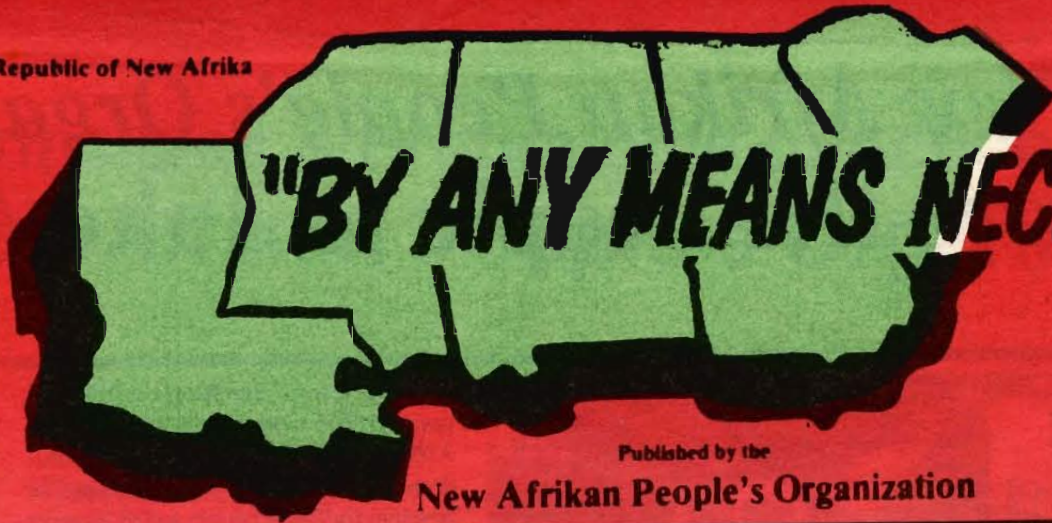




The Republic of New Afrika



"BY ANY MEANS NECESSARY!"

Published by the

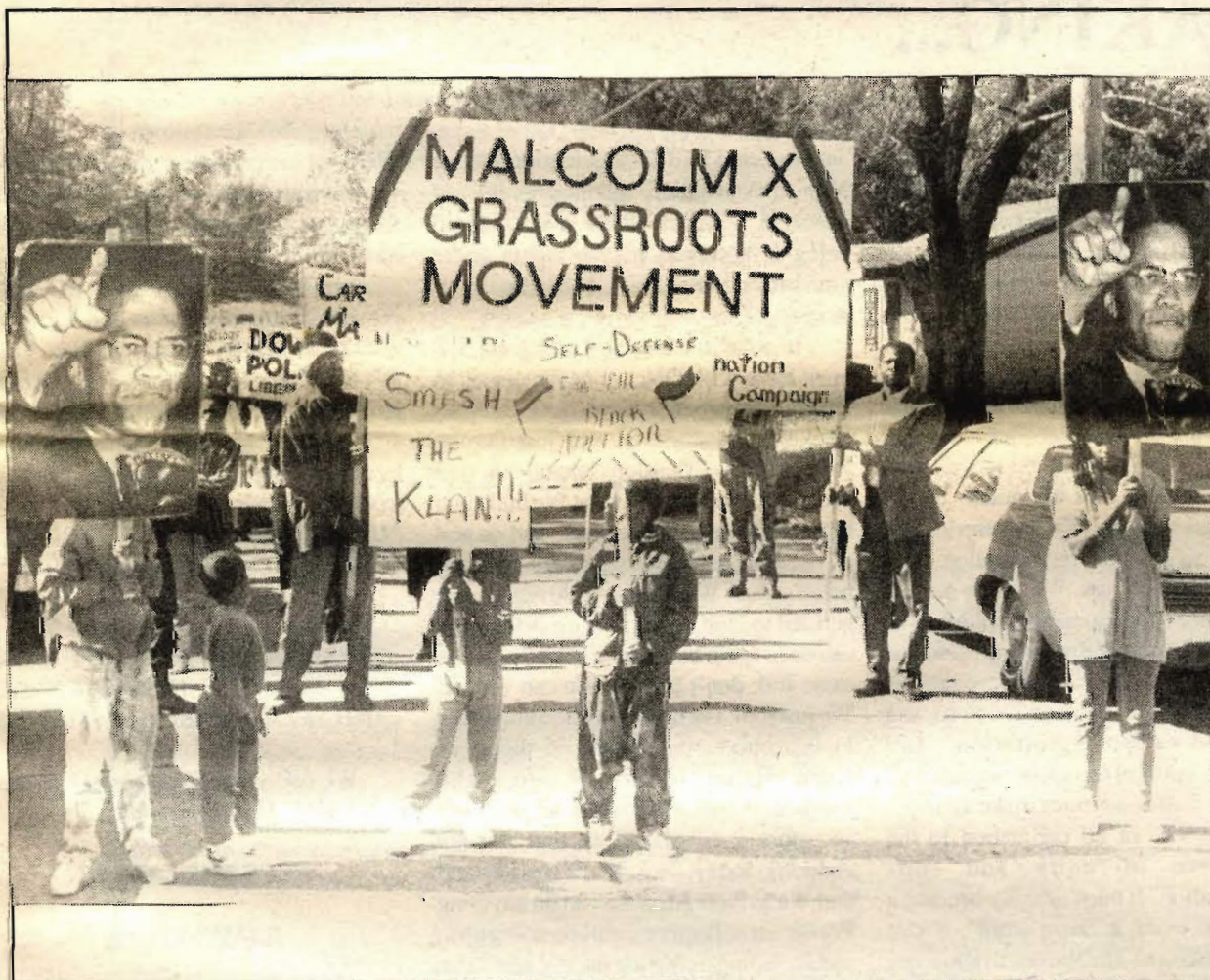
New Afrikan People's Organization

—Malcolm X

Fall/Winter 1991

\$1.00

And the Struggle Continues....



INSIDE BAMN

• *Message from the Chairman (GSU 15)*
page 3

• *NAPO News Briefs (Election Results)*
page 7

• *A Snake is a Snake (Clarence Thomas)*
page 9

• *Support Our Mandelas (geronimo ji Jaga Pratt)* page 13

• *500 Years of Native Resistance*
page 16

• *Is the Image of Malcom Being Pimped*
page 16

• *New Orleans Police Murder Black Youth* page 18

NAPO ELECTIONS



Watani Tyehimba
NAPO National Secretary (left)

Chokwe Lumumba
NAPO Chairperson (right)

Grambling-15 Students (above)

The New Afrikan People's Organization Organizes the People to Take A Stand!!!



FIGHT THE POWER!

The New Afrikan People's Organization (NAPO) is an organization of New Afrikan (Black) men, women and children organized to fight for complete freedom for Black people and to support the freedom struggle of all other oppressed people in the world. NAPO was founded on May 19, 1984.

NAPO is a revolutionary New Afrikan nationalist organization. We feel that Black people in Amerikkka are a nation with the right to independence and self-government. NAPO recognizes the title Republic of New Afrika as the name of the Black Nation. The homeland of our Black nation is the southeastern Black Belt of the United States. The states of Alabama, Georgia, South Carolina, Mississippi, and Louisiana are all in the Black

Belt and of the Republic of New Afrika. Our independent nation will have to be established by us as a people. We must use boycotts, strikes, demonstrations, education, self-defense and other necessary means.

NAPO works to establish a new society with an economy in which all workers and members of the society own and control the machines, factories, technology and other means of producing and distributing things of value to the entire society. We envision a New Afrikan Republic free from crime, drugs, poverty, racism and despair. The new society will build hope, progress, and peace for all its members and contribute to the building of better human conditions everywhere and to new and better world relationships.Δ

FRANKLY SPEAKING...

by Safiya Omari, BAMN Editor

Revolutionary Greetings!!! It is with great pleasure and much chagrin that I greet you. It's been much too long since We published, and I know all of you have been very concerned. I could give you the whole apologetic spiel about lack of finances and people resources, etc. that are necessary to put out BAMN! in a timely and consistent manner. And although all of this is true, We here at BAMN! feel that We owe you more than excuses ... We owe you a timely and consistent revolutionary news publication and when We fail at that task, regardless of the reasons, We feel that We've failed not only the people but ourselves. So, We have taken steps to insure that We don't make you wait too long for the next issue. We've re-organized our production process and have brought BAMN! into the age of Desk Top Publishing. We've also selected a new editorial staff and developed a new production schedule designed to insure that We become and remain a consistent quarterly organ. Thank you for your patience and support during this period. For those of you who wrote to us out of your concern, We really appreciate and respect your input. We'd also like to take the time at this point to give special thanks and recognition to the newest and also youngest member of our

BAMN! staff, New Afrikan Panther Asinia Tyehimba. Without his assistance and expertise We would have been later publishing than We already are!

It is the Fall of 1991, and We New Afrikans have a lot of issues, decisions, and choices before us. The 90's have been declared the Decade of Self-Determination, and if We are really going to accomplish all that is necessary to insure our survival as a people, there's a lot of work to be done. In the midst of the consolidation of the Western world, We continue to see the fragmentation and disunification of ours. We fail to see the significance of being unified in the face of a unified enemy, thereby leaving ourselves as individuals and as organizations ineffective in the face of renewed and increased racist exploitation and economic, political and social degradation. We as New Afrikans must make a call for the education of all our nation to the importance of unity and self-determination. It must literally become a household word, a "buzz word", if you wish. As long as we continue to allow our lives and destinies to be controlled by an oppressor operating out of his own interests, We will never realize our own potential to build a new society based on the principles of Self-Respect, Self-

Defense, and Self-Determination for our New Afrikan nation, and the principles of peace in a world where every human being is accorded his/her rights under governments that have been chosen by the people.

In order to accomplish our goals, We must have VISION. It never ceases to amaze me when I hear New Afrikan intellectuals, students, and just regular folk having discussions about our past accomplishments, and what We built, and how great our societies were and on and on ad nauseum. But when We state our beliefs that We as New Afrikans are entitled to land here in the U.S. so that we can once again build great societies, these same folk don't believe We can win. If We just look at what We've accomplished in this oppressive society in the years since chattel slavery, if We really appreciate and understand all that our ancestors endured and all that We are enduring today, We would understand that We as New Afrikans can do anything We set our collective sights on doing up to and including defeating the U.S. empire in a war for our own national liberation. But We must be able to see it, visualize it, anticipate it... We must really desire our own Freedom! Just as We can visualize the home We want to own, the kind of car

We want to drive, the style of clothes We want to wear, and work towards obtaining those things, even though sometimes We have no idea how We're going to accomplish them, We must be able to do the same thing when it comes down to the self-determination of our Nation. Then all the Clarence Thomases, George Bushes, and Colin Powells in the world won't matter, they'll be crushed underfoot by the oppressed masses with visions of freedom in their minds.

"UP YOU MIGHTY RACE, YOU CAN ACCOMPLISH WHAT YOU WILL!"

BUILD THE MALCOLM X GRASSROOTS MOVEMENT FOR SELF-RESPECT, SELF-DEFENSE, AND SELF-DETERMINATION!!!

We really hope you enjoy this issue of BAMN! Until next issue...

FREE THE LAND!!!

BAMN! STAFF

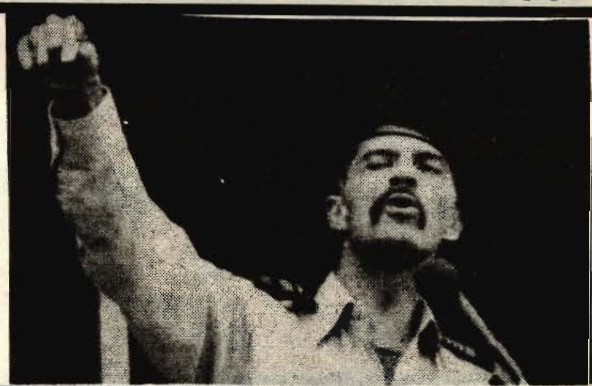
Safiya Omari, Editor; Chokwe Lumumba, Managing Editor; Ahmed Obafemi, Kokayi Kamau, and Thandisizwe Chimurenga, Editorial Board; Asinia Tyehimba, Artistic Design and Layout.

THE MALCOLM X GRASSROOTS MOVEMENT DEMANDS: SELF-DETERMINATION, HUMAN RIGHTS, REPARATIONS, AN END TO GENOCIDE AND FREEDOM FOR NEW AFRIKAN POLITICAL PRISONERS AND PRISONERS OF WAR!

MESSAGE FROM THE CHAIRMAN

CHOKWE LUMUMBA

Chairperson, New Afrikan People's Organization



GRAMBLING STUDENTS AND SUPPORTERS COMBAT UNIVERSITY TERRORISM!

Students Win Readmission!!!

Fifteen Grambling State University (GSU) students and their supporters are presently waging a fierce struggle against campus police violence, and academic terrorism by GSU administrators. They have carried on this struggle on the campus, in the community, in the State Capitol, across the western portion of the New Afrikan Nation (throughout Louisiana, Mississippi, and Alabama), and in the Courts.

As support for their efforts grows throughout the U.S. empire (U.S.A.), the Grambling Fifteen have won some recent battles. After being brutalized by GSU campus cops and Grambling City police, and after being persecuted, prosecuted and suspended by the University administration, the students won a Court order commanding their readmission pending their appeal to the Louisiana State Board of Colleges and Universities. Their appeal was granted, and after a July 12, 1991 hearing the State Board ordered GSU to unconditionally readmit all of the suspended students.

Over the past seven (7) months University officials at GSU have unleashed a series of repressive measures against some of the most conscious and conscientious elements of its student population. These measures have been designed to directly crush conscious New Afrikan (Black) student opposition to the University's efforts to railroad two students, Walter Davis and Stephen Ferguson, who were charged with various Student Code of Conduct violations as a result of their protest against a blatant and insensitive act of disrespect for Black History Month precipitated by Patrick Patrong, who was the President of the Student Government Association of GSU at the time in question.

University repression also appears to have been directed at quieting student demands for Afrikan-Centered Educational Curriculum: an expanded Black Studies section and better circulation policies at the campus library, an end to Campus police Brutality, fairer Judicial Hearing procedures for Students charged with Student Code violations, and an upgrading of campus services in several other areas.

The original event which prompted the University officials to commence its attacks on the students occurred on February 1, 1991, at the opening of Black History month activities. The "Black Friday" program was the first of the month. Patrick Patrong scheduled, John Morgan, the white president of the Student Government Association at Northeastern Louisiana University to give the featured address at the program. Morgan was also a student representative on the State Board of Colleges and Universities. Students who were aware of Patrong's intentions to invite Morgan overwhelmingly opposed it. Morgan had absolutely no credentials or experience as an instructor, a student or otherwise which qualified him to make such a presentation. Indeed several students recounted a number of occasions when they had requisitioned funds from the University directly or through Patrong



NAPO Chairperson, Lumumba (2nd from left) speaks out at rally in support of GSU-15. La. State Rep. Rev. Avery Alexander (3d from left) looks on.

to bring reputable Black historians, Black leaders and various Black scholars from other disciplines to the Campus and were turned down. When Morgan took the stage to speak many of the students were outraged. Walter Davis climbed on the stage and extended his hand to push Morgan away from the microphone. Morgan quickly stepped aside. Steve Ferguson then took the microphone and began to speak. At that point, he (Ferguson) was attacked and beaten by a group of reactionary students, who were alleged members of the Masonic Order.

Although Morgan received no injury and was only lightly shoved, the University decided to prosecute Walter Davis and Steve Ferguson on alleged Student Code of Conduct violations. The students who beat up Ferguson were never charged.

GSU Judicial Disciplinary Board hearings were scheduled for March 11, for Walter and Steve. Over seventy-five (75) students and a few non-student supporters showed to attend the hearings in support of Walter and Steve. Many of these students were members of an Afrikan study collective which had been established to study history and to do work in the community. It is called the "Sons and Daughters of Imhotep". Unfortunately, the University refused to allow either the student supporters or the media to attend the hearing. Consequently, the large group of students and the media were forced to await the results of the hearing in the hallway outside the hearing room for over five (5) hours. The proceedings occurred at Bowen Hall at GSU.

From the start, two things were very apparent: (1) panel members and the University had already decided to find both young men guilty pending only the formality of a brief hearing, and (2) the panel intended to give no serious time or consideration to the evidence in the case, or to the defenses of the accused students. Many of the panel members had already decided to suspend these students from GSU.

The hearing for Walter Davis was scheduled to begin at 10 a.m. and Steve Ferguson's hearing was to follow. The same Judicial Disciplinary Board panel was scheduled to hear both cases. The Chairman of the panel, Professor Edward Jones, did not arrive until 10:30 a.m. and had intended to be finished with the hearings regarding both Walter and Steve in short order so that he could make another appointment by 11 a.m.

University and GSU Judicial panel plans for a quick fix (conviction and suspension of the students) were upset, however, by the unexpected presence of assertive and competent representation of the students at the hearing.

I represented both students and the proceedings were extended for hours as we exposed the panel's bias and the manipulation of the panel and the hearing by University administrators who were determined to punish Walter and Steve without a fair hearing, and to quiet any criticism of Patrong's unsuccessful attempt to feature Morgan at the "Black Friday" event.

Under our questioning: (a) several panel members admitted prior hearsay knowledge of the Black Friday event and bias against the accused (b) Edward Jones, the panel Chair, revealed that he was the father of one of the witnesses called to testify against Walter and Steve: and (c) the only two student members of the panel disclosed that they were friends of Patrong and members of the Student Government Association. Of the two remaining members of the five person panel, one, a Ms. Rosetta Days, commenced the hearing by questioning whether or not the accused was an athlete, and was noticeably disturbed whenever defenses were asserted on the students behalf. The other panel member, a Mr. D.C. Hoard, was a fraternity brother of Mr. Curtis Armand, the University's representative at the hearing. His appearance on the panel was a clear violation of the hearing regulations for Judicial proceedings under the Student Code of Conduct at GSU.

Armand manipulated and controlled the hearing and the tape recording of the hearing. He essentially told Jones what to do and what not to do, and Jones complied. At one point, Armand attempted, in private, to persuade me not to raise any objections to the way the hearing was being conducted. According to Armand, the objections were having a bad influence on the students. He insinuated that the decision to convict the students had already been made. He suggested that any problems we had with the hearing should be raised on appeal. Armand appeared more than a bit disturbed and embarrassed when I openly disclosed to the students and the panel his unethical efforts to influence me.

Armand then summoned Dean Gerald Peoples for the purpose of discouraging us from raising relevant challenges to improper procedure and seeking to place relevant evidence before the panel. Among other things, the University representative and the panel Chair refused to allow testimony which demonstrated that:

(a) Patrong was not authorized by the GSU Student Government Association to invite Morgan to speak at the Black Friday program, and (b) Patrong was not a credible witness. Evidence on the latter point arose from on-going impeachment proceedings against Patrong. GSU students impeached Patrong for allegedly embezzling funds from the Student Government Association. The impeachment process was blocked by the University administrators, however, who reportedly hushed the matter in order to cover-up the possible involvement of University Vice President Joseph Morale.

Armand, who was assigned to tape the March 11, 1991 proceedings, actually turned the tape off whenever I raised objections. Fortunately, one of the three observers who were allowed in the room did tape the entire proceedings. Peoples actually threatened to call the University security if I continued to object to the illegality of hearing procedures. When his threats were to no avail, Peoples ordered the hearing suspended and Jones complied. In an apparent attempt to help the University disguise the actual reason why the hearing was suspended, Eric Sullivan, a reporter from the historically racist *Ruston Daily Leader* newspaper reported that "disruptive students" had caused the hearing to be suspended.

On March 18, 1991, without notice to my office, the hearing for Walter was scheduled to resume followed by a hearing on Steve. I was unable to attend. Imam Ali Shamsid-Deen of Jackson, Ms. attended the hearing as a representative for both students, and Damballah Adesimbo of the New Afrikan Peoples Organization accompanied him on the trip from Jackson to Grambling.

On this occasion, about twenty (20) to twenty-five (25) students awaited outside the hearing room in support of Walter and Steve. They had once again been denied admission to the hearing room. After they waited about fifteen (15) minutes, Grambling University and

Continued on page 6

Inside New Afrika



BUILD THE "REHIRE INA BEST" MOVEMENT WORKERS WANT FAIRNESS!

Taken from *Justice Speaks*

North Carolina - A key development in the "Workers Want Fairness" Campaign has been the development of the movement to defend the right of Southern workers to organize: The "Rehire Ina Best" Campaign.

