black neighborhoods, spectators were urged to join in because, they, their neighbors or children could be next. Some applauded and shouted support from windows as the group passed by. Hostile drivers who resented waiting for the march to pass were much like the spectators along the route in Pelham Manor.

Some showed fear, annoyance and others seemed amused as the marchers roared up Boston Post Road demanding "Fire that cop!" and "Justice for Emery!"

Once at the church the group circled the parking lot-murder site and then filled the building to capacity.

Hazel Dukes and Anne Moseley, NAACP representatives from the state and the city of New Rochelle, condemned the killing and vowed to get justice.

More than once, class distinctions between Blacks were labeled as artificial and the people were urged to band together and unify, using every possible means to fight and struggle.

Ahmed Obafemi of the Coalition received an ovation when he came before the audience. He was credited with conceiving of and organizing the march and memorial. He said it was the young people, friends of Emery's who had wanted to take to the street sooner and who leafleted and made the posters and banners for the demonstration.

But Ahmed said Emery will not be the last young black man killed and he charged the Black community with responsibility for his death, despite the fact that Robbins did the shooting. He urged the people to struggle in keeping with the revolutionary era.

Robinson, like many of the older people there, said he had been changed by the experience and would continue to be involved in issues affecting Black people.

The family intends to sue the police, a grand jury is hearing evidence from an investigation and the Coalition is demanding dismissal of Robbins and criminal prosecution.

## — UPDATE

On August 28, 1979, a Westchester county grand jury, made up of twenty two (22) whites and one person of color brought back an indictment of Sargent John Robbins for second degree manslaughter in the fatal shooting of Emery Robinson. Robbins pleaded not guilty at his arraignment and was released on \$5,000 bail. Robbins faces up to fifteen (15) years if convicted. Trial is scheduled to start in November.

U.S. Gov't.

Guilty of

Genocide



# Towards Building Black Human Rights



*The following is a presentation made by Muntz Matsimela, Chairman of the National Black Human Rights Coalition at the 2nd Annual Malcolm X Memorial at the Audubon Ballroom in New York City.*

This evening's program is the second commemoration of the assassination of Malcolm X, one of the most dedicated and beloved Black freedom fighters in the long history of struggle of the Black liberation movement. Brother Malcolm was here in the Audubon Ballroom on February 21st, 1965. His assassination was the direct result of an organized strategy by the U.S. government to smash critical Black leadership in the 60's. Malcolm X, without question, represented the most militant and revolutionary expression of our peoples' aspirations and desire for complete and total freedom.

Malcolm was a revolutionary nationalist, a Black political activist who believed in freedom for Black people by any means necessary. Malcolm taught us that the struggle that we were waging inside the present borders of the U.S. needed to be taken to the international community because that is the arena that all people struggling for national liberation must go to in order to crystalize in the minds of the world, the true nature of their struggle. Malcolm, himself, after 1964, travelled extensively throughout the world, particularly in Afrika. Everywhere the brother went, he went with the specific purpose to obtain international support and solidarity for the cause of Black people fighting in the United States. Malcolm also began to develop a strategy of taking our struggle to the United Nations and other world bodies, where the U.S. government would be forced to answer to its crimes of genocide and wholesale oppression of Black people.

It was during this time that Brother Malcolm began to raise the slogan "the struggle is for human rights, not civil rights!" The issue of human rights violations of Black people, however, was historical roots that go as far back as 1920 when the Honorable Marcus Garvey took the issue of human rights violation against Black

people to the League of Nations, and from that time all the way up to the time of Malcolm, there have been Black leaders and Black political activists who have taken our struggle to various international arenas and organizations. Black freedom fighters such as Richard Wright, Paul Robeson, William L. Patterson, Queen Mother Moore and W.E.B. DuBois, travelled around the world exposing the crimes of genocide and exploitation against Black people. This is some of the history which helps to shape the direction and overall strategy of the National Black Human Rights Coalition.