When Sister Ina Mae Best was fired this summer from her job of 18 years for her pro-union stand and activity, a decision was made to take up the fight to win her back. Goldtex is a textile plant in Goldsboro, North Carolina that dyes and sets designs in cloth which is distributed across the country. Just a couple of months before Ina Best's firing, the workers at Goldtex fought to organize a union with the Amalgamated Clothing and Textile Workers Union (ACTWU). Ina Best was one of the strongest pro-union workers, unafraid of management, and standing firmly for the effort to organize. Because of her strong stand, eventually, she was excluded from the company's "captive audience meetings" being held to combat the union drive.

In this effort to win her job back is the opportunity to educate hundreds, thousands, or even millions of people about the rights of Southern workers to organize and the problems faced by Southern workers. In the defense of such an excellent worker with a solid work history, like Sister Ina Best, who is also strongly pro-union, we also find the opportunity to expose and challenge the policies of the various companies, the various Chambers of Commerce throughout the South, and the recruitment policies of Southern states, like North Carolina, which encourage and support the anti-worker, anti-union climate of the South.

That is why the "Workers Want Fairness/Rehire Ina Best Campaign" is calling for the effort to gather 50,000 signatures across the U.S. by March 1, 1991 on petitions calling for Ina Best to be rehired. March 1, 1991 will be the anniversary date of the Goldtex union election in Goldsboro, North Carolina. We also call for a continuous letter-writing campaign to protest her firing directly to the Goldtex Company and its board of directors. Such efforts are not a waste, but spread the word and keep the pressure on. Goldtex must never forget!

Since the campaign began, Sister Ina Best has been involved in a series of meetings and speaking tours throughout North Carolina. She has spoken at "Speak Outs," local rallies, and organizing meet-

ings. Local information picket lines have also been organized in North Carolina. And support for the campaign is building in other parts of the country.

In September, the Cleveland "Organize the South" Solidarity Committee organized a program to launch the "Rehire Ina Best" Campaign there. More than 70 people attended the program for Sister Ina in Cleveland. And more than \$400 was raised to support the campaign.

In Pittsburgh, the Solidarity Committee there has gathered more than 400 signatures on petitions to start the campaign there.

The Detroit Committee distributed a leaflet about the issue to a major Labor Day march and rally in early September. On October 26, they are sponsoring a "Rehire Ina Best" Benefit with a theatre group called "Workers Lives, Workers Stories". They are also looking at the possibility of creating a "Rehire Ina Best" button for national distribution.

In New York, a new committee has formed to support the "Rehire Ina Best" Campaign. A week-long speaking tour is being planned for early November in New York and the petition and letter-writing drive has already been launched.

The goal of gathering 50,000 signatures on petitions across the country and to continue the protest letter writing is not unrealistic. But it will take more than merely circulating a petition here and there. Where Solidarity Committees exist, a coordinated effort should be planned to get the petitions out, signed, and back to a central place where they can be sent South.

Where Solidarity Committees do not exist, "Rehire Ina Best" petition committees can be formed, also with the goal of conducting an organized campaign to get petitions out, signed and back to a central place where they can be sent to North Carolina. Also, wherever possible, please organize speaking engagements for Ina Best as an educational and fundraising effort or organize other fundraising activities to support the campaign.

The fight for Ina Best is the fight for every Southern worker. It is a movement that can unite all of us in the effort to organize the South, to build a new labor movement throughout the country, and to uphold the rights of all workers.

For more information, please write to Black Workers For Justice, P. O. Box 1863, Rocky Mount, NC 27802. Δ

PRO-UNION ACTIVIST, INA MAE BEST



STRIKERS WIN AT DELTA PRIDE!!!

By Eileen Duffy

Reprinted from *The Working People's News*

Indianola, Ms - In the heart of the Black Belt South, the Mississippi Delta, catfish farming and processing is big business. The strike against Delta Pride Catfish company was a struggle not just for better wages, but for dignity on the job.

As in the poultry industry, jobs require rapid repetitive motion and the workers are mainly women. At Delta Pride, management and supervisors are white; the regular workforce is mostly Black females. Many are single parents who are the sole support of their families.

The Mississippi Delta is one of the most depressed areas in the United States, with the nation's highest rate of infant mortality, teenage pregnancy, and illiteracy. With mechanization of cotton farming in the '60's and the unemployment that followed, catfish farming and production were a big business investment. Owners believed this to be ideal soil for super-exploitation of labor, with workers too desperate and fearful to fight back. They have been finding out that they grossly underestimated the determination and courage of their Black female workforce.

The average pay at Delta Pride was \$4.05/hour, which keeps workers below the poverty line if they are supporting children. For that wage, a skinning machine operator is expected to skin 15 catfish a minute, 900 an hour. Group leaders and supervisors stand right in the workers' faces with stopwatches and bathroom breaks were rationed.

In 1986, several of the women worked with the United Food and Commercial Workers Union (UFCW) organizers and got authorization cards signed to organize a union. Sara White, one of these workers, remembers: "We signed people up in

the bathroom, on breaks, in parking lots, grocery stores, at their houses." The 14 leaders were fired by Delta Pride, then reinstated when the union was voted in.

The union gave the workers a weapon to fight for basic rights on the job. They won doors on the bathrooms and the contractual right to have restroom privileges. Still, management issued rules to limit bathroom breaks to 5 minutes 6 times a week and continued timing workers and disciplining them for exceeding these rules. The penalty for three more meant dismissal. Debra Morgan, a fish skinner, pointed out that "A woman has personal needs each month. I feel she needs more than five minutes then."

Workers have also demanded health and safety improvements. Carpal tunnel syndrome and tendonitis (typical repetitive motion injuries) have forced many young women to undergo wrist surgery. Light duty instructions from doctors are ignored, so that injuries get worse. Eye problems are common from the irritating vapor of ammonia and fish water. Other hazards like burns and slices are due to dangerous conditions and lack of protective equipment.

A year ago OSHA fined the company \$32,800 for its blatant violations of safety regulations. However, even this measly fine remained unpaid as Delta Pride contested it in court. The workers realized they could not rely on outside agencies to improve their conditions; they had to depend on their own concerted action. They struck Delta Pride in September of 1990.

The strike drew support from trade unions, Civil Rights groups, and the Congressional Black Caucus Labor Braintrust. The Union set up a food bank, UFCW Locals donated \$112,000 in support

Continued on page 21



The Panther Power Hour
sponsored by the
New Afrikan Panthers,
playing the best of hip-
hop so CHECK IT OUT!

Every 2nd Saturday on WRFG 89.3 FM
from 11:00 p.m. to 1:00 a.m., Atlanta, Georgia
Host: Sekou

News From The Blackbelt

Free Her Land!!!

WOMAN CLAIMS AMERICA STOLE 3 MILLION ACRES FROM BLACKS

Reprinted from the Capitol Spotlight

Washington - Nearly 3 million acres—encompassing a large portion of Louisiana and parts of Arkansas and Mississippi—legally belong to Black people and are not a part of the United States says an heir to the original owners of the land.

In an interview with Capital Spotlight, Verdicae Goston of Ouachita, Louisiana presented official documents, dating back to the early 1800's, which show that a race of Black people inhabited exactly 2,961,983.5 acres of land in the Louisiana area before it was settled by the Spanish. Her research also uncovered government documents which show that this huge mass of land, because it belonged to the Blacks who already lived there, was not included in the sale of land in that region by the Spanish and French, nor was it included in the subsequent Louisiana Purchase of 1803 when the French sold the area to the United States.

"My ancestors were called Pre-Columbian people, the Black, bushy-headed people that history documents were here when the white man first arrived in America," Goston told Capital Spotlight.

She said because the land was already inhabited by her ancestors, the Spanish did not cede it after their settlers arrived and when they later sold the land in that region to the French, it was done with the stipulation that the sale did not include the land belonging to the Pre-Columbians which she said was referred to as the "Neutral Strip".

Likewise, when the French sold the land in the Louisiana Purchase to the

United States it too was done with the same stipulation. But Goston says that the government didn't honor the agreement and moved on the land.

"The United States knows good and well that they did not buy the Neutral Strip," said Goston. She says and can show documents which reveal that the battle for the land has gone as far as the US Supreme Court—with the nation's highest court ruling in the 1848 case *The United States vs. Henry Turner's Heirs* that the Neutral Strip isn't a part of the United States.

Goston says Henry Turner is her great, great, great grandfather and she produced a copy of every marriage license from the early 1800's until today to prove her ancestry. "Since that land was documented to be ours in 1848, then I have a right to it", she said. "The U.S. lost the land in its own court."

Goston said the United States managed to maintain its hold on the land because shortly after the Supreme Court decision "adult males in my family began to meet with unexpected deaths." She says his has remained the case throughout the years as her father was murdered and in 1979 her husband was shot in the head and killed. "I'm willing to forget that because I can't bring the dead back," Goston explained. "But for future generations, I want to make sure we have our land."

Goston said she began the search for records to prove ownership of the land at the request of her grandmother who lived until she was 116. She continued, "I have spent 20 years looking for documents, searching for the truth of it. I have found the documents and now is the time for Black people to know. I promised my grandmother I

would do it."

The 63 year-old Goston who is now legally blind says the government has never been able to prove that the Neutral Strip is part of the US despite her numerous requests. In addition, she has a copy of a 1940 study by the Louisiana Department of Transportation in which their report concludes that the Strip is "definitely not included in the territory ceded to the United States". Goston has filed reclamation papers with the U.S. Dept. of Interior this past week. They ask for a return of the land she says should belong to all Black Americans.

"The land is for me, my family and the Black people who want to be on that land," she said. "It's their right to be on that land." In addition to asking for the land's return, Goston is also seeking from the U.S. government \$45 per acre for every year since 1803, the year the U.S. has occupied the land—a sum of well over \$6 Quadrillion.

"I know we need reparations and I'm for it," she said. "But this is something we don't have to ask for. This is ours."

Goston, who says she has conducted much of her 20 year search secretly, now lives in fear in Louisiana and was severely beaten earlier this year.

I'm not allowed to have utilities. I live behind bars and bullet-proof glass. I've had every kind of threat imaginable. "However, she concludes: "I'm coming as a peace-loving person. I don't have a gun; I'm not threatening anybody or anything. I am not a threat to the United States. I'm just asking them to kindly do what they signed to." Δ

GEORGIA STATE COURT RULES KLAN A PERSECUTED GROUP



Gwinnett County, Ga - According to a Gwinnett County, Georgia, judge, the Klan is a persecuted group and Klansmen should be able to wear masks in public in order to protect their identities. The ruling was part of a decision that a 1951 Georgia anti-mask law violated the First Amendment and was unconstitutional. Gwinnett County officials are appealing the ruling and a hearing before the State Supreme Court is slated.

In February, 1990, Shade Miller violated the law with the intention of testing its constitutionality before the courts. Miller is a member of the Invisible Empire Klan, which has suffered serious setbacks in recent years. In July, 1990, Invisible Empire state leader Daniel Carver was sentenced to 30 days in jail for making terroristic threats in a case dating back to 1986. The Georgia Invisible Empire was also found guilty of violating the civil rights of marchers commemorating the birthday of Dr. Martin Luther King, Jr. in Forsyth County in 1987. The conviction carried monetary damages against the Klavern and individual members.

The Klan argued that the anti-mask law was unconstitutional. *Continued on page 21*

FIRE CHIEF IDENTIFIED AS KLANSMAN IN BLAKELY, GEORGIA

HIS RACISM RESPONSIBLE FOR DEATHS OF NEW AFRIKAN CHILDREN

The New Afrikan community is challenging the fortress of racism in the small southwest Georgia city of Blakely. In six months they are close to winning, for the first time since reconstruction, the right to real voter representation. They have organized against discrimination in municipal utility services. Now they are unlocking the death grip that racism has held over the city's fire department.

Three of the municipal fire fighters, including the fire chief, are members of the Invisible Empire, Knights of the Klu Klux Klan. The racism of the fire department has resulted in homes in the New Afrikan community burning to the ground and the deaths of two small children. Leaders of the Concerned Black Citizens Committee of Blakely, with the Center for Democratic Renewal's (CDR) assistance, have filed a federal civil rights lawsuit against the Klan fire chief and the Blakely city council asking for both damages and a court injunction against

unequal fire protection services.

Located in the heart of Georgia's peanut belt, Blakely is a stark reminder that many communities are mired in the remains of Jim Crow racism. But the battle is not simply to bring Blakely into the "New South". Across the country, in small towns and big cities alike, racism is a force in public policy. In Blakely, it is a matter of life and death.

CDR investigators have uncovered several different instances where New Afrikans have not received equal services from the fire department. In each case families have unnecessarily lost property. But on at least two occasions tragic deaths have resulted.

Antavious Williams, a six-year-old child, died of smoke inhalation during a fire in his four-room home in March 1987. Fire fighters failed to pull Williams from the burning home despite repeated requests by concerned neighbors.

After an extensive investigation, the CDR took affidavits from persons who

repeatedly heard the child "hollering for help" before he died. Another child, Charles McCoy, age six, died one week after a November 15, 1986, fire. McCoy was rescued from the fire by a neighbor. Although severely burned, McCoy was alert and alive when fire personnel arrived at the scene. The fire chief ordered the McCoy child sprayed with water from a fire hose, contributing to his death.

Blakely, population 6,000, is the seat for Early County, deep in the heart of southwest Georgia's peanut country. According to the 1980 Census, 43 per cent of Early county's 13,000-plus people are New Afrikans. Over 17 per cent of the county works in agriculture or forestry and 25 percent of the households live below the federal minimum poverty level. Over 10 percent of the homes lack complete plumbing facilities.

Blakely's stark poverty is a reminder of the racism practiced where ever you find large numbers of New Afrikans. Institutionalized racism, abuse of the so-

called democratic process and miseducation results in New Afrikan communities dying slow and tortuous deaths from the stranglehold of colonialism and hopelessness. However, the Concerned Black Citizens of Blakely is fighting back in spite of the expected retaliation and reproach from other citizens of Blakely, even some misguided Blacks. The Rev. Mac Charles Jones warned those attending a Freedom Revival at Blakely's Wesley Chapel AME Church that they would face hard choices in the future... "Some of you will want to go back to the old ways, submitting to Pharaoh's new form of slavery. Some of you will not know which way to turn—the sea on one side, Pharaoh's approaching army on another, mountains to your left and deserts to your right. Some of you will accuse your leaders of leading you into a cul-de-sac from which there is no escape. But you can't go back—you have to move forward to freedom. If you pursue this to the end you can break the back of racism in Blakely." Δ

Message (cont. from page 3)

Grambling City police were called to the scene by GSU Chief Campus Cop Edward Adams. Incredibly, these unarmed, peacefully assembled students were attacked, beaten, maced and arrested by this gang of colored cops. The unprovoked attack was reportedly because they refused to obey Adams' arbitrary command to leave the building. At one point during this police assault, Adams wildly brandished a loaded gun at some of the students, placing them in fear of death.

While attempting to restore the peace, Damballah Adesimbo was also attacked by police. He, Timothy Roundtree, and nine other students were then slapped with the standard police state charges of disturbing the peace, resisting arrest, and battery on a police officer. During the police attack, kangaroo-court proceedings continued against Walter Davis, and he was convicted of assaulting John Morgan (who never testified at the hearing), and of disrupting an authorized event. These convictions were later vacated by the University Vice President as the numerous improprieties both in the hearing room and outside of it left little question that the conviction had little chance of being upheld if challenged in almost any real court.

The students assaulted, arrested and charged along with Adesimbo and Roundtree were Victor Willis, Vinnetta Bradley-Gibson, Edwin Williams, Steve Ferguson, Kevin Clarke, Jacqueline P. Isley, Sheri Lynn Gardner, Hank Garner and Mark Shaw. Most of them are presently scheduled to be tried on September 24, 1991 in the District Court for the Parish of Lincoln, which is located in Ruston, Louisiana.

Following the March 18, 1991 arrests, a concerned group of students were organized to demand that the University: (1) drop all charges, (2) provide a fairer system to try alleged Student Code violations, (3) provide Afrikan, including New Afrikan (Black) study resources for students at GSU, (4) upgrade campus services in many other areas and (5) that allegations of corruption inside the GSU administration be impartially investigated. The students were particularly concerned with the lack of an Afro-centric curriculum at Grambling. As one student put it, "if the President of the Student Government Association at Grambling would have been seriously exposed to an Afrikan Studies curriculum, he would have had enough sense not to invite his white friend to come in and disrespect Black History Month".

Students and parents tried to get the administration to discuss the police brutality and their other concerns. The lame duck University President, Joseph Johnson, avoided the issues by referring the students to GSU Vice President Joseph Morale. Parents were also referred to Morale. The Vice President stalled, lied to students and parents, refused to meet at various times and generally drug things out.

On March 21, 1991 about sixty (60) students went to the Alumni Building to speak with Morale. He refused to see them. His refusal caused about fifteen (15) students to sit in the waiting area of the building while the rest stood outside. Morale ordered students to leave the public waiting area and then took down the names of some who remained inside, particularly those affiliated with the Afrikan study collective mentioned above. He added to this list a leader of the collective named David Gibson who was not inside the Building at the time in question. In addition to David, Walter Davis, and some of the students who were arrested in connection with the March 18, police attack, the list included Gelon Garner,

Gerin Pang, Larry Shelton, and Denise Nelson.

Each student on this list was charged by Morale with insubordination and disrespect for authority. Each was then ordered along with all the students arrested on March 18th to appear at GSU Judicial Disciplinary Board hearings on April 8, 1991. Those arrested on March 18th were charged with disrupting Judicial proceedings under the Student Code of Conduct. When all the students (15 in total) requested a postponement to obtain representation, their request was denied. Yet when they appeared at the April 8, 1991 hearing, the hearing was cancelled, and they received a new notice for a hearing on the following day. The Uni-

...appeals of the students to the University Appellate Board and the President were handled in a manner which was absolutely scandalous...



Rev. Avery Alexander, member of the La. state legislature and parent of one of the GSU-15 speak out at protest on behalf of students.

versity still denied them ample opportunity to obtain legal representation.

The April 9, 1991 hearing and subsequent appeals of the students to the University Appellate Board and the President were handled in a manner which was absolutely scandalous. The procedures were manipulated throughout by Morale. He served as prosecuting witness, and indirectly as judge, jury and the final appellate authority. The April 9, 1991 panel was rigged. Each member was specially appointed by Morale. At least two of the panel members were fraternity brothers with witnesses for the prosecution and the University representatives. One of the panel members was actually a member of the Judicial panel seated on March 18, 1991, the one that many of the accused students were charged with disrupting. The panel actually found one student guilty of a violation that he was not charged with, and guilty of another violation without the benefit of hearing any testimony at all in regard to that violation at the students hearing. The Appellate Board was also appointed by

Morale.

The April 9, 1991 specially-appointed panel found each student guilty of all charges brought against them, and suspended each student indefinitely. According to the panel, the harsh sentences were imposed because of the students prior records. Yet none of the students had any prior record of criminal convictions and only one had ever been found guilty of any prior Student Code violation. A number of the students are members of the GSU honors program. At least two are A average students, and two others are Seniors about to graduate. The Appellate Board refused to actually review the proceedings held before the April 9th panel, yet upheld all the convictions. The President of the University returned to town after the Appellate Boards action and without more than a few hours to review a record which was two full days long, he upheld all of the suspensions. The Presidents letters, which upheld the convictions, were interestingly enough not typed by his secretary. It is suspected that Morale actually had the

So at GSU and most colored institutions there are no monuments to Nat Turner, the Black Panther Party, George Jackson, Malcolm X...

cess. Scott, Jones and Brittain also represented the students before the State College Board and won a victory there as indicated above. The federal court action will continue, unless the University agrees to expunge the students disciplinary records, and pay them damages. New Afrikan Attorney Robert Johnson from Monroe, La., Attorney Hughes and i are representing the students in the criminal cases,

The story of the Grambling 15 is a shocking one. It demonstrates that brutality on the GSU campus extends beyond the football field. The Grambling 15 ordeal is one which none of us who support the development and preservation of genuine Black institutions can afford to ignore. This tragic story is unmistakable evidence that Negro Men and Women can often advance the cause of white supremacy and privilege with every bit of the vigor and determination of the Los Angeles police department and its Chief Daryl Gates. It also reveals that many of the colored agents of white privilege are administrators at so-called historically Black Universities, who lure many of our brightest youth to these institutions with the false promise of providing an education enriched by the New Afrikan (Black) experience. In reality, most of these colored institutions have given little or no attention to the development of Afrikan-centered curriculum. They often treat Black giants in the disciplines of history, political science, anthropology and various other fields like lepers, especially, if they have distinguished themselves by works, lectures or activism which challenges white-washed miseducation. In these colored schools, just like in the white ones, our children are still taught the Eurocentric myth that civilization began in Greece, that a caucasian is the "father of medicine", that Cleopatra was white, and that our greatest heroes and heroines are those who have best served the white American society or the imperialist American State. So at GSU and most colored institutions there are no monuments to Nat Turner, the Black Panther Party, George Jackson, Malcolm X or even a clear understanding that Martin Luther King Jr.'s most significant accomplishment was not his dream, or his acceptance by white folk, but rather his resolve to turn America up side down in the fight for justice, and his turn away from white liberalism toward a commitment to radically restructure the economic system which controls this country and the world. It is among the pitiful, plantation minded, petty bourgeois in colored University administrations that you will find your Colin Powell, Clarence Thomas, and Leon Sullivan fans. It is there where you find the admiration societies for the premier Negro servants of one of the most devout white supremacist organizations of all times - the United States Government.

So at Grambling, like at virtually all other so-called historically Black institutions, the struggle continues. Importantly, it is a struggle to establish true Black self determination, self respect and self reliance at these Universities and throughout the Black Nation in general. It is a struggle which challenges us to save our schools and/or those schools which should be ours from white control in the person of caucasians and their Negro representation. **Δ Free The Land!!!**

letters prepared for the President's signature.

The Grambling Students organized demonstrations in April and May to rally support. Louisiana State Legislator Reverend Avery Alexander, attended one of these demonstrations as did representatives from local Chapters of the NAACP and the SCLC, and representatives from the Gulf Coast Tenants Association in New Orleans, Baton Rouge and GulfPort, Mississippi. Representatives from NAPO, the Malcolm X Grassroots Movement, the Afro-American Liberation League, and various students from Tougaloo College, and from other parts of the U.S. empire also attended as did a representative from the Afrikan Education Project in Selma, Alabama. National Conference of Black Lawyers Attorneys Yvonne Hughes and Wendy Brown assisted New Afrikan (Black) lawyers A. James Jones, George Brittain, and Louis Scott of Monroe, Louisiana in drafting pleadings used to sue GSU in Federal Court on the students' behalf. As noted above the suit has met some suc-

NAPO NEWS BRIEFS

MALCOLM X GRASS ROOTS MOVEMENT SETS GOALS ELECTS NEW LEADERSHIP



SAFIYA OMARI, National Coordinator Malcolm X Grassroots Movement

The Malcolm X Grass Roots Movement has emerged from its most recent national conference with a firm set of objectives and fiery new leadership.

The Movement has resolved to carry out an information campaign, to sponsor self-determination caravans in the New Afrikan Blackbelt and to host or co-sponsor several major conferences and demonstrations over the next five years as it intensifies mass organization, agitation and education for New Afrikan (Black) self determination. Movement organizers who gathered in Atlanta in July of this year from across the New Afrikan Nation and from other places in the U.S. Empire vowed to make Self-Determination for the New Afrikan Nation a well known concept in New Afrikan Communities by 1995.

The Organizers moreover chose as its National Coordinator Sister Safiya Omari, the former National Secretary of the New Afrikan People's Organization and one of the leaders of successful anti-klan and anti-police terror work in Mississippi. Sister Safiya is one of the Black Nations most dynamic spokespersons and an uncompromising advocate for New Afrikan people's right to self rule.

Also elected was long time New Afrikan revolutionary nationalist activist and poet Makungu Akinyela. He was elected to serve as the Vice Coordinator of the Malcolm X Grass Roots Movement. Sister Akau was elected as National Information Coordinator and Brother Mafundi Jitahadi was elected as National Research Coordinator and charged with documenting human rights abuses in preparation for petitions to international bodies.

Last November (during the Year of Malcolm X) the Movement was launched nationally in Jackson, Mississippi with a demonstration against police terror. A march and rally drew participation from various areas of Mississippi, and from Louisiana, Texas, Georgia, Alabama, Washington D. C., New York, and California. The demonstrators denounced



MAKUNGU AKINYELA, Vice-Coord Malcolm X Grassroots Movement

the pending executions of Mumia Abu-Jamal in Pennsylvania and Sister Sabrina Butler in Mississippi. The Movement also protested numerous murders of New Afrikans by police across the U.S. Empire (U.S.A.). The murder of Johnny Griffin in Jackson, Ms. was particularly highlighted with a speech by the late Griffin's 15 year old son. Demonstrators also announced support for the Delta Pride Catfish workers in their struggle for better wages and conditions.

After the national demonstration Malcolm X Grass Roots Movement activists moved out in opposition to the Persian Gulf War, joined the Los Angeles community in demanding the ouster of Police Chief Gates and demanded justice for Rodney King. The Movement also supported New Afrikan students in a fierce battle against University terrorism at Grambling State University, conducted regular speak outs throughout the community in Greenville, S.C. and hosted numerous informational forums across the Empire.

On August 18, 1991, the Jackson Chapter of the Malcolm X Grass Roots Movement joined the New Afrikan People's Organization in hosting a Black August commemoration for New Afrikan Freedom Fighters who successfully defended their lives in the face of a FBI-Jackson soldier/cop (police) 300 round military 6:00 am attack on the Provisional Government of the Republic of New Afrika (RNA) on August 18, 1971. The featured speaker at this commemoration was Dr. Imari Obadele, I one of the intended victims of this attack. He spent over six (6) years in prison as a result of fabricated federal charges arising after the massacre attempt failed to kill any RNA workers or citizens.

For further information on the Malcolm X Grass Roots Movement write the National Headquarters of the Movement at P.O. Box 31762, Jackson, Ms. 39286. Δ

LUMUMBA REELECTED AS NAPO CHAIRPERSON WATANI TYEHIMBA CHOSEN AS NATIONAL SECRETARY

Atlanta, Ga - The New Afrikan Peoples Organization (NAPO) recently gathered here at its Second National Convention to elect its national leadership to serve for the next three years.

Brother Chokwe Lumumba was re-elected to serve as Chairperson of the Organization. Lumumba has served in this position since the Organization's inception in May of 1984. As the Chair of the Organization, Lumumba has within the past three years helped to establish an office and an organizational presence in Jackson, Ms. He has helped to lead political action campaigns in Jackson against police terror and white supremacy. Chairman Lumumba co-founded NAPO's Detroit Malcolm X Center for Self-Determination (formerly known as Center for Black Survival) in 1984, and led and partook in numerous Organization Youth Programs, political action campaigns against utility exploitation, minority rule in southern Afrika, police brutality, political imprisonment, inhumane prison conditions, the U.S. aggression in Libya and the Persian Gulf, and other acts of racism and international lawlessness. Lumumba is the chief organizational spokesperson, and has traveled nationally and internationally on the Organization's behalf.

Chairperson Lumumba has served in the Black Liberation Movement since 1968 and the New Afrikan Independence Movement since 1969. This service has included leadership and work in the New Afrikan (Black) student movement, the Provisional Government of the Republic of New Afrika, the National Black Human Rights Coalition, the Black Legion, the International Afrikan Prisoner of War Campaign, the Detroit anti-stress campaign against killer cops, and more recently with the Jackson Human Rights Coalition, the Nationalist Front of Afrikans in America, the Afrikan Anti-Zionist Front, and the Malcolm X Grass Roots Movement. Brother Lumumba is also an attorney and a member of the Board of Directors of the National Conference of Black Lawyers. He has defended many political prisoners and prisoners of war including Dr. Mutulu Shakur, Bilal and Fulani Sunni Ali, the Pontiac Brothers, the Black Nation Day-3, and Assata Shakur. He has also been the object of political prosecutions and attempts to disbar or discipline him as a lawyer because of his uncompromising commitment to the New Afrikan Independence Movement (NAIM) (the struggle to es-

tablish an independent Black Nation in the Southeast Blackbelt of the U.S.A.). Lumumba has been in the leadership of NAIM demonstrations, conferences and other mobilizations in 1973, 1975, 1979, and 1983 which have brought thousands of New Afrikans together in pursuit of self determination.

Brother Watani Tyehimba was also a founder of the New Afrikan People's Organization. Along with his service as National Secretary he will continue to serve as the Director of the New Afrikan Security Union (NASU). This is a post he has held since NAPO's founding. He was responsible for the leadership of the NASU members who successfully defended the 1985 Black Nation Day Conference from an attack by armed rent-a-cops from Atlanta University, and who have also secured in some capacity Black Nation Days in 1983, and 1990, and for the New Afrikan Community defense of Nelson Mandela when he spoke in Harlem in 1990.

Brother Watani's experience in the Black Liberation Movement dates back over 20 years. He was a student activist, and he helped to establish the House of Umoja in Los Angeles and to organize the 1976 anti-U.S. bicentennial campaign, the Western Region of the National Black Human Rights Coalition, the Campaign to free Muhammad Ahmed (s/n Max Stanford) from political imprisonment, the campaign to free Geronimo ji Jaga Pratt, and the campaign to free Dr. Mutulu Shakur. Brother Watani moreover co-founded the Afrikan Institute of Martial Arts and co-founded one of the fighting systems, entitled Kupigana Ngumi (The Art of Self-Defense) and was the Western Regional Coordinator of the New Afrikan Martial Arts Federation.

Brother Watani was a leading member of the Afrikan People's Party in the 1970's and one of several New Afrikans who lived Guyana for awhile in the 1970's and assisted in the development of revolutionary organization and institutions in that country. Brother Watani has also been a target of political repression. He was incarcerated in 1986 for over 14 months for refusing to testify before a Grand Jury which was designed to investigate the New Afrikan Independence Movement.

To arrange speaking engagements for Brother Lumumba or Brother Tyehimba please contact NAPO, P.O. Box 11464, Atlanta, Ga. 30031. Δ



Lumumba and one of the GSU-15



Tyehimba at BND, 1985

NAPO NEWS BRIEFS

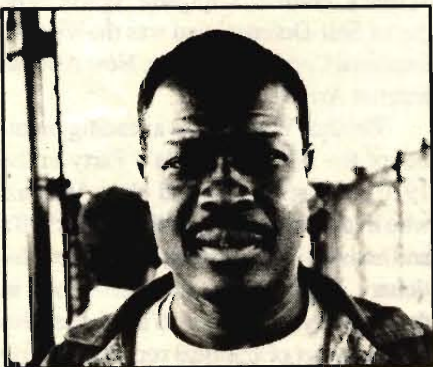
NEW AFRIKANS FAVOR BLACK COLLEGES

A recent report from the Office for the Advancement of Public Black Colleges shows that New Afrikan (Black) enrollment in public Black Colleges has risen from 120,000 in 1987 to 160,000 at present. The New York Times in a May 29, 1991 article reported that most New Afrikans interviewed in a recent survey in the New Afrikan Blackbelt favored attendance at Black Colleges. Leaders of the Malcolm X Grass Roots Movement note that this is evidence of the New Afrikan people's desire for self determination. They also state that our mission at Black Colleges is now to make them truly Afrikan-centered educational institutions, so that those who choose them will not be misled by Black administrations with white mentalities and leadership bases. Δ

PANEL FINDS RACISM IN N.Y. COURTS

A judicial commission which spent three years and \$1,000,000 investigating the Courts of New York discovered what most New Afrikans in that state already knew. The 17 member panel appointed by Chief Judge Sol Wachtler examined cases, various statistical studies, court proceedings and even the graffiti on the bathroom walls in the Courthouses in New York. They discovered that two systems existed in New York. One for New Afrikans and other oppressed nationalities and one for whites. The panel concluded that the current Court processes was completely racist. Δ

ANGOLA PRISONERS REFUSE TO BUILD DEATH BED!



Prisoners in the Metal Fab. shop at Angola Prison recently refused to build a bed which was designed to be used to fasten down persons as they receive lethal injections. The construction of the bed was necessitated by a recent change in Louisiana law from executions by electrocution to the lethal injection method. The prison population commenced a work stoppage when the Warden at the institution attempted to force the inmates who refused to build the bed to do so. The Warden thereafter used slight of hand tactics in order to avoid a major prison uprising. After witnessing the prisoner solidarity in support of those who refused to do the work, he withdrew his orders to have the bed constructed by prisoners and admitted that he was incorrect in having ordered the same. He then quietly proceeded to discipline those prisoners who had opposed his orders. When other

prisoners threatened an uprising over the imposition of such discipline and the deplorable conditions at the prison, a White prisoner (Angola is over 90% Black) named Hungry Jack initiated a series of silly demands which were used to confuse and divide the prisoners. Jack circulated demands for items like better biscuits for prison meals, more money for blood plasma, and different seating arrangements at the dinning tables.

The effect of Jack's list of relatively frivolous demands was to confuse many prisoners as to the real purpose of the work stoppage and growing unrest. Understandably those who were less informed about the true leadership of the protest were leery about partaking in any struggle which was merely designed to get better biscuits. Confusion over what the struggle was really about diffused it, as some of the true leaders were isolated from the rest of the prisoners by the prison administration.

New Afrikan Political Prisoner Kwablah Mthawabu is incarcerated in Angola. He has long ago asserted the prison at Angola lives in the legacy of plantation slavery and its brutal and cunning forms of oppression. Kwablah says that the resistance of the prisoners demonstrates that all slaves have their limits, and that the consciousness of many young men are being expanded.

It is clear that the Hungry Jacks and cunning prison wardens can not stand in the way of this development much longer. Δ

PRO-ZIONISTS ATTACK NEW AFRIKANS IN N.Y.

Zionists and pro-zionists forces in the city of New York are calling for the termination of renowned New Afrikan educator Dr. Leonard Jefferies from his job as a tenured professor at New York's City College. Those seeking his removal claim that he made anti-Semitic statements. Dr. Jefferies is reported to have pointed out that Jews and other whites were involved in the barbaric European trade in Afrikan slaves. Dr. Jefferies has been a champion of Afrikan centered education in New York and elsewhere. He is loved dearly in the New Afrikan community. Many have noted the contradiction inherent in white zionist labelling Afrikans anti-Semitic and anti-Jewish. History shows that the original Jews were Black and that most of today's zionists are merely another group of racist whites whose biological link to Semitic peoples is extremely weak. Zionism (the belief system which supports racist white Jews claim to Palestine and holds that Jews are God's chosen people) is viewed by many as a form of white supremacy.

In another incident in the New York area a Jewish man in Brooklyn ran through a street light killing a seven year old New Afrikan child and placing another seven year old New Afrikan in critical condition. Tensions between the New Afrikan community and the white Jewish community in Brooklyn have been particularly high for the last ten or twelve years. NAPO officials in New York have indicated that they intend to call upon their comrades in the recently formed Afrikan Anti-Zionist Front to take a stand against zionist assaults against New Afrikan communities.

NAPO is a member of that Front. Write Afrikan Anti-Zionist Front, P.O. Box 31762, Jackson, Ms. 39286, for further information on the Front. Δ

CHAIRMAN LUMUMBA ADMITTED TO MISSISSIPPI BAR

After a long but successful struggle NAPO Chairman Chokwe Lumumba has now been admitted to practice law in Mississippi. His admission was delayed because of questions about his political beliefs. Brother Lumumba thanked the Sisters, Brothers and friends throughout the U.S. Empire (USA) who supported him. He noted the extraordinary assistance of Attorneys Adjoa Aiyetoro and Jeffrey Edison of the National Conference of Black Lawyers and Isaac Byrd of Jackson, Ms.. He also expressed gratitude for the assistance of the now deceased Honorable Judge Henry Heading of Detroit Records Court. Before he died Heading came to Mississippi to testify for Lumumba at a State Bar hearing. Δ

NEW AFRIKAN POLITICAL PRISONERS AND POW'S HONORED



Napo members Lumumba and Muhammad with children of Political Prisoners.

The New York Chapter of the New Afrikan Peoples Organization saluted New Afrikan Prisoners of War and Political Prisoners at its 1991 TRIBUTE TO CHAMPIONS OF HUMAN RIGHTS. Family members of the various prisoners received MALCOLM X CHAMPION OF HUMAN RIGHTS AWARDS for the prisoners. Those honored included Sekou Odinga, Dr. Mutulu Shakur, Sundiata Acoli, Mafundi Lake, Kwablah Mthawabu, Kojo Bomani Sababu, Kazi Ture and Herman Ferguson. Video tapes of the event and the Malcolm X Grass Roots Conference which followed are available from FREEDOM SOUNDS MEDIA ASSOCIATION, P.O. Box 31762, Jackson, Ms. 39286 (601) 354-8731. Tapes cost \$50.00 plus \$4.00 postage. Δ

LET THE BLACK NATION RISE!

Chairman Chokwe Lumumba delivered an inspiring and informative presentation at the Malcolm X Center for Self Determination in Detroit on July 24, 1991. The presentation was called LET THE BLACK NATION RISE. Video tapes of this speech are available from FREEDOM SOUNDS at P.O. Box 31762, Jackson, Ms. 39286 for \$20.00 plus \$3.00 for mailing. Δ

ASSATA BIRTHDAY SALUTE!

The New York chapter of NAPO held its annual birthday salute to New Afrikan heroine Assata Shakur in July of 1991. Δ

KENYATTA ON NIGHTLINE!



NAPO Detroit Chapter Coordinator Kwame Kenyatta recently appeared on the TV program Nightline. He appeared to voice opposition to the interference by the American Civil Liberties Union (ACLU), National Organization of Women (NOW) and the federal District Court with the opening of male academies in Detroit. The academies are named after Paul Roberson, Malcolm X and Marcus Garvey. They reportedly have an Afrikan centered curriculum. They are said to be specially designed to save New Afrikan boys from drugs, self destruction and white supremacist violence. Girl academies of the same sort are reportedly scheduled to be opened in Detroit in January. The ACLU and NOW say the academies are sexist. The District Court agreed. Over 90% of Detroit School population is Black, the Detroit Board of Education which approved the academies is all Black, the Superintendent of Schools who fought for the academies is a Black Woman, the School Principal who designed them is a Black man with a history of Afrikan Centered educational innovations for girls and boys in the schools he has administered. The New Afrikans in Detroit are said to be overwhelmingly in favor of the schools. Kenyatta asserted that the intervention of white dominated Organizations like ACLU, NOW and the U.S. Court in this matter was racist and an attack on New Afrikan Self Determination. A mass demonstration in protest of this intervention occurred in Detroit on August 21, 1991. Δ

RNA-11 REMEMBERED!



On August 18, 1991 Dr. ...
Continued on page 21

New Afrikan Commentary



FROM THE HEART

A Lack of Respect Led to Murder Spree

Reprinted from USA Today

- Police carried nude, bleeding 14-year old Konerak Sinthasomphone into Jeffrey Dahmer's apartment. Dahmer later told police he killed the boy as soon as they left.
- Tapes of police-radio traffic reveal officers joking about getting deloused.
- Officers not only missed the corpse in the bedroom, but also failed to notice snapshots of earlier victims strewn around.
- Police repeatedly reassured concerned woman that victim was not a child stating "I can't do anything about somebody's sexual preferences in life."

In response to a neighbor's complaint, police find a blond, blue-eyed boy, on a quiet suburban street, naked, crying, disoriented and bleeding from the rectum. They listen sympathetically to a black man, who explains not to worry, it's only a homosexual spat; they hand over the bruised merchandise and leave.

Not on your life would this ever happen. Not in the movies. Not in your wildest nightmares. Police don't behave like that to "nice white people" in good neighborhoods.

And that's the problem. In areas populated by poor people of color, or gay people without status, the bizarre becomes commonplace. They have no rights anyone has to respect.

In the Milwaukee mass murder case, Jeffrey L. Dahmer is a white man. The people who called the police were black. Konerak Sinthasomphone, the terrified

14-year old was Laotian.

If police had not taken the white man's word over that of the traumatized brown boy and investigated, they would have found a house of horrors, with human body parts scattered about his apartment. And they would have not only saved Konerak's life but others. Dahmer's is a classic case of white supremacy at work, a way of life that governs institutions from police departments to courts to the workplace. Until we deal with that, race will always be the itch, just below the nation's skin, always erupting in violence and wrong-doing..

The dominant all-America view that white is right and people of color must be ignored, or punished, was transparent in the Los Angeles police beating of Rodney King.

Tapes of the LAPD show the animalistic way in which they refer to people of

color: "Gorillas in the mist," "monkey-slapping time," "hunting muslim wabbits...."

White supremacist views are on display at department stores when white clerks eye affluent blacks more suspiciously than affluent whites, in public schools where non-white boys are often labeled retarded and in offices where white employers generally see only their own race as intelligent and hard-working and therefore promotable.