For us, however, it must be more than a historical perspective. It is also essential that we are capable of making an analysis of the present period tells us that Black people are once again beginning to re-emerge from a period of relatively little mass activity since the late 60's. Clearly this re-emergence is due to the absolute necessity to fight back the mounting oppression in the Black community. Here in New York, we see this oppression manifesting itself in the forms of Black communities going through an economic depression and general deterioration; the most blatant expression being massive unemployment, an epidemic of burnt-out slum dwellings, police murder of our youth and the rise of right-wing white vigilante gangs. Along with these conditions are the ever-increasing attacks on affirmative action, and cutbacks in social services while the state tries to use Black all poor people in general, as the scapegoats for inflation and high taxes.

It has become an obvious fact that the U.S. government is moving further and further to the right. It was within this present perspective of the state of the Black liberation struggle, that progressive Black forces began to see the necessity to build a mass movement that would begin to consolidate local grass-root struggles into

a national formation with a central issue and national objectives and goals. The issue of Human Rights is an issue that we feel can begin to accomplish this necessary national consolidation. It must be said from the outset that this will be an extremely difficult and drawn out task. We believe that aside from the historical justifications within our movement for a mass struggle around Human Rights, it is also a politically timely issue. It comes at a time when the U.S. government and its present Carter administration, is running around the world espousing the line of human rights for all. For those of us living inside the borders of this country, as well as oppressed people struggling against the boot of U.S. imperialism around the world, seeing the sight of this toothy peanut farmer intimidating other governments on their human rights violations is the most hypocritical and deceitful act that has ever been witnessed. This scheme of the present administration on human rights is an arrogant attempt to prop back up the deteriorating U.S. power bases around the world, as well as an attempt to buff-up the tarnished false image and ill-gotten prestige that reached its lowest point in this decade, when the heroic Vietnamese people fought a victorious war against U.S. imperialist aggression, and domestically in this country witnessing Richard Milhouse Nixon in the Watergate fiasco.

It is for these reasons that the NBHR Coalition has put forward a massive call for national mobilization at the United Nations on November 5th, 1979. We see this national mobilization at the U.N. as the first major action in the overall program of achieving this national consolidation. Along with this mobilization will be the presentation of a national petition on genocide and repression. This petition will highlight and document hundreds of cases of human

rights violations and genocide both behind the prison walls and in the community. This national mobilization at the U.N. is just the first step in the long range program of national consolidation of the Black Liberation Movement.

Also, we are calling for sometime in the near future, perhaps 1980, an election campaign year, having a national convention on genocide. Out of this convention, hopefully, we can develop a people's platform that can serve as national demands around the fundamental issues that our people are fighting for everyday. We believe, if successful, the U.N. Mobilization, and National Convention on Genocide can be the basis of showing the world that the Black Liberation Movement is in fact a living, breathing, and still kicking reality that should and must be supported. We believe that these action programs will also serve to once again show to the world that the U.S. government is not a human rights upholder, but on the contrary, the greatest violator of human rights in the world.

In New York, the local Black Human Rights Coalition has had its initial meetings. It is presently consolidating its steering committee and structure and beginning its first mass activity—a City-Wide Survey on Oppression in the Black Community. The local human rights coalition has committees within it, where organizations and individuals can participate. These committees are: housing, welfare, health, anti-repression, education, economics, outreach, and a U.N. Mobilization committee.

There is no question that in order for these goals to be achieved we must involve as many of our people into the strategy of the Human Rights Coalition as we can. Hopefully, people here will want to contribute to and join the coalition.

Long live the revolutionary spirit of Malcolm X!

Toward a successful and victorious human rights campaign!



## Racism In Colonial Heights

The desperate escape into the suburbs for hundreds of thousands of Black families is rapidly proving itself to be in futile failure. Apparently well-educated so-called negroes like Thomas Porter of Colonial Heights in Yonkers, N.Y. thought that they had gotten away from the horrors of being Black in the U.S. Although this is 1979, well into the still and calmness of night, he and his family were awakened by the nightmare of death bursting into their new home of yet one full day. They were completely engulfed by exploding gasoline filled bottles, suffocating smoke and blazing flames of the fire deliberately set to their home by white neighbors. Whites whose hatred of Blacks far exceeded the innocent imaginations of the Porter family. His wife who was a very beautiful woman is not confined to a hospital bed with severe burns all over her now scarred face, breast, arms and hands. Their little children narrowly escaped the certain death of the racially motivated arson by diving through a rear bedroom window.