This Saturday, the nation will celebrate the 499th anniversary of Christopher Columbus setting sail for the land he is credited with discovering. That millions of Indians were there before Columbus means nothing to the USA's powerful information industry.

So you see, discounting people of color didn't start today. It sailed with Columbus. Δ

A SNAKE IS A SNAKE...

By Ali Shamsid-deen

Reprinted from Jackson Advocate

Once again we see President Bush's scheme to mask his real intentions to make America a good place to live if your are rich, and preferably white.

Nominating Clarence Thomas for the position on the U. S. Supreme Court, that is being vacated by Thurgood Marshall, is right in step with his "Dazzle them with mirrors" approach to leadership.

It doesn't matter what color a judge is, if he or she lacks an understanding of the inequalities that are still prevalent in America for the poor and people of color.

In Clarence Thomas' case, he is not unaware of institutionalized racism and bigotry in America, he has chose not to see these problems for his own self gain.

He is one of the "Spooks who sat by the door Negroes". We know the ones, "I'm Black (colored) and I made it. My race didn't keep me back."

When will these Negroes realize that no one advances through America's system without help from the establishment? When will they ask themselves why did I receive this help and what is the price. The price is usually that they stand before the world and say, "America doesn't need affirmative action". "Black people need good work ethics".

They say these things like theirs were the only parents who worked hard and tried to have self dignity. There are millions of Afrikan Americans and other people of color in America who come from hard-working families and who themselves still work hard and they just don't get the rewards and compensation that are due to them.

It seems like all so-called Negro

leaders need are a few white people to help the along the way, and that makes the whole system work for everybody.

Slavery wasn't as bad for the Black overseer as it was for the field slave, but they both were still slaves. It is easier to say let's forget past injustices when you see yourself as being a few steps ahead of the people you are saying that to.

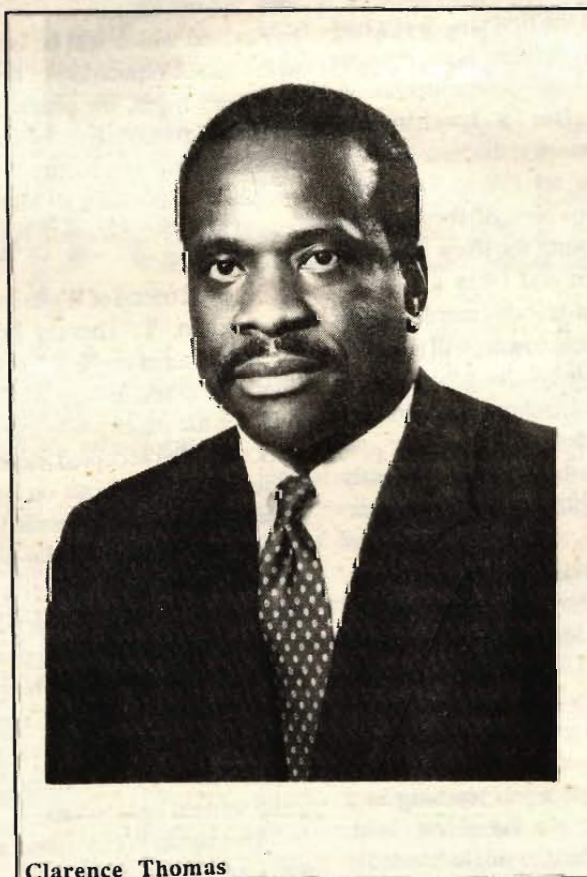
These so-called Negro leaders don't seem to understand that they are part of the scheme for the system to discredit and psychologically dominate Afrikan Americans, by parading a few who "made it". This is to day the rest of you are too lazy, you don't have enough sense, you didn't work hard enough, etc. How does that account for all the Afrikan Americans with college

degrees, Masters and Ph.D's who can't get jobs that a less-qualified white person can get with no problems.

It is not fair to all Afrikan Americans and other minorities who are now unemployed or working under someone who is less qualified (and in many cases trained by them), to say that they are in that position because they didn't try hard enough or that their parents didn't teach them good work ethics.

just don't care, because all that matters to them, is them and theirs. The sooner we realize this as oppressed people, we will be more inclined to take actions to prevent these types of so-called leaders from being held up before us as someone to aspire to be.

U. S. Supreme Court Justice Thurgood Marshall made it very clear in his retirement press conference when he said "There is no difference between a Black snake and a white snake, they will both bite you". Δ



Clarence Thomas



Long live the legacy of Brother Malcolm X (El Hajj Malik Shabazz)

Good work ethics can be learned in many other places besides the home. Let me state now that I don't think for one minute that the great majority of these traitors, don't know the damage that they are doing to the rest of us. They know and they

New Afrikan Commentary



IDA B. WELLS: CRUSADER FOR JUSTICE

By Thandisizwe Chimurenga

The Civil Rights Movement.

Almost instantly, images of Rosa Parks being carried off to jail for refusing to give her seat to a white man, and Martin Luther King, Jr. come to mind; images of Black folks (New Afrikans) marching, locked arm-in-arm, singing "We shall overcome", being assaulted with high pressure water hoses and vicious police dogs. Your mind creates images of youths and students sitting in, standing in, laying in wading in, praying in, 'doing everything in,' going to "jail, no bail," and, Stokely Carmichael (Kwame Ture) and Willie Ricks calling for Black Power during a march in Alabama. Mainly images of the 1950's and 1960's readily come to mind when we reflect on the Civil Rights Movement in amerika. And yet, it has been said by many historians that the beginning of this modern (20th Century) phenomenon can be traced back to a single

incident in 1892, in Memphis, Tennessee

This incident was the day that Ida B. Well used the power of the pen to courageously denounce the vicious lynching of three New Afrikan (Black) men. These men, close friends of hers, were murdered for defending themselves and their property from a white mob. It was on this day that the first anti-lynching campaign in this country began.

Lynching, masked under the guise of "protecting Southern womanhood," was, and still is, a convenient neutralizer of New Afrikan economic and socio-political self-determination. Any heinous crime allegedly committed by New Afrikans was considered "cause" for a lynching, but a white woman's cry of rape by a New Afrikan man was considered the most justifiable cause. White people's fear of "Black Buck" raping "Miss Lily White," not only slandered New Afrikan men but also affected Afrikan women. It was commonly believed that the so-called "immoral" behavior of New Afrikan women was the cause of all the lasciviousness in the race (gee, this sounds familiar...).

Thomas Moss, Calvin McDowell, and Henry Stewart, the collective owners of the *People's Grocery Store* in a "colored" suburb of Memphis, had financially crippled a white-owned grocery store located directly across the street. To see New Afrikans relying on themselves economically was too hard a pill to swallow for the white business community. After hostilities from the white community had run their course, the store was attacked. In the course of defending their lives and the grocery store with arms, the three proprietors and several other New Afrikans were arrested for wounding three white men. Amidst high flying rumors that the three white men would die from their wounds, a white mob took Moss, McDowell and Stewart from the white city jail out to the edge of town and shot them. It was recorded that Moss begged that his life be spared for the sake of his wife, young daughter and unborn child. When their bodies were found,



McDowell, who had engaged in a struggle for control of a shotgun with one of his lynchers, had his right hand shot off and his eyes gouged out. Well, so much for "free" enterprise and "healthy" competition.

In a potent editorial critically condemning this gory spectacle Ida B. Wells urged New Afrikan people to "save our money and leave a town which will neither protect our lives and property, nor give us a fair trial in the courts, but takes us out and murders us in cold blood when accused by white persons." This exactly what the community did, with over 2,000 New Afrikan men, women and children leaving Memphis for Kansas, Oklahoma and other points west.

This was not the first time Wells had lent her voice in defense New Afrikan human rights and self-determination. A year earlier, after a lynching in Georgetown, Kentucky, the New Afrikan community there set fire to the town. Openly praising the New Afrikans' work, she wrote: "Not until the [New Afrikan] rises in his might and takes a hand in resisting such cold-blooded murders, if he has to burn up whole towns, will a halt be called in wholesale lynching."

Just who was this champion of human rights and self-determination for our people? Who was this woman constantly described as "militant", "uncompromising", "outspoken", and "fearless"? What made her so special then, and more importantly, relevant enough to study today?

This woman, Ida Bell Wells was born July 16, 1862, just before the close of the Civil War, in Holly Springs, Mississippi. Only 16 years old when she lost both her parents to an outbreak of yellow fever, she quit school and got a job teaching in a rural community. As the oldest child, Wells was determined to single-handedly care for herself and her five siblings, refusing to have her family broken up. She rode a mule to work each week and back on the weekends to tend to her younger siblings, until relatives in Memphis could take them in.

Wells began her journalism career

with a Baptist weekly called the *Living Way*. Soon after, her columns, which were known for their biting criticisms, were being picked up by major Black newspapers throughout the country. At the time of her editorial that denounced the lynching of Moss, McDowell, and Stewart, Wells was the editor of a paper called *Free Speech*. A few months later, when anew wave of lynchings throughout the South had begun, Wells, who was away from Memphis attending a convention, stated in an editorial that ran on May 21, 1892, that "Nobody in this section of the country believes the old threadbare lie that [New Afrikan] men rape white women. If Southern white men are not careful, ... a conclusion will be reached which will be very damaging to the moral reputation of their women." That very night, the presses of the *Free Speech* were destroyed by white business persons in the community and Wells was warned not to return to Memphis if she valued her life. So much for the ideal of "Free Speech."

A good friend of Wells and Booker T. Washington, T. Thomas Fortune, who was publisher of the *New York Age*, heard what was up and invited Wells to stay and write for the paper while she was in New York city. She accepted and immediately started writing a series on lynching; the most provocative and detailed article took up seven columns in the paper. Ten thousand copies of the paper were printed; and with new material added later on, the series was edited into two pamphlets entitled *Southern Horrors*, published in 1892, and *A Red Record*, published in 1895. The research of these works exposed the lie that lynchings were intended to protect white women against rape.

This began Wells' career as a fearless warrior condemning lynching. She toured the Northeast section of the united states and then went on to England, where she assisted in organizing the British Anti-Lynching Society. When she returned to the u.s., she toured the western portion of the u.s., organizing similar societies. In addition to the crusade against lynching,

organizing and organizations were to be the benchmarks of Wells life.

As the conditions of our people worsened, Wells' activism increased. She was a founding member of the National Association of Colored Women, the National Association for the Advancement of Colored People, the Alpha Suffrage Club (the first Black women's suffrage club in Chicago), and a strong supporter of Marcus Garvey and the Universal Negro Improvement Association. She was a worker in the Afro-American League, which was a short-lived national protest organization that was a forerunner to the NAACP. She moved to Chicago in 1895, and started a settlement house to provide much needed services to the New Afrikan community there.

Wells married Ferdinand Barnett, a Chicago lawyer and newspaper editor in 1895 and, even though the couple had four children between 1896-1904, the vigor and activism that was Ida B. Wells was not extinguished. Wells-Barnett, the wife and mother, continued to agitate against the injustices of amerikan society in this time period. During many of her speaking engagements across the country a nurse traveled with her to attend to her young children who accompanied her on the lecture circuit.

Although organizations and work were a staple in Wells-Barnett's life, she was unable to fit the mold of many organizations. The bottom line on this is that the courage and independence that enabled Wells-Barnett to vigorously attack the injustices of amerika during a time when accommodation was the order of the day put her in direct conflict with many New Afrikan leaders. Assertive, outspoken, and intolerant of those leaders whose positions contradicted hers, she was unable to work comfortably in many of the organizations that she helped to establish. These factor and others effectively kept her out of the NAACP in particular, an organization whose basic philosophy she shared, and an organization that she felt could have been "...a live, active force in the lives of our people all over this country."

Between 1909-1929, Wells-Barnett made it her business to keep the plight of our people out in the open. She marched and organized in support of suffrage for all New Afrikan women. She took on a job as a municipal court probation officer and used part of her salary to fund the settlement-house that she helped start; and she continued to report on and protest issues such as New Afrikan unemployment, discrimination, and many of the anti-New Afrikan riots that swept the country during this time.

Ida B. Wells-Barnett died on March 25, 1931. For forty years she had been in the forefront of our peoples' fight for justice and human dignity. More often than not, her voice was the loudest one demanding human rights and self-determination for our Nation.

Sounds like a heckuva woman to me. Unfortunately, one of the main themes of her memoir is the ingratitude of her people,

Continued on page 21

New Afrikan Commentary



Private Prisons?

by Olufemi Nicol

In theory, Capitalism as an institution is destined for destruction. The tension created by the owners over the working class during the exploitation of their labor will eventually explode in the Capitalists' faces. This explosion will come in the form of a workers rebellion/revolution against the owners of production and the capitalist system in general. The continuation of capitalism requires that there be a few owners at the top of the system, with many exploited workers at the bottom. The only weapon the workers have is their human capital (labor power). By refusing to work, the workers can effectively bring the capitalist system to a screeching halt. The capitalists can combat this by employing the chronically unemployed "scabs" to replace the striking workers, thus lessening the effect of any strike against the system. Unfortunately for the capitalists, this practice of hiring "scabs" cannot continue forever, therefore, they need to find yet another weapon to use against the worker in order to keep the system alive. Heading into the 1990's the perfect weapon has been found to enable the capitalists to suck fresh blood. This new weapon is our imprisoned brothers and sisters around the nation.

The idea of prison privatization is not a new one. In the 1940's, the United States government limited the use of prisoner's labor to that of the individual states. Today, there is ever increasing evidence to suggest that the cheap labor provided by prisoners is attracting many large corporations. Tapping into the potential labor pool in the American prison system should look attractive for capitalists. First, the prisoners are lacking any form of a labor union. The labor union is perhaps the biggest obstacle to the capitalist's drive to increase profits. Without a union, workers are left to the whims of the managing capitalist's desires. Wages are placed at next to nothing, and

such things as mandatory hours and safe workplace conditions go unchecked. In essence, corporate-run prisons are simply a modern day version of organized slavery. These prisoners are sometimes paid as little as sixteen cents an hour for labor that would be compensated on the outside for as much as ten dollars or more. In turn, the capitalist is able to make greater profits than would be available if the corporation was moved to a "Third World" nation. The corporations that had been fleeing to underdeveloped countries for the lower worker wage are now looking back to the U.S as having the cheapest labor pool of all.

How much money stands to be made?

Kenya Nkrumah, a former inmate at Auburn State Prison in New York, stated in a special article to the Guardian newspaper that "From the production and sale of licence plates alone, the prison grosses an average of \$18 million dollars annually. This huge gross leads to huge profits, and thus interests any capitalist. Another corporation, Corcraft, has reported grossing an average of about \$80 million annually from the sale of prison made products. These products include things such as soap, furniture, office equipment, American flags, and pillows. Such a wide range of products will interest an equally wide range of corporations.

Unfortunately, many states see the cheap prison labor pool as a "gift" they can offer corporations who seek location elsewhere. They fail to realize that the use of prison labor goes beyond the exploitation of the prisoners, but that it will lead to the reduced effectiveness of labor unions and the general morale of the local workers. Unemployment problems abound, but the states cannot see how their actions will effect the community.

Why should we care?

The trend toward private prisons should be of a particular concern to the African community. Today, there are more African in prison than there are in college. The number of our imprisoned people is increasing daily, and there seems to be little hope in the reduction of these numbers in the near future. The corporations claim that they are giving our brothers and sisters "hands on" experience in the labor market and increasing the manual skills of our people, while allowing them to grow accustomed to a workplace atmosphere. Unfortunately, the corporations fail to tell our people that they do not hire these workers once they have left the prison system, nor do they engage in any type of job search for the individual they so recently exploited. Therefore, the released prisoner comes back out onto the streets without any accrued money from his/her intensive labor. The opportunities for "ex-cons" are slim in an already tight job market. Once the capitalist prison system gets in full gear, the opportunities will steadily decrease.

The idea of having prisoners work is not a bad one by itself. If the prisons were run as reformatories that helped to educate and increase the skills of the prisoners, working for this increase in the general welfare of society may be a desirable goal in some eyes. As stated earlier, this is not the case. The corporations are simply being invited into this venture by the state as a way to maintain the tax base in the communities. They fail to realize that the harmful effects on the labor force, and general costs may outweigh the benefits of a larger tax base.

Many people will argue that prisoners are where they are for good reason. Thieves, gang-bangers, rapists and

murderers have forsaken their constitutional rights by violating the peace of society and the laws that it created. This may indeed be true, but the fact of the matter is that we live in a nation with a biased legal system. African are constantly given harder sentences than their European counterparts. There are no excuses for anyone, but recent trends in the laws (that we did not create) are disturbing to say the least. The day when our youth will be referred to as Urban Terrorists by the media is not far down the line. There is already an attempt by the Los Angeles legislature to make membership in a gang an automatic felony, even if no crime is committed. There is no effort for rehabilitation mentioned. They want to be able to place an even larger percentage of our youth into the soon-to-be "slave" labor camps. The existence of these camps will increase the unemployment problems in our community first and worst. In turn, more people in our communities will be forced into lifestyles that their courts have deemed "illegal". These lifestyles will end up increasing the population of "slave" labor in prisons nationwide.

This vicious cycle is ready to be set up in many prison institutions nationwide. Corporations such as T.W.A., AT&T, MCI, and Best Western have already claimed success in their trial investments in private prisons. Though the number of these prisons is small, the U.S. government is promoting private/public ventures into this field. It is only a matter of time before the profit seeking capitalists relieve the community of its over-crowded, budget-plagued penitentiary problem. The only problem is that they will be doing this at the expense of the African community.

A Luta Continua ...Δ

hip hop on the diss?!

by Talibah Ayoluwa Stewart

Due to the recent amerikan attack on Hip Hop, disguised as a censorship issue, many New Afrikans have hurried to stand in solidarity with Luke Skywalker and the 2 Live Crew. Claiming our right to freedom of speech, celebrating in the New Afrikan art form, Hip Hop, we have supported these Brothers in their struggles within the amerikan injustice system. Most of us, however, socialized to recognize and confront racism whenever and however it confronts us, have failed to deal with the sexism that permeates our community, and thus, the lyrics of rap groups like 2 Live Crew. By no means should New Afrikans cease to claim our right to say what We choose. But, concerning groups such as 2 Live Crew, We must be clear that We should support their right to express themselves, but not necessarily what they are expressing. It is crucial to our liberation and to the establishment of a new society that We fight the repression

and destruction of our culture, but, Sisters and Brothers, We must be critical and clear in our definition and refinement of that culture.

Misogyny (mi-soj- -ne) is the hatred of women. If rap music is, in fact, a sign of the times, then this sign would indicate that misogyny is indeed one of the major problems plaguing the New Afrikan Nation. Many of the popular forms of New Afrikan entertainment, radio, television and movies, even those that We create, are propagated with this hatred of women. The term "bitch" has become a synonym for the word "woman". Whether it is used seriously by artists such as NWA, Ice Cube, Ice T and 2 Live Crew or in jest by the Wayans family on "In Living Color", it is still detrimental to the self-image of women and to the liberation battles of our people. The graphic descriptions of violent sexual acts committed by men and perpetrated upon women, such as using a

flashlight for intercourse is not funny as some would have it. It is self-destructive

Rape, physical abuse, and psychological abuse of women all run rampant in our community. In fact, physical abuse is one of the leading causes of premature death of women. And the reality is that these problems are not decreasing. They are only getting worse. So we see that musical lyrics are not the problem, they are merely a symptom of the problem. This is not just a New Afrikan problem, amerika is facing the same realities. Our liberation, however, is not dependent upon amerika solving her problems. New Afrikans must deal with misogyny as it affects New Afrikan people. Black women are dying physically and mentally. It is a moral imperative that We eradicate misogyny and sexism from our culture.