In this same community of some 1,000 white families and 60 Blacks, another Black man sleeps with a gun by his side because his house has been fire-bombed twice already by the vicious white people whom he had made the tragic mistake of thinking that they would welcome him into their community. And not far away in nearby

New Rochelle, Mrs. Shelly Robinson grieves pitifully over the loss of her son of 15 years who was just cold bloodedly shot down in the streets and murdered by one of the many blood thirsty, predatory beast who prowl in and among all our people cleverly disguised as human beings. They appear menacingly in little tight forces flaunting their weapons while usually wearing blue uniforms and silver or gold badges. Crippled, butchered and murdered, the rich life-blood of innocent little Black babies bodies flows endlessly at the hands and mouths of professional mass executioners whose insane cruelties are committed against all darker people in the name of White Americas Law, Order, Health, Education and Welfare!

While the C.H.T.P.A. (alleged Colonial Heights Tax Payers Association) very deceptively claims that there is no racial prejudice in their community, another Black man who also resides in Colonial Heights and is an official of the local N.A.A.C.P. states: "This is a Northern Plantation!" The C.H.T.P.A. is in reality the murderous modern day Klu Klux Klan: The Colonial Heights Terrorist, Propagandist and Assassins. Under the cover of lies and darkness their ruthlessly calculated assaults are identical to those of their brothers who are still rallying under their more widely recognized and cherished K.K.K. standard.



Members - of the Porter family after fire bombing.

## Black Summit Conference on Human Rights



Chokwe Lumumba - NBHRC - representative, and RNA Vice President.

On Saturday, September 15, 1979 at 1:00 p.m. until 6:00 p.m. numerous Black organizations and individuals met to discuss the question of human rights violations being committed against Black people in the City of Detroit. The meeting in question was the first (1st) Detroit Black Summit Conference on Human Rights. It took place at 74 West Glendale, at the Alexander Crummel Center in Highland Park, and was convened by the Detroit Black Human Rights Coalition.

According to Chokwe Lumumba, a Coalition spokesman, the Summit Conference was called in order to plot social action to combat Human Rights violations against Black people in the Detroit area and elsewhere. Unemployment, the closing of Dodge Main, the use of funds intended for the neighborhoods for rich corporate projects, the Detroit General Hospital abdication by the city, tax breaks for the rich white corporations, the city government support of housing and land use policies, designed to drive Blacks out of the city, and court and county reorganization were among the many concerns which the Summit Conference addressed.

Coalition members said that political

and economic deterioration of Black life in Detroit is at crisis proportions. "The Kingpins" of big rich white business and officials of federal, state and city government are collaborating to save the rich white American economy, and they are doing so at the expense of Black people, particularly poor Black's and Black workers in cities like Detroit," says Chokwe Lumumba. He continued, "in terms of Black life the so-called renaissance of the City of Detroit is a fraud. Black unemployment is rampant and still at least twice that of whites; Blacks in college are being pushed out of higher education and at the same time other Blacks are effectively being kept out and Black Colleges are in trouble: in the city of Detroit Court reorganization will eliminate the predominately Black juries for the predominately Black defendants who are charged - often erroneously - with a crime in this city, and at the same time County re-organization and real estate practices of steering Blacks out of the city and whites into the city are threatening the Black electoral power in Detroit."

Objectives of the Conference included the development of a Black Human Rights Manifesto to serve as a guide and a check on political officials and as

a statement of specific goals for the Black community. The Conference also enlisted participants for the November 5, 1979 National Black March against Human Rights Violations at the United Nations.

Speakers at the Conference were: DAra Abubakari, President of the Provisional Government of the Republic of New Afrika, Pili Humphreys, a local labor organizer, Gerald Evelyn of the National Conference of Black Lawyers, Detroit Chapter, and Attorney Chokwe Lumumba, the Chairman of the Social Action Committee of the Detroit Black Human Rights Coalition.

Organizations and individuals invited to attend the conference were: The Southern Christian Leadership Conference, Operation Push, New Black Directions in Communications, Project B.A.I.T., Phillip Smith of the Detroit Human Rights Department, Councilpersons, Kenneth Cockrel, Erma Henderson, and Clyde Cleveland, Black Legal Alliance at Wayne State University, The Center for Black Studies at Wayne University, The Detroit Association of Black Organizations, Carl Edwards of the Michigan Coalition to Overturn the Bakke Decision and many others.

# Prosecution of Pontiac Brothers Continues

The State of Illinois and Gov. Jim Thompson continue to push for quick trials for the 31 defendants charged with participating in the rebellion at Pontiac Prison on July 22, 1978. Seventeen of these men, all Black men, are charged with 15 counts of murder each. A conviction on any murder count can result in the death penalty.

The massive rebellion at the antiquated Pontiac Penitentiary, which is holding two times its capacity and which is over eighty percent Black, involved hundreds of prisoners. It left three white guards dead, three wounded, and many of the prison buildings burned to the ground. It exposed inhuman conditions in Illinois prisons and the racist and cruel treatment of prisoners by the Illinois Department of Corrections (DOC). Gov. Thompson has been seeking to frame up prisoners to make them scapegoats to cover for the real charges of the rebellion.

Although originally Department of Corrections officials blamed the rebellion on hot weather and overcrowding, they subsequently began a media campaign to convince the public that it was the result of a premeditated conspiracy of former Chicago street gang members. All of a sudden, police reporters with Chicago papers, as well as the Department of Corrections itself, put out regular stories about how the gangs controlled the prisons.

This campaign to build up public support for the execution of prisoners charged in the Pontiac Rebellion was topped off with a dramatic "retaking" of Illinois' Stateville Prison by the Illinois National Guard on Feb. 24th. With the press invited and present, the Governor and his former aide, Gayle Franzen, now the director of the Department of Corrections, dramatically presented their orange-suited, helmeted and baton-wielding riot squad, complete with German shepherd dogs, which they announced were going to wrestle control of Stateville from gang members.

In the campaign which followed, the Prison was placed on deadlock, most of the prisoners' belongings were seized and many destroyed, and some weapons were allegedly found (although the DOC admitted that there were fewer than expected). The weapons were, of course, dramatically portrayed to the press, and a new scheme for cataloging and isolating "gang members" was widely proclaimed. Also, the Department of Corrections is attempting to send alleged gang members to federal prisons throughout the U.S.

Meanwhile, contemporaneous with Thompson blaming the rebellion on Chicago street gangs, the Livingston County Prosecutor, supported by Special Prosecutors from Cook County, publicly stated that he would seek the death penalty. Pontiac Prison was placed on a complete deadlock following July 22nd, and the Illinois Department of Law Enforcement (IDLE) was called in to begin interrogation of 1500 prisoners. Attorney access was barred until Pontiac prisoners challenged this, and all other services besides occasional meals were terminated. Prisoners remained locked in tiny cells twenty-four hours a day, without soap, toothpaste, toilet paper, cigarettes, coffee, exercise, adequate medical care, or family visits. Even phone calls, which had previously been made by bringing the phones to the cells, were prohibited because the IDLE did not want prisoners to communicate with each other by calling the same people on the outside, and thereby supposedly set up slibis. Also, notes passed between prisoners were ordered to be seized and turned in.

In late August, as the investigation and deadlock continued unabated, the prisoners at Pontiac and their friends and families on the outside filed a lawsuit charging the conditions had become cruel and inhuman, and that the deadlock was being used to create a coercive atmosphere for the investigation. In the litigation which



followed, U.S. District Court Judge Crowley gave the Department of Corrections every opportunity to defend its deadlock, and in fact allowed them to continue it through the fall.

Nevertheless, in the hearings which were held in the deadlock suit, the prisoners and their families established:

(1) There was no security basis for the deadlock continuing. (2) Conditions just got worse as the deadlock continued. Men remained locked two to a six foot by nine foot cell without commissary, visitations, exercise, or even showers, and food was ladeled onto paper plates which were folded in half to slip through the vertical bars.