Groups like 2 Live Crew, while they are not THE problem, do present a problem in their advocacy and celebration of

misogyny, degradation and abuse of women. Through graphic descriptions of what they have done to women, want to do to women or think should be done to them, these Brothers make light of an intensifying crisis within the Black Nation. But, these are some of the "heroes" of New Afrikan youth. As a young New Afrikan woman struggling for the liberation of the New Afrikan family, i suggest that while We defend our Brothers from the racist attacks of amerika, We as a New Afrikan community must not hesitate to hold them accountable for what they are saying. We cannot be afraid to criticize one another, understanding that this is family business. 2 Live Crew and many other leading Hip Hop artists need to be challenged by us on this issue of misogyny. This is a deadly virus plaguing the Black family and if We don't cure it, it will surely kill us. Δ

FREEDOM FIGHTERS BEHIND THE WALL

REHABILITATION

OH WHAT A JOKE
LOOK LIKE ONE THING
REBUILDING AMERIKKA
ON THIS SIDE OF THE WALLS
WHERE EMPLOYMENT IS HIGH
FOR EVERY MAN, WOMAN, &
CHILD

WORKING FOR PEANUTS
ONLY A DOLLAR A DAY
YOU WON'T FIND
UNEMPLOYMENT
ON THIS SIDE OF THE WALLS
WE HAVE SKILLED LABOR JOBS
OF COURSE, GETTING ONE
DOLLAR A DAY

WHILE YOU'RE ON THE OUTSIDE
REFUSING TO SUPPORT US
WE'RE ON THE INSIDE TAKING
YOUR JOBS AWAY
WHILE HEARING A LOT ABOUT
RECESSION
THAT'S UNTRUE WHEN
CONCERNING PRISONS
IT'S ALWAYS ENOUGH FINANCE
TO BUILD MORE JAILS

SO WHILE WONDERING WHERE
THE INDUSTRIES WENT
THEY'RE RIGHT HERE
ON THIS SIDE OF THE WALLS

YOU CAMPAIGNING FOR MORE
JAILS
THEY'RE GETTING MUCH RICHER
WHILE YOU'RE GETTING MORE
POORER

I'LL GUARANTEE YOU THIS
YOU WON'T FIND
HOMELESSNESS, UNEMPLOY-
MENT NOR HUNGER HERE
CLAIMING THE OUTSIDE PAYING
TAXES

TO KEEP US HERE
YOU BETTER CHECK ON THAT
WITH MULTI-BILLION DOLLAR
INDUSTRIES
ON THIS SIDE OF THE WALLS

JUST REMEMBER BEFORE I
CLOSE
THE SAME PEOPLE ON THE
INSIDE

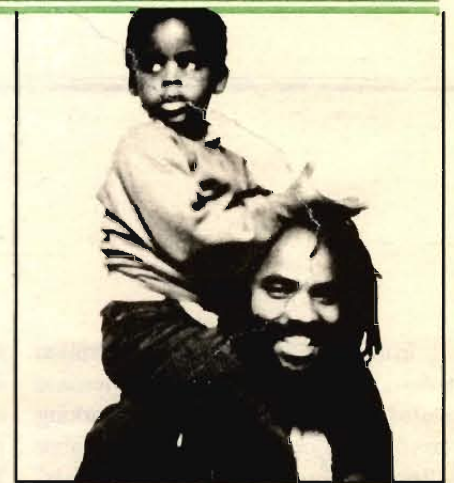
"ARE OPPRESSED"
JUST LIKE YOU ON THE OUTSIDE
YOU CAN COUNT ON THAT!!

PAMOJA SISI LAZIMA SIMAMA
Bruce Kimble #10417, 5-1R
Indiana Department of Correction
Indiana Reformatory
P. O. Box 30
Pendleton, IN 46064

JAMAL SUPPORTERS FILE LIBEL SUIT

Philadelphia, Pa - On Dec. 6, speakers from the July 14 rally to Save Mumia Abu-Jamal filed a lawsuit against WCAU-TV. The lawsuit charges the station with libel for its July 14 broadcast which reported that the Fraternal Order of Police then-president Richard Costello branded Jamal's supporters a "misfit terrorist group". To drive home the point, Costello added a threat, "If you don't like it, you can join him. We'll take out the electric chair and make it an electric couch." The suit seeks money damages.

At the press conference announcing the lawsuit held at City Hall, State Representative David P. Richardson, Jr., one of the plaintiffs stated, "I think the whole question before us is Mumia Abu-Jamal. We're here to continue our thrust to mobilize masses of our people from all across this country." About WCAU's broadcast, Richardson added, "If we were to make racist statements like that we probably would be bombed and killed. It has to be made very clear that we are standing up today." Ray Martinez, Jr., for the Philadelphia chapter of the Pennsylvania Social Services Union SEIU Local 668 stated, "I represent approximately 2,000 state employees in the Philadelphia area. I believe we must save Mumia Abu-Jamal because he was railroaded." Father Paul Washington, rector emeritus of the church of the Advocate, pointed out, "The persons who were at the Church of the Advocate on that afternoon are people who are against the death penalty. But also we were focusing on a person whom we felt was unjustly prosecuted and sentenced to



death. We were therefore tying the two together. When a statement like this is made, those who are infected with the virus of racism will simply act on it."

Other plaintiffs are Charles Valenta, president of the Retail, Wholesale and Dept. Store Workers Union Local 1034, Pamela Tucker of the W. PA. Coalition Against the Death Penalty; Jamal's wife, Wadiya and spokespeople for the Partisan Defense Committee.

"What happened...is that the gathering of the international campaign (including more than 200 trade unionists) to save Mumia Abu-Jamal was viewed with horror and fear by the FOP. Unbeknownst to those [present] they called a sinister counter demonstration to demand Jamal's immediate execution. And we are not going to stand for that. We are standing firm in our belief that Jamal's life must be saved and he must be freed.", said PDC staff counsel Rachel Wolkenstein.

Mumia Abu-Jamal, now on death row, was framed and imprisoned because of his long history of political activism and journalism on behalf of the poor, Black and other oppressed nationalities. In October, the U.S. Supreme Court refused to review his case, even though his conviction was clearly political and jurors were excluded solely because they were Black. Letters are urgently needed to save his life. Send to :

Gov. Robert Casey, Main Capitol Bldg., Rm. 225 Harrisburg, Pa 17120 Δ

SPECIAL REPORT:

INTERNATIONAL TRIBUNAL ON VIOLATIONS OF HUMAN RIGHTS OF POLITICAL PRISONERS AND PRISONERS OF WAR CURRENTLY HELD IN U.S. PRISONS AND JAILS

by Akil Al-Jundi

From December 7, 1990 to December 10, 1990, the International Tribunal on Human Rights Violations of Political Prisoners and Prisoners of War conducted hearings at Hunter College at 68th st. and Lexington Ave., New York City, where several international jurists heard verbal testimonies, plus received written documents by members of the various liberation movements/struggles here in the united states of america regarding the issue of political prisoners and POW's in the u.s.

This momentous event was sponsored by over twenty-five (25) organizations and endorsed by almost one hundred other organizations, plus countless individuals. The primary issues were to: (1) validate the political and historical contentions that there are Political Prisoners and Prisoners of War in the United States (although the U.S. government tries to downplay such a claim and, when forced to deal with it, tends to criminalize political activists' actions, ultimately criminalizing their respective movements and struggles); plus, (2) demonstrate that political activists in the United States receive exorbitant prison sentences and suffer inhuman treatment in the jails and



prisons; and (3) more importantly, that in many of the cases the U.S. government did not have judicial jurisdiction over the cases it tried.

Some of the judges (International Jurists) included Frank Badohu, Barrister and Solicitor of the Supreme Court of Ghana and a representative of the African Jurists Association in Ghana; Jawad Boulus, an attorney in Palestine; Lord Anthony Gifford, Barrister in London and a member of the Northern Ireland Bar and Jamaican Bar, plus member of the House of Lords, United Kingdom; Norman Paech, Professor of Public International Law and Constitutional Law at the University of Hambourg, Germany; Jose Roberto Rendon Vasquez, Attorney and Professor, Faculty of Law and Political Science at Universidad Nacional Mayor de San Marcos, Peru; Celina Romany, Professor of Jurisprudence, Constitutional Law and Human Rights, City University of New York Law School; Toshi Yuki Tanaka, Professor of Political Science at Melbourne University, Australia; and George Wald, Professor Emeritus of Biology at Harvard University, Nobel Prize Winner for Biology, U.S.A.

The coordinator of this auspicious tribunal was Dr. Luis Nieves Falcon. Some

of his assistant coordinators consisted of such people as Alejandro Molina, Gloria Weinberg, Matt Meyers, Tanaquil Jones, Vicky Legion, Shelly Miller, and a host of other important staff workers who helped to make the Tribunal an actual and significant event on behalf of the various political prisoners and prisoners of war, plus the movements they represent. People came from various states and cities within the U.S. as well as from outside the United States. Attendance varied from 900 on Friday to 1000 on both Saturday and Sunday, plus a couple of hundred on Monday, which ended with a press conference to formally explain the findings and verdict from the day's proceedings. Presenters and testifiers were from the Black, Mexican, Puerto Rican, Native American, and North American (whites) movements.

Some of the findings were... "that the Black and Mexican people living within the borders of the United States, and Native American and Puerto Rican people, have the fundamental right to exercise self-determination and to seek and receive support from other opponents of repression, and that the U.S. government has carried out a consistent pattern and policy of repression against these peoples, their leaders and supporters." They further

stated that: "We further find that captured combatants in a legitimate national liberation movement are entitled to the special protected status of Prisoners of War and should not be tried and imprisoned by the U.S. government as criminals. Rather, these captured national liberation fighters must be held separately under conditions in accordance with the Geneva Convention and immediate steps taken to transfer these combatants to neutral countries until all hostilities cease between their movements and the U.S. government.

We are mindful that the U.S. judicial system is promoted by many here and throughout the world as one of the most progressive and protective of individual rights. The claim that the U.S. does not have political prisoners has gone generally unchallenged. We believe that the evidence presented at the Tribunal overwhelmingly established the opposite case. The U.S. government uses its judicial system to repress the legitimate political movements opposing the government. It is of critical importance for the international community as well as all freedom-loving people to bring to world attention the plight of U.S. political prisoners."

Continued on page 21

SUPPORT OUR MANDELAS

NEW AFRIKAN/BLACK PRISONERS OF WAR AND POLITICAL PRISONERS

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

Herman Bell #79-C-262
Basheer Hameed (s/n James York)
#82-A-6313
Box 700
Walkill, N.Y. 12585

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

Mark Cook #20025-148K
Kojo Sababu-Bomani (s/n Grailing Brown) # 39384-066
Charles Sims Afrika #41793-066
Mutulu Shakur #83205-012
P. O. Box 1000
3901 Klein Blvd.
Lompoc, CA 93436

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

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

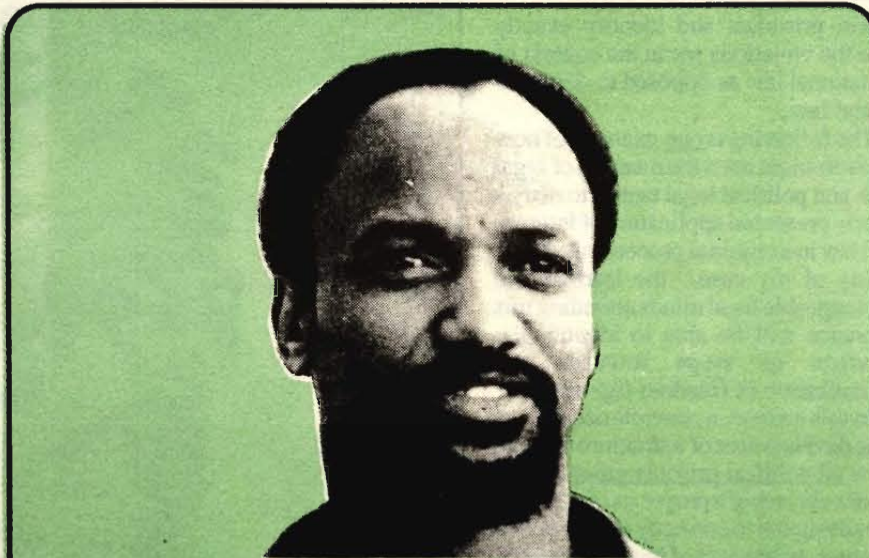
Richard Thompson-El #20080-101
James Miller #00124-054
Sekou Odinga #05228-054
USP Marion
Marion, IL 62959

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

Sundiata Acoli #39794-066
USP Leavenworth
P. O. Box 1000
Leavenworth, KS 66048

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

Comrade Rikke Green #84244
Oklahoma State Penitentiary
P. O. Box 97
McAlester, OK 74501



Geronimo ji Jaga Pratt has served 20 years in California prisons for a crime he didn't commit. Ji Jaga was a leader of the Los Angeles Black Panther Party and was targeted for neutralization as a part of the FBI's COINTELPRO program. He was framed with the murder of a white Santa Monica schoolteacher and has been attempting to obtain a new trial since 1978. Despite clear and widely accepted evidence of FBI and judicial criminal misconduct, including the testimony of a retired FBI agent, all of Ji Jaga's attempts have been turned down. Ji Jaga filed a habeas corpus petition for a new trial in California state court in June, 1991 and filed an amended complaint in federal court in San Francisco demanding a halt to prison officials' stepped-up attacks on him because of his political views and his public efforts to obtain a new trial. Ji Jaga's 284-page petition for a new trial was dismissed only one day after it was received by the judge. His petition that he be released from "the hole" at Tehachapi Prison was also denied. Clearly, Ji Jaga's revolutionary commitment is the reason for his continued imprisonment.

FREEDOM FOR GERONIMO ji JAGA PRATT!!!

Gary Tyler #84156
Louisiana State Penitentiary
Kwablah Mthawabu
Aka: John Williams #92097
Ash-3 La. State Penitentiary
Angola, LA 70712

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

Johnny Imani Harris #Z-372
Holman 37
Atmore, AL 36503

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

Ed Poindexter
7527 4th Avenue
Lino Lake, MN 55014

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

Geronimo "Ji jaga" Pratt
#B40319
P. O. Box 1902 (4B4C-103)
Tehachapi, CA 93581

Robert Taylor # 88-A-8613
Downstate Correctional Facility
Box 7
Fishkill, NY 12524

Abdul Haqq #141-88-173
aka Craig Randall
H.D.M.
14-14 Hazen Street
East Elmhurst, NY 11470

Herman Ferguson
c/o C. Ferguson
241-39 128th Drive
Rosedale (Queens), NY 11422

Robert Brown, #14963-083
Petersburg FPC
Box 1000
Petersburg, VA 23804

MOVE PRISONERS

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

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

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

Mumia Abu Jamal #M8335
Michael Africa
Drawer R
Huntington, PA 16652

VIRGIN ISLANDS FIVE

Hanif Shabazz Bey s/n B. BGreau
#96544-131
P. O. Box 1000
Marion, IL 62959

Malik El-Amin s/n Meral Smith
#96557-131
P. O. Box 1000
Lewisburg, PA 17837

Raphael Kwesi Joseph #96558-131
P. O. Box W
Lompoc, CA 993436

Abdul Aziz s/n Warren Ballentine
#96521-131
P. O. Box 1000
Leavenworth, KS 66048

NATIVE AMERICAN PRISONERS OF WAR AND POLITICAL PRISONERS

Rita Silk Nauni
Box 11492
Mable Basset Corr. Institute
Oklahoma City, OK 73130

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

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

FREE ALL POLITICAL PRISONERS AND PRISONERS OF WAR!!!

FREEDOM FIGHTERS BEHIND THE WALL

The following is a paper developed by Dr. Mutulu Shakur and Kojo Bomani Sababu s/n Grailing Brown for presentation at the International Tribunal held in New York in December, 1990. It has been edited by BAMN staff for clarity only.

On the direction of this tribunal, and the practical example of the abuse of power of the United States, and the denial by the courts to properly recognize political motivation of acts of resistance in pursuit of our national liberation by New Afrikan/Black Freedom Fighters, within U.S. colonial territory.

It is an important task and an admirable one that we embark upon at this tribunal. But we must be concerned with identifying what the ultimate objectives should be. Over the last two decades we have had the honor and privilege of working on various efforts in petitioning the international bodies and forums for the proper recognition of our liberation within the international community.

I believe we must not repeat the similar strategy of past events. I believe, in fact, that it would be an error to do so. The reasons are very fundamental. Our movement has matured to the geopolitical understanding of the importance of the tenets of international law. We have also witnessed the global change in the type of conflicts requiring the triggering of international law, to so-called internal conflicts since the 1949 Geneva Accords.

Protocols 1 and 2, and the resolutions for the protection of political and social rights now require that our movement within U.S. colonial borders, and outside observers for human rights and allies of the fundamental rights for self-determination must clearly and precisely determine how to use these instruments practically within the application of U.S. jurisprudence. And to analyze how the structures of U.S. law are used to undermine the just application of these instruments, resulting in the denial of the proper recognition of our national liberation struggle within the world. We are the very same people who have championed the justifiable causes of people throughout the world. Now we seek significant reciprocity on our issues which are certainly required to our situation.

This conference/tribunal must observe with a clinical eye and a tactical point of view, what happens when New Afrikan freedom fighters and their allies properly put before the courts the demand for political defense as an element of their trials, and how the state/courts uses legal maneuvers and political repression to criminalize our freedom fighters and allies. This work has to be approached not only for the prisoners who are detained, but we as a movement must see that the work is done for our future strategy. This work must also be done for the future of our children, who will surely be called upon to resist this repression and replenish our ranks.

There are many issues and tactics that will emerge from such an approach to this problem: 1) it will allow for our freedom fighters and allies to uniformly develop a strategy and demands for specific treatment upon capture; 2) it would structure the legal apparatus that has accepted the task and is in line with our objectives in defending our legal struggle, clarifying the methods of confrontation in line with the relevant requirements of international law; 3) it will eliminate contradictory and hegemonic lines and bring about a cohesion on the part of political legal formations in the application of political and necessity defenses as trial strategy of New Afrikan freedom fighters and their respective allies occur; and 4) it will raise the consciousness of our movement of what must be the demands put to the state powers concerning the treatment of our freedom fighters and

political prisoners and identify exactly where the violations are in the context of international law as opposed to domestic criminal law.

The following is one example of how the government used the nuances of legal jargon and political legal tactics to deny a properly presented application of international law in a criminal proceeding. Upon scrutiny of my case, the learned and knowledgeable legal minds attending this conference will be able to identify the evolution of steps towards the criminalization of freedom fighters.

In this context, a concrete need exists for the development of a structure that can review all political prisoner cases to analyze how the lack of a proper set of cohesive tactics designed to correctly put the political nature, an element of individual cases, in its true political context.

I hereby submit that my taking of positions germane to Prisoner of War and Political Offense Exception to Extradition (hereinafter POW and POEE) are substantial to inherent international protections. I now ask that the attention of panelists be placed on how the U.S. evades its responsibilities to these defenses.

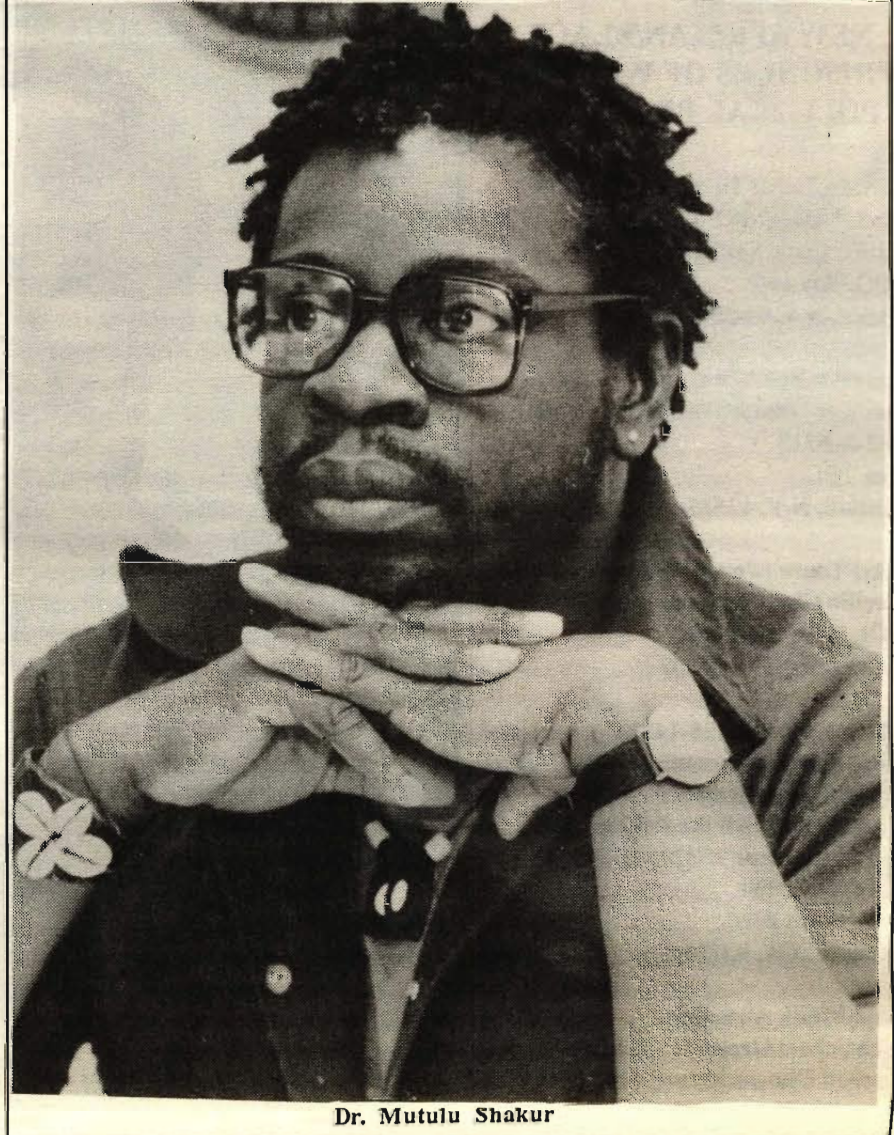
FACTS

On February 12, 1986, I was captured and thereby asserted I was a Prisoner of War, for the national liberation of New Afrika (court proceedings available upon request).