(3) The IDLE interrogators were making constant threats as well as offering bribes to prisoners to get them to give testimony against other prisoners. Some prisoners were told they would be indicted or set up as "snitches" if they didn't finger people selected by the Department of Corrections. Others were offered early release/or transfer to minimum security prisons if they would cooperate. Many were told the deadlock would continue until the IDLE had built their case.

Based upon what was presented to him, Judge Crowley found on Jan. 1, 1979, "that the Department of Corrections had abdicated to the Illinois Department of Law Enforcement the running of that Institution, complete abdication." But he still refused to do more than strongly urge the Department of Corrections to end the deadlock. Today, some eight months later, a modified deadlock continues.

## The Indictments

In February 1979, a Livingston County Grand Jury heard testimony presented to it by the IDLE and Special Prosecutors. Prisoners were taken without warning to the basement of the courthouse and a final ultimatum was put to them by the Prosecutors. Those who requested lawyers were denied them, and those who refused to cooperate were told they would be labeled stoolies anyway. Before the Grand Jury even voted indictments, Gayle Franzen, Thompson's head of the DOC, went to the Illinois Supreme Court requesting and obtaining the right to arraign the indictees three at a time because "they were so dangerous."

On March 5th, the Livingston County Grand Jury dutifully returned nine indictments against 31 men,

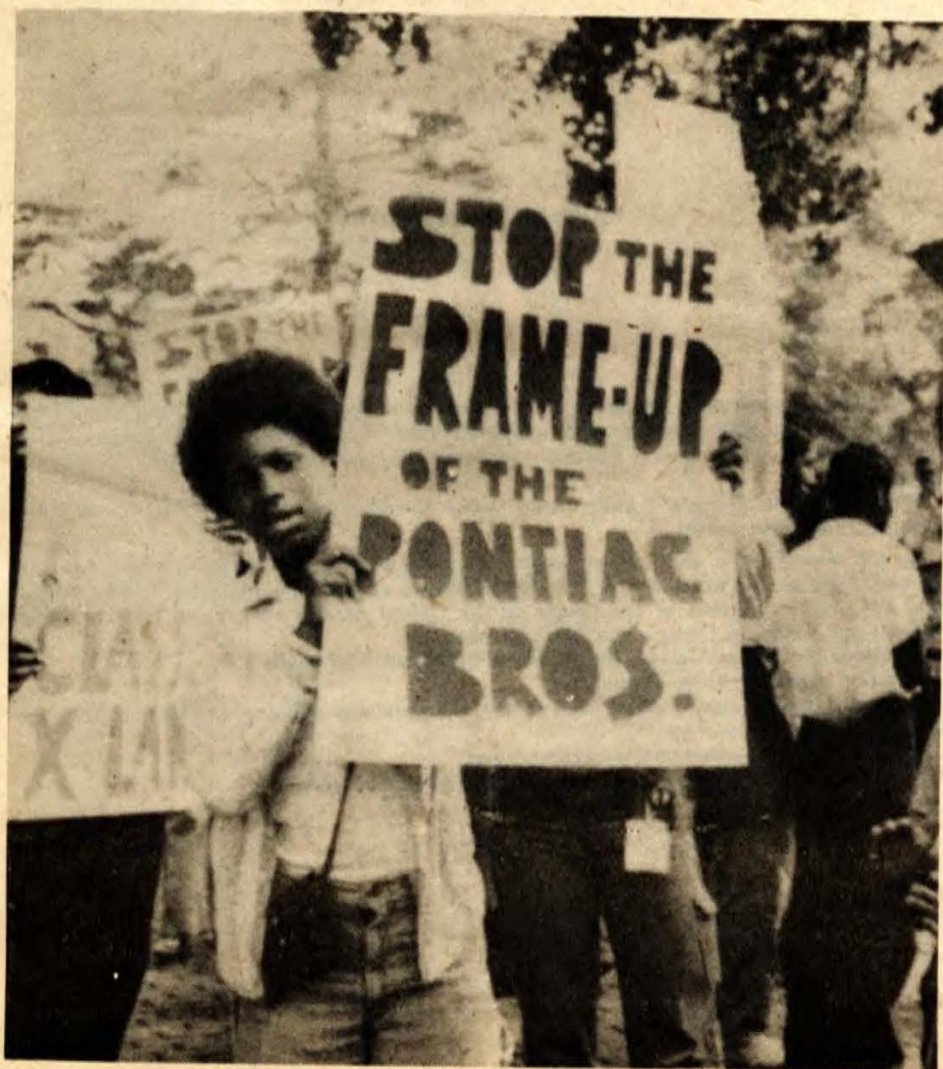
including one indictment charging 17 men with 15 counts of murder *each*, plus three with conspiracy. Of the 31, 28 are Black and 3 are Latino.