On March 7, 1986, at the arraignment hearing, I averred the following: "...As a captured Freedom Fighter of the New Afrikan nation I am a Prisoner of War and I demand to be treated in accordance with the Geneva Convention. As to the criminal conspiracy charge, I state that I am not a criminal. I intend to prove that the federal government has conspired to brutally exterminate the aspirations of nationhood and nation-defense of New Afrikan (BLACK) people in general and in specific the revolutionary nationalist movement and to a lesser degree the Shakur and Olugbala tribes. This position represents that of myself and my sister comrade Nehanda Abiodun. ..."

The aforesaid statement is the precondition for establishing a basis for POW defense (See Manuel Noriega case cite 88-79-CR-Hoeveler). Federal judge Charles Haight explored seriously the uniqueness of this position by agreeing that motions be filed towards the defense presented. Bail was granted by the district court, the government appealed to the circuit court which reversed the lower court's decision indicating the posture taken by Dr. Shakur illustrated a disrespect for the U.S. judicial system and should be considered as a basis for denying him bail (April 10, 1987 United States v. Shakur No. 87-1103).

On November 2, 1987, the POW and POEE motions and analysis test was submitted to the court. Oral arguments on November 25, 1987 and November 26, 1987, provided further material submissions on POEE analysis and tests. The following is an excerpt of the relief requested on the motions. "...Therefore, we request the court to hold a fact-finding hearing on this matter utilizing the political offense exception test. Unless the court makes a clear distinction between criminal conduct and political objectives, the interest of justice will not be served. We further request that a determination be made at this hearing on whether the indictment or parts of the indictment should be dismissed. In the alternative, we request that the court charge the jury on the distinction between criminal and political conduct based upon the results of this hearing, thereby empowering the jury to make proper determination. ..." As a result of these submissions, judge Haight ordered the government to respond to five essential questions worthy of examina-



Dr. Mutulu Shakur

tion by this panel of international jurists: 1) What role, if any, did the United States play in the development of the 1977 protocols proposed as amendments to the 1949 Geneva Prisoner of War Convention? 2) What is the history and present status of the United States' position with respect to the 1977 protocols? 3) Do the 1977 protocols reflect the current state of international law on the issue of when prisoner-of-war treatment must be accorded to accused persons? 4) Assuming that the United States has not adopted the 1977 protocols, but the protocols do reflect current international law, is this Court required or permitted to decline to analyze the present motion under the principles enunciated therein? Cf. *Filartiga v. Pena-Irala*, 630 F.2d 876 (2d Cir. 1980). 5) Analyzed under the principles enunciated in the 1977 protocols, should the criminal enterprise charged in the indictment be regarded as insurgency?

The government's response was atypical in that it overtly had the highest level of government respond legally and politically to the questions posed by the judge. Respondents: Abraham D. Sofaer, Legal Advisor, Department of State; Michael J. Matheson, Deputy Legal Advisor, Department of State; Edward R. Cummings, Assistant Legal Advisor for Politico-Military Affairs, Department of State; W. Hays Parks, Chief International Law Branch, Office of the Judge Advocate General, Department of the Army; Albert H. Dyson, Office of the General Counsel, Department of Defense. Their response consisted of determining that it was an internal affairs matter, and that criminal behavior couldn't enjoy the protection of international law. Their three-part explanation finally stated that the question was one of law and not a basis for the jury's decision.

At an Ex-Parte conference with the court prior to the official written decision, the Court gave guidance on how this issue should be accomplished at trial. The Court "...My inclination is that it is purely a question of law. I have trouble seeing circumstances under which the alternative relief requested, that is to say, a jury instruction and giving the jury something to decide in this general area would be

appropriate. I think it is a question of "law", which includes a consideration by the judicial branch, personified by me, of the government's argument that this is entirely a matter for the determination by the Executive Branch. ..." On March 23, 1988, the district court ruled that the theory concerning POEE did not present anything for the jury to decide, and subsequently denied the defense request to submit alternative jury instructions surrounding this theory. However, judge Haight permitted the prosecution to proffer evidence that a motion had been filed regarding the assertion of a defense on political prisoner-of-war status. The information was obtained through cross examination of a defense witness. During closing arguments the government used this information to impeach the credibility of the defense as if admissions were being made towards criminal culpability — thus violating any protections he secured under the U.S. constitution's fifth amendment. These nefarious tactics employed by U.S. prosecutors have been consistently used against many New Afrikan Freedom Fighters, whereby the evidence is tainted, manufactured, and deliberately confused to gain advantages on political defendants. If New Afrikan political prisoners and prisoners-of-war were permitted to utilize the POEE defenses then members of our movement wouldn't be immured.

Finally, the Zimbabwean government has specifically recognized the political struggle of New Afrikans by seeking to secure the freedom of Dr. Mutulu Shakur. Negotiations are underway with the U.S. courts and State Department to grant political asylum to Dr. Shakur in Zimbabwe. These negotiations by themselves indicate the legitimacy of our national independence movement and the plight of our political struggle. All we seek from the Tribunal is the collective effort necessary to assure international protections while the struggle is being waged.

This paper was composed by Dr. Mutulu Shakur and Kojo Bomani Sababu s/n Grailing Brown. We both agree in its substance and form and think the POEE tests can facilitate all comrades who are immured by the colonizing authority. Δ

FROM ACROSS THE U. S. EMPIRE

RACISM M O H A W K S T O P THRIVES S T R U G G L E R A C I S T IN SOUTHERN C O N T I N U E S V I O L E N C E CALIFORNIA

The following is a reprint of a letter sent by skinheads to a Chicano/Mexican community center:

The American Friends Beaner Committee
The Beaner Federation
610 22nd St.
San Diego, CA

Hello, Beaners!

Starting a war with the white man, down on Dairy Mart road? We will definitely accommodate you! We don't want any more greaseballs coming up here illegally. You say this is racist? Well, let us tell you just how racist it is going to become. We are in the process of coordinating all Skinhead factions within the San Diego and Orange County areas and we expect to have 100 down on de ole border at the next scheduled light up de border event. The people at the radio station are not behind this, but we, the WARBOYS are! We will meet you from A to Z. If you people want to throw, then we will throw. We want to prevent you mexican slime from coming to a white America, your filth has been degenerating this country for years, and now the white man is going to act determinedly to stop you in your tracks. California is not Greaseville, you have no right to be here, and you will be stopped. Dig it? So tell your compadres they are playing with fire, and you can get burned by fire, and the white man will rub two mexicans together to make his fire, can you dig it? When you see the racist signs, next time, you will know and realize that WARBOYS are there, protecting a white america. WARBOYS keep the greaseballs away. You have started it, by your counter-demonstrations against our right to free assembly and speech, now, we are going to finish it. You have not yet dealt with the WARBOYS. See you at the "Border".

WARBOYS -

A White Aryan faction from the Great Aryan Nations. Δ



Reprinted from SCAR News

The attack on Native sovereignty and the strengthening of Indian resistance is a continued reality throughout North America. Most recently, the continent has seen an emerging conflict between the government of Canada and the Mohawk nation.

The dispute began when the town council of Oka in Quebec disregarded the centuries old claim by the Mohawks to their land and voted to construct an addition to a golf course, which itself was first built on stolen Mohawk land in 1961.

To prevent this latest violation, a group of Mohawks erected a barricade in Kanesatake reservation, across the main road to the golf course and demanded direct discussion with the federal government to settle the dispute.

Violence erupted when a team of heavily armed provincial police (the Surete du Quebec or SQ) attacked the barricade. Two separate assaults on July 11 supported by tear gas grenades and heavy construction equipment failed to route the Mohawks.

The SQ reinforced their numbers by adding 900 more officers and by sealing off the entire area around the reservation. Quebec officials then asked the federal government to send in the army.

Throughout the standoff, intimidation and excessive force by the army and police has been reported and the Quebec Human Rights Commission has condemned the action. The police cordon, seen as an attempt to starve out the Mohawks, prevented adequate food and medical attention from reaching the Mohawk people.

The government reaction has also sparked the dormant racism among white townspeople of Oka and Chateauguay. Rocks and racist epithets were hurled at neighboring Kahnawake Mohawk protesters, who set up a support blockade at a bridge on a major route to Montreal.

Although negotiations began, they quickly collapsed as the Mohawk demand to withdraw government forces was not met. The Canadian army then escalated

Kanesatake, which had been hit by gunshots and rocks.

Mohawk warriors were forced to barricade themselves in a detoxification center on the reservation to resist the army invasion. Water, electricity and telephone service were cut off as the harassment of those bringing in food supplies increased.

After weeks of holding out in the treatment center and other barricades, Mohawk warriors decided that perhaps now the government was willing to negotiate in earnest. An agreement was made that included the ability to receive legal advice, the presence of one lawyer at all times during police custody, and the accompaniment of two Elders to give spiritual support.

But as the Warriors emerged from the barricade, they realized that they had been double-crossed. Twenty-five men made a run and escaped, but another 50 were arrested by the army. Of those, eight to date have been handed over to the police after severe beatings. One key leader was beaten so bad he had to be hospitalized but was almost immediately thrown back in jail.

Meanwhile in neighboring Kahnawake, new barricades emerged. A memo sent to the Canadian government stated the demands, including the removal of army and police forces from the land, and offered a four point solution to the conflict.

The status of the disputed land in Oka remains unclear. The government has purchased 30-40 acres to be returned to the "rightful owners", which gave the Mohawk warriors hopes of a just settlement. However, the recent actions of the government demonstrate only bad will, and an unwavering racism towards Native rights.

The Mohawk resistance is definitely not over. After spending up to 180 million dollars so far on the confrontation, the government is choosing how to try the arrested Warriors, and the charge of "conspiracy" will be included. Thus, the Mohawk Nation is preparing to put up a stiff legal battle. Δ

The following is a statement by the Movimiento de Liberacion Nacional Mexicano

For the past several months, racist forces such as the Federation of Americans for Immigration Reform and Americans for Border Control have organized monthly demonstrations at the imposed border between Mexico and the United States. These demonstrations have been organized under the name "Light up the Border". These car caravans in San Diego, California, end with a lining up of the cars along the imposed border shining their lights where Mexicanos and others are entering into the occupied territories (presently called u.s. "southwest").

At the May Light up the Border demonstrations, Mexicanos and Chicanos from San Diego and Tijuana, California, organized counter-demonstrations at the border. At one of these demonstrations, a portion of the imposed border was burned.

Our liberation struggle will only be successful, if we are clear as to who the enemy is. Our people must be made aware that the stakes have been increased so that they know of the potential consequences at future demonstrations at the border organized by our people.

History has shown that our people are not and will not be intimidated by racist colonial settlers. Our people resisted the onslaught of the Texas, California, and Arizona rangers, We fought back against the theft of our occupied lands. Not even the combined forces of the Army, Navy and Marines in the so-called "Zoot-suite" riots were able to intimidate our people. When in the 1970's, the Nazis and the Klan organized patrols of the "border", from Texas to California our people accepted the challenge and counter-demonstrated with arms in hand to defend our people and to defeat these racist, fascist forces. Why would our people and movement be afraid of a few racist, fascist skinheads?

Our people and movement are not limited to the border region in California nor to the occupied territories. From Houston, Texas, to San Francisco, California, from San Diego, Tijuana, to Denver, Colorado, to Albuquerque, New Mexico, to Phoenix, Arizona to Salt Lake City, Utah, our people continue to organize for our national liberation. We must make it clear to the racist fascist WARBOYS and all others who oppose our national liberation, that an attack on our people anywhere is an attack on our people everywhere. Our movement will respond to any attack according to the conditions in our areas. Δ

FREE THE LAND!!!

SUBSCRIBE TO BAMN!

Please send me _____ subscriptions to **BY ANY MEANS NECESSARY!**

PLEASE PRINT

(NAME) LAST FIRST MI

(ADDRESS) STREET APT.#

CITY STATE ZIP

CHECK ONE:

____ 1 YR @ \$4 ____ 2 YRS @ \$6 (FOR EACH ADDITIONAL YR ADD \$2)

TOTAL AMT. ENCLOSED \$ _____

SUPPORT THE BLACK PRESS

FROM ACROSS THE U. S. EMPIRE

500 YEARS OF NATIVE RESISTANCE

WHITE SUPREMACIST CELEBRATION TARGETED

As October, 1992 approaches we are faced with the quincentennial anniversary of one of the largest crimes against humanity. The European invasion of the Americas, together with the incursions into Africa largely laid the foundations of the era of modern colonialism, with its genocide of Native peoples, enslavement of Indians and Africans, and pillage of natural resources to build up a new level of European power.

But the true significance of October 12, "Columbus Day" has consistently been ignored by Europeans and Euro-Americans, (perhaps because this legacy is still fundamental to white power in the present day); and moreover is being celebrated as the arrival of "Western Civilization" to this hemisphere.

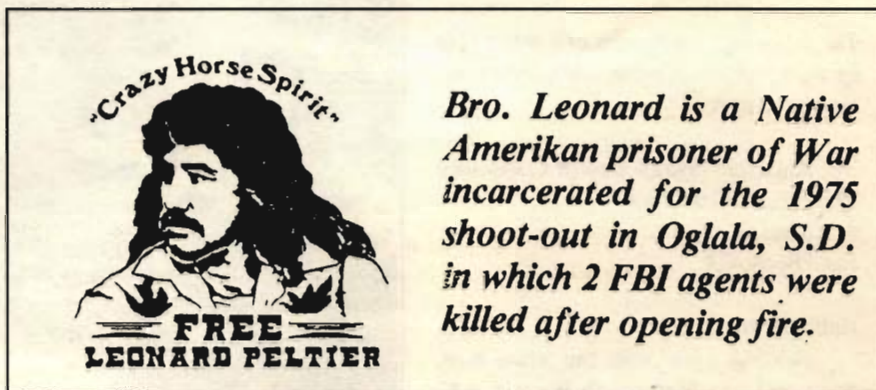
The Quincentenary celebration being prepared for 1992 was first proposed by Spain's late dictator, the fascist Francisco Franco. The governments of Spain, Italy, the U.S. and 31 other countries are officially hosting the multi-billion dollar celebration with the help of such infamous corporations as Coca-Cola and IBM. The materials of the planned events, thinly veiled behind slogans such as "The En-

counter of Cultures" for the most part "underplay, ignore, or misrepresent the real effects of Columbus' voyage and the era of colonialism it ushered in," according to Lisa Maya Knauer (*The Guardian*, 9/12/90).

But the Quincentenary is not simply being lamented. In July 17-21, 1990 a Continental Gathering was held in Quito Ecuador entitled "500 Years of Indian Resistance," with representatives from 120 Indian Nations, International and Fraternal Organizations. The gathering declared that despite the celebration by the invaders, "our Indian people, Nations and Nationalities are giving a combative response, and commit ourselves to reject this 'celebration' based on our identity, that should lead us to a definite liberation."

Definite liberation was articulated as the complete exercise of self-determination, the conditions for which must be guaranteed by "complete autonomy for our peoples. Without self-government and without control of our territories there can be no autonomy."

The declaration affirmed the need to join with other popular sectors - peasants, workers, marginalized communities, and



Bro. Leonard is a Native Amerikan prisoner of War incarcerated for the 1975 shoot-out in Oglala, S.D. in which 2 FBI agents were killed after opening fire.

intellectuals committed to the cause - "in order to destroy the dominant system of oppression and construct a new society, pluralist, democratic, and humane, in which peace is guaranteed.

The upcoming years are sure to see reinvigorated movement among Native peoples throughout the Americas. The Conference promised that October 12 will be turned into "an occasion to strengthen our process of continental unity and struggle towards our liberation."

This growing spirit of resistance has not been unfelt within the U.S. Native Americans from various regions have

formed the 1992 Alliance to coordinate local activities. A group of cultural workers, not necessarily Native American, has formed the Alliance for Cultural Democracy to network counter-quincentennial cultural activities.

Another group initiated by educators concerned with teaching about Columbus, racism, and colonialism, has arisen in New York and plans to develop a resource guide for local activists to protest "First Encounters" one of the official quincentennial exhibitions on tour throughout the country.

Continued on page 21

"Gringo, go back to Europe"

CHICANO ACTIVIST REFUSES AUTHORITY OF COURTS

Reprinted from Ya Basta!

Aguilar, Co - Long time Colorado Chicano activist, charged with felony evidence tampering in a dead wild turkey case, has declared he will not participate in his defense at trial.

Francisco Coca, 69, of Aguilar, said he does not recognize the legal authority of U. S. court, therefore, he will not participate in his defense in the legal system. "The courts were imposed by the Europeans on the natives of this part of the world, and I do not recognize their authority," Coca told Ya Basta!

Coca is charged in connection with a November 1990 incident where he and his son, Nathan, 16, were stopped by wildlife officers near Coca's mountain property west of here. The officers found a dead Coca saenior was driving. Picking up a roadside kill is legal in Colorado.

Nathan admitted getting the dead bird from the road to take home, but not to eat. When the officers were about to issue Nathan a ticket, Francisco got the bird, crossed a fence and tossed it away.

He and Nathan then got into their pick-up and drove away. The whole incident took 30 minutes.

Mr. Coca, as Francisco is known, was arrested later on a felony charge of

tampering with physical evidence, and three misdemeanor counts of obstructing government operations, eluding an officer, and accessory to a crime. Nathan was issued a summons to court for unlawful possession of wildlife and hunting out of season.

While a dead wild turkey case may be a big deal to many people, to Francisco Coca it means one more fight for the rights of Chicano people, but this time he's fighting for the real issue: LAND — a Chicano Homeland.

Mr. Coca believes this case is as good as any to make a stand for a Chicano Homeland. He says he doesn't want to live under European dominance any longer and "Chicanos need to fight for our native

He said that Chicanos are like the Palestinian People; conquered and without a homeland.

"God gave the Indians and Mestizos this land (part of the world) to take care of, not to be its owners. No one can own land." Mr. Coca said in Spanish.

"The Europeans have to leave our land, from ocean to ocean, and from Tierra de Fuego at the southern tip of South America to the most northerly point of this continent. They are ruining our land,

and God told us to protect it, so we have to take it back," he said.

Over the years, La Familia Coca has supported many people and many causes. Now the community is rallying to support the Cocas. Several people from different parts of Colorado attended their first court hearings.

A defense committee has been formed and is already started raising funds to help pay for organizing costs. Other supporters from throughout Colorado are just waiting to be called to help "Los Cocas".

On March 19, 1991 a Motions Hearing for Mr. Coca was scheduled and several people from Colorado and New Mexico traveled to support him, but the court had been cancelled and Mr. Coca it showed again that they have no respect for us.

Mr. Coca's trial date is May 15, 1991, in Trinidad, Colorado, before Judge Jesse Manzanares. He faces a sentence of two years in jail and a fine of up to \$100,000. Mr. Coca has no prior record.

For information on this case write: Francisco Coca Defense Committee, P. O. Box 553, Aguilar, CO 81020. Δ

"Is the Image of Malcolm X Being Pimped?"

by Ogbonna Ogumba

The recent resurgence of racial pride and identity among Afrikan people in the United States has given way to a myriad of Afrocentric examples of Blackness. Afrikan designs and "conscious" T-shirts are reaching new heights of popularity. Among the icons of this movement and of the Afrikan experience in the United States is the slain leader Malcolm X. Malcolm's image is seen on posters and t-shirts while his autobiography is often a conversational piece. As a closer look is taken at this "Malcolm movement" a painful and disconcerting reality rears its ugly head. Many have come to regard the exploitation of tasteful.