The indictees were brought to a heavily-fortified Livingston County Courthouse three at a time to face a racist judge who gave them five weeks to prepare for trial. (The State had eight months with 30 investigators and 4 prosecutors to prepare the prosecution.) The trial judge refused to hear the defendants' challenge of him for cause, and the defendants were forced to use their statutory right to peremptorily challenge one trial judge each before there was a determination on venue. Judge Ben Miller from Springfield has been appointed by the Supreme Court to hear some of the Pontiac cases, and the venue for the trial of the 17 will be decided on May 8th. As for the 14 other men charged in the remaining indictments, they likewise have been given short trial dates, and venue on their cases may be decided in a different location from the rest.

Two groups of supporters began organizing around the anticipated indictments late last summer. One group—Concerned Friends & Family of Prisoners (CFFP)—has a core of family and friends of Illinois prisoners and is working to organize in the Black community. The other—Pontiac Prisoners Support Coalition (PPSC)—is a coalition of left, liberal, church, and anti-repression groups which has taken on education, organizing and fundraising among white people. Both groups work under the combined leadership of the indictees, Pontiac Prison Organization (PPO) and the New African Prisoner Organization (NAPO)—the latter two are prison-based political organizations.

The Pontiac indictments are a bold move by Thompson to expand his law 'n' order image and to challenge existing barriers to the mass use of the death penalty against Third World people. If he is successful, then a real consolidation of power by the right will have taken place, and new moves can be anticipated. On the other hand, his boldness makes him vulnerable to the outcries of the Black community, and the contradictions among white people who may not be ready for the massive reinstatement of the death penalty.

For more information, support, funds, etc., contact: CFFP, P.O. Box 6020, Chicago, Illinois 60680, or PPSC, 2955 E. 88th St., Chicago, Illinois 60617, 312/734-8276.



# New Afrikan Political Science

## 1. Declaration of Independence

### The New Afrikan Creed

#### DECLARATION OF INDEPENDENCE

We, the Black People in America, in consequence of arriving at a knowledge of ourselves as a people with dignity, long deprived of that knowledge; as a consequence of revolting with every decimal of our collective and individual beings against the oppression that for three hundred years has destroyed and warped the bodies and minds and spirits of or people in America, in consequence of our raging desire to be free of this oppression, to destroy this oppression wherever it assaults mankind in the world, and in consequence of our inextinguishable determination to go a different way, to build a new and better world, do hereby declare ourselves free and independent of the jurisdiction of the United States of America and the obligations which that country's unilateral decision to make our ancestors and ourselves paper-citizens placed on us.

We Claim no rights from the United States of America other than those rights belonging to human beings anywhere in the world, and these include the right to damages, reparations, due us for the grievous injuries sustained by our ancestors and ourselves by reason of United States' lawlessness.

Ours is a revolution against oppression—our own oppression and that of all people in the world. And it is a revolution for a better life, a better station for mankind, a surer harmony with the forces of life in the universe. We therefore see these as the aims of our revolution:

- To free Black people in America from oppression;
- To support and wage the world revolution until all people everywhere are so free;
- To build a New Society that is better than what we now know and as perfect as man can make it;
- To assure all people in the New Society maximum opportunity and equal access to that maximum;
- To promote industriousness, responsibility, scholarship and service;
- To create conditions in which freedom of religion abounds and man's pursuit of God and/or the destiny, place, and purpose of man in the Universe will be without hindrance;
- To build a black independent nation where no sect or religious creed subverts or impedes the building of the New Society, the New State Government, or the achievement of the aims of the Revolution as set forth in this Declaration;
- To end exploitation of man by man or his environment;
- To assure equality of rights for the sexes;
- To end color and class discrimination, while not abolishing salubrious diversity, and to promote self-respect and mutual respect among all people in the Society;
- To protect and promote the personal dignity and integrity of the individual, and his natural rights;
- To assure justice for all;
- To place the major means of production and trade in the trust of the State to assure the benefits of this earth and man's genius and labor to Society and all its members, and
- To encourage and reward the individual for hard work and initiative and insight and devotion to the Revolution.

In mutual trust and great expectation, we the undersigned, for ourselves and for those who look to us but are unable personally to fix their signatures hereto, do join in this solemn Declaration of Independence, and to support this Declaration and to assure the success of our Revolution, we pledge without reservation ourselves, our talents, and all our worldly goods.

#### The New Afrikan Oath

For the fruition of black power,  
For the triumph of black nationhood,  
I pledge to the Republic of New Afrika  
and to the building of a better and a  
better world, my total devotion, my  
total resources and the total power  
of my mortal life.

1. I believe in the spirituality, humanity and genius of black people, and in our new pursuit of these values.

2. I believe in the family and the community, and in the community as a family, and I will work to make this concept live.

3. I believe in the community as more important than the individual.

4. I believe in constant struggle for freedom, to end oppression and build a better world. I believe in collective struggle: in fashioning victory in concert with my brothers and sisters.

5. I believe that the fundamental reason our oppression continues is that we, as a people, lack the power to control our lives.

6. I believe that the fundamental way to gain that power, and end oppression, is to build a sovereign black nation.

7. I believe that all the land in America, upon which we have lived for a long time, which we have worked and built upon, and which we have fought to stay on, is land that belongs to us as a people.

8. I believe in the Malcolm X Doctrine: that we must organize upon this land, and hold a plebiscite to tell the world by a vote that we are free and our land independent, and that, after the vote, we must wage war to defend ourselves, establishing the nation beyond contradiction.

9. Therefore, I pledge to struggle without cease, until we have won sovereignty. I pledge to struggle without fail until we have built a better condition than man has yet known.

10. I will give my life, if that is necessary. I will give my time, my mind, my strength and my wealth because this IS necessary.

11. I will follow my chosen leaders and help them.

12. I will love my brothers and sisters as myself.

13. I will steal nothing from a brother or sister, cheat no brother or sister, misuse no brother or sister, inform on no brother or sister, and spread no gossip.

14. I will keep myself clean in body, dress and speech, knowing that I am a light set on a hill, a true representative of what we are building.

15. I will be patient and uplifting with the deaf, dumb and blind, and I will seek by word and deed to heal the black family, to bring into the Movement and into the Community mothers and fathers, brothers and sisters left by the wayside.

Now, freely and of my own will, I pledge this creed, for the sake of freedom for my people and a better world, on pain of disgrace and banishment if I prove false. For, I am no longer deaf, dumb or blind. I am—by grace of Malcolm—a New Afrikan."

#### Where Is Our Land

The land of our nation is all the land in America where Black People have lived a long time, and that We have built on or farmed or improved in anyway, and that We have fought to stay on. This is international law. It means that most of the South and parts of many cities really belong to us.

But this land is all under a government that is run by white people for white people, the United States Government.

For the sake of peace, our black government, the Republic of New Afrika is willing to make just settlements. We will settle for five states. (That is only ten percent of the United States, and We are ten percent of the people in the United States. The states are Louisiana, Mississippi, Alabama, Georgia and South Carolina.)

The Republic of New Afrika is the organized Black nation in America.

- A nation must have three things!
1. People with the same culture (that means, the same way of living) the same history and (usually) the same language;
  2. People living together on the same land, and
  3. People accepting the same government, their own government.
- We Have All Three.