From the bowels of America's wretched, oppressed and downtrodden Black masses arose a shining beacon of hope, strength and zeal, Malcolm X. Malcolm was led by the teachings of the Honorable Elijah Muhammad to become a true servant of the people. Malcolm recognized the suffering, brutalization, pain and despair of his people and moved to put an end to the perpetuation of a 400 year continuum of agony for Afrikans in America. Malcolm touched the lives of junkies, hustlers, "trifling Negroes" and even white people with his fiery messages of a liberation that was to be attained by any means necessary.

Continued on page 18



Eye On The World



CALL FOR "DUAL CITIZENSHIP" FOR AFRIKANS IN THE DIASPORA BY NIGERIAN PRESIDENT IBRAHIM BABANGIDA

By Misbahu Rufai

Reprinted from "MUSLIM JOURNAL" (January 11, 1991)

Nigeria's President Ibrahim Babangida has called for the granting of dual citizenship to all Africans in the diaspora (dispersed outside of their African homeland) as a part of reparation owed for over 500 years of colonialism. In a speech read on his behalf by the country's Vice President Augustus Aikhomu to the World Conference on "Reparations for Africa and Africans in the Diaspora" held in Lagos, December 14 and 15, this was the central theme.

Declaring the two day conference organized by the Concord Press of Nigeria open, the President said, "It should be possible for Africans in the new world to enjoy dual citizenship of whatever country they decide to adopt as their home country."

President Babangida, who later received the American delegation led by Congressman William Owens of Massachusetts with the words "welcome home", catalogued a number of demands to compensate Africans worldwide for centuries

of plunder by Europe and the Americas: "We demand that Africa should be granted economic freedom through debt forgiving and total debt write-offs. We demand an African Marshall plan to compensate for the centuries of abuse and neglect.

"We demand full equality with all men for Africans at home and in the diaspora. We call on all the countries of Europe and the Americas to compensate Africa for the untold hardship and exploitation that the continent has been subjected to in the past."

Justifying his position, the President said, "We make these demands because services of our forefathers in the American plantations were unrewarded and unpaid for. We make these demands because the exploitation of Africa during the period of colonial rule further impoverished us and enhanced the development of the West. We make these demands because this is in the interest of mankind."

He reminded his audience that a little suffering of mankind anywhere affects all humanity and said, "The time to make a fresh start is now, and Europe and America must redress the imbalance in their

relations with Africa and Africans." It is time, he said, "for the descendants of the oppressors and of the oppressed to open a new chapter based on mutually rewarding and beneficial relationships."

The President said that this could be achieved if we support each other in whatever we do and called on Africans in America to organize "ourselves" in the Americas, "so that we can constitute a pressure group that will ensure that policies emanating from the new world are favorable to the advancement of our people."

"We can borrow a leaf from the Jewish lobby in America which ensures that the State of Israel gets budgetary support running into billions every year from the United States," he advised.

President Babangida also called for a need for investment to come to Africa through the mobilization of "Black funds and enterprise" particularly from the United States and the Caribbean. It should not be too difficult for Africans and their brethren in the diaspora to form joint ventures to stimulate and develop the economy of our common homeland."

He called on Africans at home to follow a "policy of complementarity" by investing in Black enterprises in the U.S., Brazil, and the Caribbean. "There is no reason on earth why Black banks in the United States and Black entrepreneurs should not attract business from our thriving oil sector," he said. He believes that one of the major huddles that Africa must overcome is the technological know-how, and this could be tapped from the resources available in Africans in the diaspora.

"Demanding reparations," the President said, "is not meant to build a world of racial exclusivity but a partnership build on mutual respect."

Incensed by the need to break the silence of over five centuries of the plunder of Africa and the apathy of the world to the dehumanization of Africans, the Concord Group of Newspapers of Nigeria, convened a World Conference on Reparation for Africa and Africans in the Diaspora in Lagos, December 14 and 15 with an array of scholars and politicians from Africa, Europe, the United States and the Caribbean. Δ

BOOK REVIEW:

SOUTH AFRICA: BETRAYAL OF A COLONIZED PEOPLE - ISSUES OF INTERNATIONAL HUMAN RIGHTS LAW

Author: S. E. M. Pheko

Published by ISAL Publications

In the book South Africa: Betrayal of a Colonized People, Dr. Pheko challenges the legal status of South Africa. With the use of international legal principles and historical states practice, the author persuasively argues that the Union of South Africa Act failed to confer sovereignty on that country. Consistent with this thesis, Mr. Pheko further claims that South Africa is, in fact, the last African state to be decolonized.

In seven chapters, 161 pages, the reader receives more than a legal analysis supporting the author's thesis that South Africa is not a sovereign state, but also the history of colonialism in South Africa, reasons why Britain created South Africa, views of Eastern European and other countries on South Africa, and an effective challenge to International law being considered as the law of civilized nations.

One of the strengths of this book is that various audiences, particularly lawyers, public international law academicians, political scientists, historians, journalists, and students in these areas will benefit. For example, any student of international law, international relations, or history will appreciate Pheko's stimulating chapter entitled "International Law as 'the Law of Civilized Nations' Challenged," where he poses the following questions:

1. Whether Africa was civilized when it came into contact with Europe?
2. Did Africa qualify to be included

among the "civilized nations"?

3. Did Africa fully participate in the evolution of customary international law?

Pheko supports his affirmative reply to the first question with a historical analysis that immediately informs us that "[o]ne of the first and earliest civilizations in the world was created by Africans in Egypt." Among others, the author cites supportive findings by the renowned Egyptologist Professor Cheikh Anta Diop and the African-American scholar W.E.B. Du Bois who affirmed that ancient Egyptians were Black people. However, Pheko contends that Europeans did not consider Africa qualified to be included among civilized nations due to the Europeans' racism. Accordingly, the author tells us about a Professor of History at Oxford University, as recently as 1965 stated that "[u]ndergraduates ... demand that they should be taught the history of Black Africa. Perhaps in the future there will be some African history to teach. But at present, there is none or very little ..." Britain used such misinformation to justify the exclusion of Africa from participating in international law as a member of the community of "civilized" nations.

Because non-European states, prior to their acquiring political independence, were deprived of any status in international law, they were precluded from contributing to the development of customary international law.

The author's extensive research, both historical and legal, is further illustrated

by examples of South Africa's abuse of international law by entering into treaties resulting from force. In 1884, a William Grant, "representative and adviser of the Zulu Africans and an agent of the Aborigines Protection Society" signed a treaty that gave "1,350,000 morgen of African land to the Boers for them to establish an 'independent republic'". In response to a senior British Government official's inquiry about why a Zulu chief would give away so much land to the Boers, Grant replied: "It was signed at the pistol's mouth; there were 700 armed Boers demanding signature ..." Mr. Pheko informs us that because "fraud, coercion and threat or use of force to procure a treaty also affect the validity of a treaty," this treaty that deprived the Africans in Azania of this awesome amount of land should be considered invalid. This is only one of many illustrations the author offers to show how Britain manipulated international law to serve her imperialistic interests.

The author makes it very clear throughout the book that the South African problem "cannot be correctly understood without the colonial aspect." In support of Pheko's contention that South Africa was never decolonized, let's consider the first two parts of the Declaration on the Granting of Independence to Colonial Territories and Peoples:

The General Assembly ... declares that

1. The subjection of peoples to alien subjugation, domination and exploitation constitutes a denial of fundamental human

rights, is contrary to the Charter of the United Nations and is an impediment to the promotion of world peace and cooperation;

2. All peoples have the right to self-determination; by virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development

Further support is found in the current repressive legislation which continues to dispossess the Africans of their land, to educate them pursuant to the enemy's priorities, and to prohibit them from voting. One is clearly compelled to agree that South Africa has yet to be decolonized because Britain failed to return the country to the indigenous Africans, but instead handed it over to the Boers and the British settlers. And these aliens persist with dominating and exploiting the indigenous Africans.

We commend the author for making a distinct contribution to the knowledge of the South African colonial situation, that for too long has been distorted and generally misunderstood. Those of us who are committed to establishing a non-racial, democratic society within a liberated Azania must include in our libraries a copy of S.E.M. Pheko's South Africa: Betrayal of a Colonized People.

Dr. Yvonne King, lecturer
Anambra State University of Technology
Faculty of Law
Awka, Anambra State
Nigeria Δ

Eye On The World



Amazon Forest Defender

RANCHERS KILLED UNIONIST CHICO MENDES

Xapuri, Brazil - A jury here found a rancher and his son guilty of killing Amazon rain forest defender Chico Mendes in 1988 and were sentenced to 19 years in prison.

Mendes, 44, a rubber-tapper organizer who led a movement to stop destruction of the world's largest rain forest, was gunned down on the back porch of his humble wooden house in this backwoods Amazon river town 2,650 miles north-

west of Rio de Janeiro.

In Brazil and most of South America, Mendes was a symbol in a struggle for land reform that pits rich, powerful land owners, businessmen and speculators against native Indians and the rural poor who seek collective ownership of the land and use of the rain forest.

The Amazon, the world's largest rain forest and the only habitat for many plant and animal species, holds, 30,000 million

tons of iron ore and many other minerals. The Amazon River, the world's second longest river runs through the forest and from its mouth pours one-fifth of all the river water on earth.

Four per cent of the population controls 60 per cent of the arable land in a nation of 150 million people in an area larger than the U.S.

The problem goes back nearly 500 years. From the year the Portuguese first

landed here in 1500, to Brazilian Independence in 1822, the Portuguese crown handed out land the size of European countries to nobles.

Government promises to distribute land among peasant families have not been kept and the ranks of landless peasants have swelled to more than 25 million.

Since 1980, more than 1,000 people have been killed in land disputes in Brazil. Δ

NEW ORLEANS POLICE MURDER BLACK YOUTH

New Orleans, La - According to eye witnesses a 16 year-old New Afrikan (Black) youth was shot to death on August 24, 1991 by New Orleans soldier/cops (police) as he laid face down and unarmed on the ground.

Nicole Brown witnessed the killing. She reports that an unmarked soldier/cop car stopped a dark blue van driven by 16 year-old Cory Horton. The van was stopped at Gentilly Boulevard and St. Bernard Avenue in New Orleans. Nicole said that two females exited the van first, then Cory got out when ordered to do so by the cops.

As three or four of the cops approached him Cory started going to the ground as if he was expecting to be frisked, according to Nicole. The cops then pinned the young man down and started shooting at him point-blank, Nicole said.

Nicole's father, Bennie Brown Sr. also witnessed the incident. He said the 16 year old Cory did not resist arrest or try

to escape. The killing was totally unprovoked.

Apparently the police were looking for Cory's brother, who is alleged to have shot a soldier/cop on a prior occasion.

Several demonstrations and protest have occurred in the New Orleans area to express outrage at the murder. These demonstrations have been led by the Afro-American Liberation League, which is affiliated with the Malcolm X Grass Roots Movement. Malcolm Suber, the League Chairman, says that a City wide demonstration against police terror will be held on November 13, 1991 in New Orleans. John Moore a Member of the Malcolm X Grass Roots Movement who lives in New Orleans has joined the League and Suber in denouncing the murder.

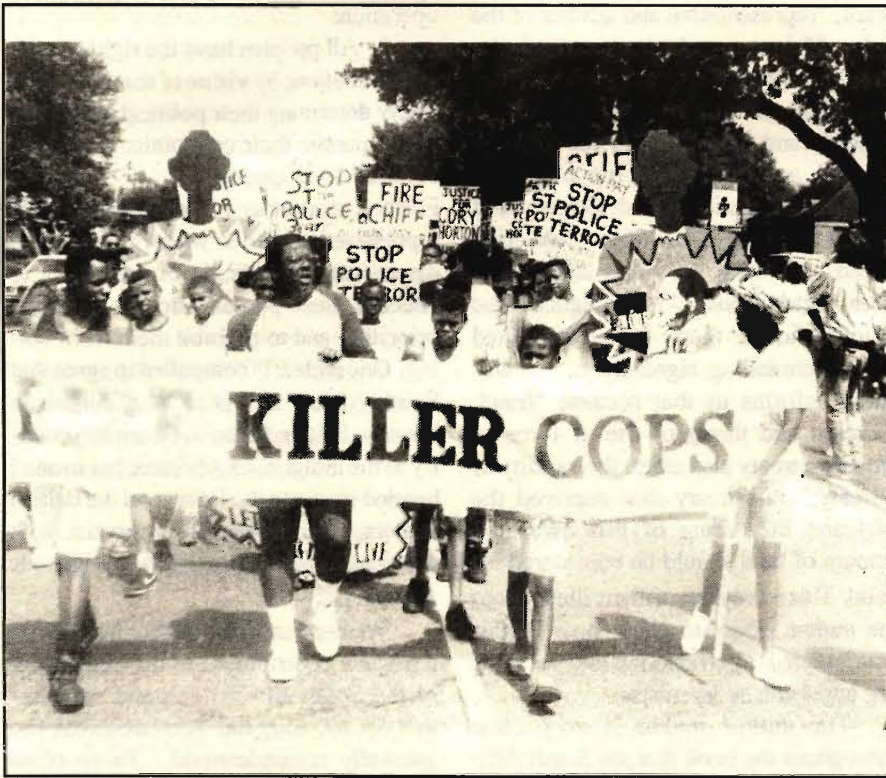
For further information contact the Afro-American Liberation League at P.O. Box 13851, New Orleans, La. 70185, or call 504-948-4712. Δ

Pheko Tours on Behalf of PAC

April 6, 1991 marked the 32nd anniversary of the Pan Africanist Congress of Azania (PAC). Shortly after it was formed, the PAC embarked on the Positive Action Campaign. There was to be a peaceful demonstration against the most hated pass laws. All Afrikans were to leave their passes at home to go to police stations and surrender for arrest. The slogan was "No Bail! No Defence! No

People's Organization, the All Afrikan People's Revolutionary Party, the Malcolm X Grassroots Movement, the Afro-American Liberation League and others, the PAC had speaking engagements scheduled for across the u.s. empire — Los Angeles, New York, Atlanta, Jackson, Ms, New Orleans, Fort Worth, Texas, Washington, D.C., and others. Dr. S. E. M. Pheko, world renowned theologian,

THE PAN AFRICANIST CONGRESS OF AZANIA



Fine!". The campaign was non-violent but as we all know now, the demonstrators were met with guns and 69 were killed. This was the turning point of the Azanian revolution. Non-violence as a form of liberation struggle was buried with the 69 people who died on that day, March 21, 1960.

In order to build international support for their struggle, the PAC has embarked on a fund-raising and educational tour. Sponsored by the New Afrikan

author and lecturer represented the PAC on the East Coast and in the South, and represented the PAC on the West Coast.

The PAC has been characterized as the custodians of the genuine aspirations of the oppressed, exploited, and dispossessed majority. They maintain that: "The only question is the transfer of power". They have every intent of continuing the struggle on every level until the land has been redeemed and the Azanian people are in power. Overall, the tour was a success. Δ

Malcolm (cont. from page 15)

Malcolm was a living example of discipline. Once a drug addict in his early years, Malcolm as a converted Muslim refrained from smoking and drinking, and adhered to a strict Muslim diet. He avidly read as he increased his knowledge base to more effectively understand and work with the Black struggle. Malcolm's eighth grade education did not prevent him from rising to prominence during the social

movements of the 1960's. As a critical thinker, Malcolm analyzed various philosophies and he proved to be a leader willing to grow and avoid elitist dogmatism. Malcolm is indeed worthy of praise as numerous organizations from the Black Panther Party to the New Afrikan People's Organization have recognized Malcolm as a point of inspiration and strength, even years after his death.

Recognizing the illustrious pres-

ence that this hero occupies in history it must only be natural that his image is respectfully handled. Sadly, this is not the case. Malcolm's image is seen on the chests of drunks at college parties who occasionally spew out the ever-common "bitch" this, and "whore" that, when referring to Black women. Malcolm is seen on flyers advertising "Phat Booty" contests and most recently has fallen victim to the Bart Simpson craze. Now a t-shirt

can be purchased that displays a Black version of the white brat cartoon character in the famous weapon-brandishing stance that Malcolm assumed not long before his assassination.

Some people have called these acts "sacrilegious". To many people the use of Malcolm's image in manners that are antithetical to his philosophies represents a microcosm of the state of New Afrika.

Continued on page 21

NEWS FROM THE MOTHERLAND

DON'T LET THEM DIE

A CASE FOR THE TWELVE CONDEMNED KIDS

Lagos, Nigeria - On June 22, 1988, twelve boys aged below 17 years were sentenced to death by the Lagos State Robbery and Firearms Tribunal on charges of robbing a woman with violence in 1984. From the day of their arrest in September 1984 to date, the kids have spent over 6 agonizing years in detention. So bad have the detention conditions been that one of the initial 13 detained kids died in custody.

Why They Should Not Die

The death sentence on the kids, which has continued to elicit national and international condemnation, runs counter to the United Nations Standard Minimum Rules for the Administration of Juvenile Justice, the Criminal Procedure Law of Nigeria, and the Children and Young Persons Law of Lagos State which, taken together, outlaw the death penalty for children below 17 years.

So unfair was the sentence that the then Lagos State Director of Legal Services, now Director of Public Prosecutions, Mr. Bayo Manuwa, was compelled to observe that: "The whole trial was full of procedural irregularities and overt bias against the convicts." He therefore advised the Governor to "disallow the conviction and order the immediate release of the convicts from custody."

The insistence by the governor that the kids will be executed, despite all these is thus at variance with the dictates of the law and morality.

Their Present Detention Conditions

Currently, the twelve boys are being held in condemned convicts cells at Kirikiri Maximum Security Prison. They insist that they did not commit the crime for which they have been sentenced to death. "We are innocent of the offence," pleaded Kiki Francis. "We will be happy if you people can help us. This offence that we are faced with today, we didn't know anything about it. E [it's] no good make we die for nothing sake like this."

The boys insist that most of them did not even know each other before they were thrown together at the trial. Of the twelve, eight speak Hausa, two Egun, one Yoruba, and one Ibo. Not all of them speak broken English, so they are not able to communicate with each other. Yet, they were convicted of planning and committing a robbery together!

The conditions in which the boys are kept are unfit for any human, much less young adolescents. They are mixed into cells with other condemned convicts, six (6) to a cell approximately eight (8) feet by ten (10) feet. Each cell has one small, barred window. There are no beds. Prison officials have provided some of the cells with three mats for the six inmates; other cells have no mats at all. Each prisoner has one blanket. There is insufficient space in each cell for all of the cellmates to sleep at the same time.

Mohammed Sanni complained,

"Even animals cannot live in this condition we are in today. It is too fearful. Our condition is indescribable. At times, I am unable to control my sense."

Augustine Eke, whose mother died when she learned that her son had been condemned, bemoaned his plight, "Nothing is good in this place. It is thinking everyday. Our mind doesn't rest at all. We think every other day. We can't give an account of what we are suffering for."

The boys receive one small bar of key soap (the size of a small match box) each month. Otherwise, they must purchase their own soap. They are given no toothpaste and no chewing sticks. They are only allowed out of their cells for 30 minutes on Mondays and Tuesdays to bath. On other days, the boys wet their blankets — in the one bucket of water each cell receives once a day — in order to wash themselves. Their skin shows signs of discoloration due to lack of sunlight.

Locked up at a period in their lives when most adolescents grow rapidly, the boys' growth has probably been stunted by their lack of nourishment and exercise. Each boy receives a small bowl of watery beans in the morning for breakfast. In the afternoon, they are given either "eba" (garri) or "amala", followed several hours later by soup. [Eba is made from ground cassava, while amala is a doughy substance derived primarily from dried, unpeeled yam or plantain.] The soup is mostly water, with no pepper or salt, no meat, and only sometimes a small piece of fish. Some days they receive a double portion of garri to last them through the evening. Otherwise, they eat eba (garri) for supper.

Not surprisingly, several of the young convicts are in poor health, two of them seriously ill. Mohammed Ibrahim looks like a skeleton, and Sa'adu Muazu is so weak from coughing fits that he is neither able to speak nor walk steadily. Augustine Eke suffers from chest pains and insomnia. Kiki Francis also complains of frequent coughing. The boys have not received any medication for their illnesses. Civil Liberties Organization calls on all men and women of conscience to write appeals or make representations to the Governor of Lagos State for the release of the 12 kids.

Please send copies of your letter to the following addresses: 1) Col Raji Rasaki, Governor, Lagos State Government House, Ikeja, Lagos 2) General Ibrahim Babangida, President, Federal Republic of Nigeria, Dodan Barracks, Ikoyi, Lagos 3) Attorney General, Lagos State, Alausa Secretariat, Ikeja, Lagos 4) Editor, "Vanguard", P.M.B. 1007, Apapa, Lagos 5) Editor, "Punch", P.M.B. 21204, Ikeja, Lagos 6) Editor, "Guardian", P.M.B. 1217, Oshodi, Lagos 7) Editor, "Concord", P. O. Box 4483, Ikeja, Lagos 8) Editor, "Tribune", P.O. Box 78, Ibadan 9) Editor, "Champion", P. O. Box 2276, Oshodi, Lagos. Δ

PLEASE ACT NOW!!!

Detroiters help craft new S. African Constitution

by Stephen Briscoe
Reprinted from Michigan Chronicle



JEFFREY EDISON, Detroit attorney and political activist.

Jeff Edison, Detroit attorney and activist, traveled to South Africa recently to assist in the African National Congress (ANC) drafting of a proposed new constitution.

Edison, a well-known Detroit criminal defense and constitutional lawyer, said he was honored to participate in the historic exchange. He added that the trip forced him to reconsider "just how entrenched the apartheid system is."

"Although there has been the repeal of certain apartheid legislation, there really has been no change in the material condition of the African people," said Edison. "Sanctions certainly need to be continued because the government is trying to maintain the major vetiges of apartheid without calling it apartheid."

Edison, along with Detroit attorney Jean Mirer, were part of a group of 29 U.S. attorneys who traveled to South Africa as a joint delegation of the National Conference of Black Lawyers (NCBL) and the National Lawyers Guild (NLG). They were invited by the ANC and the National Association of Democratic Lawyers of South Africa.

The two-week trip featured a three-day conference held in Johannesburg and Cape Town, where delegates presented papers on constitutional issues which would help the ANC draft a constitution that will eventually help form the basis for constitutional negotiations with the South African government.

As the world focuses attention on some of the apartheid laws which have been truck down, the more far-reaching and lasting blows will not come until a new constitution has been implemented.

The first order of business, said Edison, will be identifying the body which will address the constitution of the new South African society. Already, the method of choosing that assembly has

produced a split between the government and the ANC.

"The ANC wants this group to be based on a constituent assembly, which would mean there would be a popular vote and each party would be represented pursuant to the proportion of the vote they receive," said Edison. "The South African government wants a multi-party assembly in which all parties represented in the country would be represented in the assembly....(no matter what a constituent tally might have revealed)."

The contradictions of the South African government are evident in an analysis of its repeal of the so-called Group Areas Act — which forced groups to live in areas according to their respective racial categories such as Black, Indian and Colored and even intra-racial categories arranged by tribal lines.

While DeKlerk is talking about the repeal of Group Areas Act on one hand, the government's proposed constitution on the other hand is arguing for a constitutional right of disassociation.

That, along with the government's objective of a government devolution — which would take land out of the government's hands and privatize it — would thwart the adequate redistribution of viable land and lead to a continuation of the present situation: 34 million Black people live on 13 percent of the land, and that land is desolate and unproductive. Meanwhile, six million Whites live on 87 percent of the land, which is fertile and productive land.

Edison presented a paper which contrasted the lack of a jury trial in South Africa with the jury trial safeguards in the U.S. and said that a move towards a politically democratic South Africa necessitated the reflection of democracy in the judicial system. And that, he said, is best accomplished through a jury. A

NEWS FROM THE MOTHERLAND

NATION OF ISLAM OPENS INFORMATION CENTRE IN ACCRA, GHANA

Accra, Ghana - Mrs. Khadijah Farrakhan, wife of minister Louis Farrakhan, was recently in Accra, Ghana for the official opening of the Nation of Islam's first information center on the African continent.

Akbar Muhammad, the director of the centre and Minister Farrakhan's African representative, speaking at the ribbon-cutting ceremony said, this center is the first on the African continent and we hope it is the first of many to come. Akbar, who is now a resident of Accra, said that he hopes this small center will serve in a small way to bridge the gap between Africans in the diaspora and our Brothers and Sisters at home. The office, located in a section of Accra called Osu, will carry tapes, video and audio, of Min. Farrakhan lectures, the Final Call newspaper, maga-

zines, books and Black Newspapers from America, the Caribbean and the UK.

new growing feeling for Africa from Black people in America, Canada and the Carib-



Adventure in Ghana tour group outside home of Akbar Muhammad in Accra, Ghana.

In Akbar Muhammad's TV, radio and public lectures he has emphasized the

bean. For too long our enemies have stood between us, they have described the Afri-

can Brother and Sister on the continent to us and have described us to them. The pictures of both have not done justice to either, Akbar said. Africa, with its vast resources and hosts of problems (religious, cultural, political, economical, medical, educational, social, housing and poverty), offers opportunities for many young Black people to put the knowledge acquired by them in universities and through work experience to use. These skills can be used in a practical manner on the African continent. The process, according to Akbar, is an uphill struggle. We can learn from each other in an arena that is challenging and will benefit both sides. The Nation of Islam center in Ghana is encouraging travel there. Akbar has brought two delegations to Africa in the last ten months. For more information you can write to the Nation of Islam Information Center; P.O. Box 01241 Osu-Accra, Ghana; att. Mr. Akbar Muhammad. Δ

NATIONAL ASSOCIATION OF NIGERIAN STUDENTS CALLS!

CAMPAIGN FOR UNITY AND DEMOCRACY NOW!

It is very saddening indeed that after three decades of political independence and at a time the whole world is moving towards regional integration — European unity in 1992, a united German nation in no distant future, etc., our rulers in Nigeria embark on deliberate divide and rule policies which now threaten the unity of the Nigerian state. They do this deliberately to divert attention from the chronic socio-economic crisis to which they have plunged our great country. Hence the OIC debacle of 1986, the implications of which manifested itself sharply in the aborted Major Orkar coup.

It is against this background that Nigerian students and people have to wake up and pay serious attention once again to issues of fundamental relevance to their material existence especially as the issues raised by the Orkar-led coup have not been addressed at all by the Babangida regime. Instead, the regime has commenced a systematic process of general clamp down on patriotic and committed Nigerians. The Orkar coup has validated our position on serious political issues like the Structural Adjustment Programme (SAP) and the so-called Transition Programme among others. Our fundamental disagreement with Orkar lies in our conviction that our problems are largely socio-economic in nature and that only a thorough transformation of this under a democratic order can resolve these problems rather than any campaign of hatred based on ethno-religious passions.

It is noteworthy that successive military regimes in Nigeria have proved to be more guilty of the general malaise of power-drunken autocracy, violation of human rights, kleptomanic corruption and unpatriotic capitulation to imperialism. Nigeria's debts, for instance, have snowballed from the less than N15 billion it was under the Shagari-led civilian misrule to over N285 billion under Babangida gestapo dictatorship which has completely sold our country to the imperialist institutions of the IMF and World Bank. It

would be recalled that orgy or mass corruption starting from the first republic actually assumed monumentally staggering proportions under General Gowon's profligacy. It is the military that has imposed greater suffering and deprivation on our people. It is under them that health and education, two vital social sectors have been met with utter neglect. The most brilliant of our doctors, teachers and lecturers have left for greener pastures as part of the general exodus of our youths to imperialist countries where most of them take up menial jobs or end up as petty criminals or drug peddlers. Yet, a few Nigerians continue to wallow in obscene luxury. Yet, over N5 billion have been spent on the bogus Transition Programme while countless billions have been spent on MAMSER, DFR II, NDE, Better Life Rural Women, etc., etc. Yet, all we continue to have is the worsening condition of living for our people.

ON THE TRANSITION PROGRAMME

Like Orkar alleged, this administration has shown that it wants to perpetuate itself and its economic policy, namely SAP, either directly or through the imposition of stooges which explains the fascist background under which the Transition Programme is taking place. It is our position that the content and spirit of any genuine transition must be democratic and its implementation must also take place in a democratic environment. All these are lacking in the Babangida's Transition Programme. Political parties, manifestoes and even party officials were imposed on Nigerian people. It is important to note that nothing less than ten people have been killed over ward elections since the commencement of the voting exercise into the two parties. Only God knows what will happen during governorship and presidential elections!

OUR POSITION ON THE TRANSITION PROGRAMME

1. Immediate set-up of a democratically elected Constituent Assembly with representation of mass organizations like NANS, [National Association of Nigerian Students], Women In Nigeria (WIN), Nigeria Labour Congress (NLC), professional associations like Nigerian Bar Association (NBA), Nigerian Medical Association (NMA), etc. as well as human rights organizations such as the Committee for Defense of Human Rights (CDHR), Civil Liberties Organization (CLO), National Association of Democratic Lawyers (NADL) among others. The Constituent Assembly shall draw a new constitution as well as constitute an Interim Government that shall organize a 12-month transition programme that shall lead to a new multi-party democracy which is the only vehicle of accommodation of the multi-ethnic, multi-religious as well as the diverse social differentiation present in our country.
2. Immediate abrogation of Decree Nos. 2, 4, 9 which are alien to all civilized nations of the world.
3. Immediate release of all detained patriots especially Prof. Toyé Olorode, Dr. Idowu Awopetu, Prof. Obaro Ikime, Kayode Adebisi as well as the NEPA 11 who have all fought for a democratic and just Nigeria over the years.

ON THE STRUCTURAL ADJUSTMENT PROGRAMME

Like in Zambia, Tunisia, Mexico, Brazil, Peru, Ghana, Somalia, Zaire among others, SAP has become the time-tested weapon of neo-colonization and imperialist domination of the countries of the Third World. SAP has imposed unbearable living conditions under crushing debt weight and debilitating corruption. There are now 105 'merchant' banks in Nigeria, most of which are less than two years old. Prof. Jerry Gana, the apostle of MAMSER

is himself a proud owner of a merchant bank. These so-called banks specialize in currency speculation and conspiracy with the international institutions of mass enslavement of the World Bank and IMF to bleed our country dry.

Our Position On SAP

1. Immediate abrogation of SAP and an end to the kleptomanic profligacy of the Babangida administration.
2. Immediate implementation of a N1,500 minimum wage with periodical review to meet the current rate of inflation.
3. Immediate resignation of the Babangida regime which has proved to be a disaster for our country.

On the National Conference

While we welcome the national conference as a platform through which representatives of Nigerian people can present their views about our future, we insist that the conference must reckon with the following if it is going to be of any relevance:

1. Immediate end to military rule
2. Call for the setting up of a Constituent Assembly
3. Call for a 12-month transition period under an Interim Government
4. Call for a unilateral moratorium on Nigeria's bogus debts
5. Call for abrogation of all dictatorial decrees like DN 2, 4, 9 etc. and respect for the rule of law.
6. Call for increased spending on education, health and transportation.
7. Call for multi-party democracy.

NO TO MILITARY RULE!

ENOUGH IS ENOUGH!

THE STRUGGLE CONTINUES!

VICTORY IS CERTAIN!

NANS Publicity Bureau Δ

Pride (cont. from page 4)

money, and other unions contributed cash and food. A boycott of Delta Pride products by major retailers and consumers from Coast to Coast helped put pressure on the company.

By December, 1990, Delta Pride management gave in. The new contract means an average wage increase of about 75 cents per hour, job classification upgrades, an additional paid holiday, and more vacation time. Even more critical are increased rights for workers on the job. These include a joint labor-management committee, improved grievance procedures, and unlimited bathroom privileges. The workers know they will have to fight daily to enforce these rights, but Delta Pride has felt their collective power. They will not be denied.

The strike victory at Delta Pride is a symbol of the struggle to organize the South. The workers of one plant have a hard time challenging the company until the entire industry is organized. Yet despite replacement workers and the threat of permanent job loss, 900 of the employees of Delta Pride walked out in September of 1990.

While part of their demand was a better raise than the 6.5 cents per hour offered by the company, their key target was ending the "Plantation Mentality" that pervaded the plant. The workers, Black women who are themselves adult mothers, are sick of being treated like children by white management. Supervisors are insensitive to family needs and few are even civil to their subordinates. In comparing group leaders to plantation overseers, Brenda Wade (who transfers fish from the hopper to the decapitation belt) explains: "In the cotton field, the man can see you, but he's not right there in your face." On the production line, he is right there in the women's faces, threatening and insulting as he speeds up production.

The Delta Pride strike took place in the context of the racist plantation culture that still exists throughout the South. The superexploitation of Black labor in the Black Belt has depressed the value of all labor. The women at Delta Pride have struck at the heart of a white supremacist system that has systematically denied them dignity and justice both on and off the job.

"The workers [were] up against not only their employer, but an entire way of life that has roots going back long before the Civil War," explained the Union's Civil Rights Director, Vice-President Douglas Couttee. Before the strike even began, local bankers phoned workers at home to threaten them about loan payments. Racist threats were made by Delta Pride managers. The local mayor, who acted as the company's general counsel, also runs the Indianola Police Department. Strikers were subjected to violence ranging from police brutality to rock throwing and shooting. UFCW describes the mistreatment of filleter Mary Green who was peacefully walking the picket line when an officer told her she was under arrest. When Ms. Green asked what the charge was, "He didn't answer. Instead, he hit me in my stomach and called me 'nigger bitch'!" He then knocked her to the ground and clubbed her repeatedly.

Rather than weakening the strike, these racist attacks strengthened the workers' resolves. They vowed never to go back under the same conditions. They called on labor and Civil Rights activists to publicize and support their fight with Delta Pride.

A major boost to the strike effort was the National boycott of Delta Pride products. This was a way that the entire labor movement was able to help this struggle. Even more important will be carrying the call to Organize the South forward to international unions and their members.

Organization is the weapon most feared by the owners and managers of the catfish industry and all industry. Striker Sara White of UFCW 1529 stated that the unionization of Mississippi "would make history! If the majority of Mississippi could be unionized, then all this plantation mentality, we wouldn't have it any more."

The sisters at Delta Pride have taken a step forward in this battle. "We're going down in history as Black women in Mississippi who tried to do something." Δ

Tribunal (cont. from page 12)

After hearing all the testimonies and viewing and reviewing submitted documents, the International Jurists provided a verdict that encompassed the following:

- (1) Within the prisons and jails of the United States exist substantial numbers of Political Prisoners and Prisoners of War.
- (2) These prisoners have been incarcerated for their opposition to U.S. policies and actions that are illegal under domestic and international law, including the denial of the right to self-determination, genocide, colonialism, racism, and militarism.
- (3) The U.S. government criminalizes and imprisons persons involved in the struggles for self-determination of Native Americans, Puerto Ricans, and Black and Mexican/Chicano activists within the borders of the United States.
- (4) Those peoples legitimately struggling for national liberation are not to be treated as criminals, but must be afforded the status of Prisoners of War under the Additional Protocol to the Geneva Convention.
- (5) The U.S. government also criminalizes and imprisons white North Americans and others who have worked in solidarity with struggles for self-determination as well as for peace and against nuclear arms, against racism, sexism, and other forms of discrimination.

The Tribunal further called for the United States government to: "Release all prisoners who have been incarcerated for the legitimate exercise of their rights of self-determination or in opposition to U.S. policies and practices illegal under international law; and cease all acts of interference and repression against political movements struggling for self-determination or against policies and practices illegal under international law."

For many years many people who were involved in the work around the Tribunal have been involved in work around various political prisoners and prisoners of war in the U. S. This International Tribunal was a fruition of their work.

The struggle has not ended because of the Tribunal. Representatives will be going to Geneva in 1991 to make their presentations on behalf of those prisoners represented in the Tribunal. There is also the issue of Dr. Alan Berkman, who has cancer and is still confined and Bashir Hamid, who is also being medically mistreated; Mumia Jamal, who is facing possible death because of the death penalty bill in Pennsylvania; and Sylvia Baraldini, whose transfer to Italy has been blocked by the U. S. government, although her government has okayed her return.

Finally, there is the overall campaign to free all political prisoners and Prisoners of war in the United States, plus the issue of human rights violations in the prisons and jails that must be dealt with. Δ

Reprinted from "Working People's News" 1/91

Wells (cont. from page 10)

the people she wrote, spoke and fought for us. This is one of the many lessons of Wells-Barnett's life, and essentially, it is the reason for this article. Any Afrikan, no matter where they are, who selflessly devotes her/his life to the cause of our

liberation must be supported, must be appreciated. This is the Afrikan thing to do. Wells-Barnett did not do the things that she did because she was waitin' to get stroked by us or because she was gettin' paid; she did them because they were the righteous, moral things to do. This is the main relevance of her life for us today.

In the life of Ida B. Wells-Barnett, we see a great role model for New Afrikan Youth, male and female. Not only because of her moral indignation at our plight and her consistent fearless defense of our human rights, but also because we see a Sistah who was able to effectively balance being an activist, a mother and a wife. She was able to accomplish all these things because she had a loving mate who supported her 100%; a mate who was there for her and their family. This gave our Sistah enough free time to travel and spread the word about the conditions of our people in amerika.

Ida B. Wells-Barnett: one of the Mothers of our Nation; a freedom-fighter and warrior in our cause. A Sistah we should all love and learn from. Δ

Malcolm (cont. from page 18)

Decades of eurocentric indoctrination have left the masses of Afrikans in the United States to operate in self-negating realities. Afrikans many times are more sensitive to white concerns and issues than their own. Afrikans in America as a collective often remain apathetic to their leaders and struggles unless they are first validated by Europeans. Afrikan people have consistently died in America's wars but have refused to support Black self-defense movements in the United States, by claiming to detest violence!

The existence of Malcolm X and other proponents of Afrikan struggle should and must be recognized in their due stature of greatness. Afrikan people should and must become cognizant of the awesome existence of their leaders from antiquity to the present. To understand the exceptional insight and courage of David Walker and Nat Turner or the charisma and genius of Toussaint L'Overture and Denmark Vessey is well and fine. However, liberation requires much more than mere understanding; it necessitates action and perseverance.

David Walker, who published an appeal to Afrikans throughout the world in 1829, also spoke to Europeans about Afrikan liberation: "I tell you Americans that unless you speedily alter your course, you and your country are gone! For God Almighty will tear up the face of the earth..." He continued to state that Afrikans "must and shall be free ... an wo, wo, will be to you [Americans] if we have to obtain our freedom by fighting".

Some may say that Walker was before his time; however, I contend that he was right on time. David Walker and many other early proponents of Black liberation movements in America acted, as any sane person, to eradicate their state of suffering and oppression. These people's lives now exist in the annals of history as lessons and tools of guidance and motivation, not to be bastardized and perverted by opportunism. The lives of those we admire should inspire us to reach higher levels in life as we continue the fight. In the spirit of those that have treaded the difficult road destined for liberation, I urge all to organize and continue the struggle. Forward Always and Free the Land! Δ

Briefs (cont. from page 8)

Obadele, the Chairman of the Peoples Center Council of the Provisional Government of the Republic of New Afrika (PGRNA), appeared in Jackson to speak on the 20th anniversary of the Republic of New Afrika-11 incident. On August 18, 1971 over 40 white FBI agents and Jackson, Ms. police launched a predawn-300

round, military assault in an unsuccessful attempt to massacre seven sleeping workers of the Provisional Government of the Republic of New Afrika who were inside 1148 Lewis Street in Jackson. This was the PGRNA residence. Those assaulted included two teenagers, two married couples (including a six month pregnant woman), and a young track star who had recently moved to Jackson from Detroit, Mi.. Alert acts of self defense saved the New Afrikan workers from injury or death, but they were captured by the soldier/cop (police) aggressors. Moreover one of the American attackers was killed and two others were wounded. Moments later Dr. Imari Obadele, then the PGRNA President, and three other PGRNA workers were arrested over 8 blocks away in another PGRNA facility at 1320 Lynch Street. Nine of the arrested New Afrikans were charged with murder and assault of a Jackson soldier/cop and/or assault and conspiracy to assault a federal agent. Each of these nine, including Obadele who was not involved with any of the shooting was convicted by predominantly white juries and incarcerated for long periods before release. F.B.I. Counter Intelligence Program memoranda and other information have now disclosed that the attack was illegally staged by the FBI in an effort to destroy the PGRNA. The August 18, 1991 commemoration was a Black-August New Afrikan Freedom Fighters Forum sponsored by NAPO and the Malcolm X Grass Roots Movement. Video (\$25 cost) and audio (\$5 cost) tapes of the program are available through FREEDOM SOUNDS, at P. O. BOX 31762, Jackson, Ms. 39286 for the cost of the tapes ordered plus \$2 postage for audio and \$3 for video. Δ

Blakley (cont. from page 5)

law was a barrier to recruitment because new members would not be able to remain anonymous. Georgia Klan groups, however, have had two periods of rapid growth since the statute was enacted in 1951.

In 1985 Judge Johnstone of Louisville, Kentucky took judicial notice of the Klu Klux Klan "as a violence-prone group with a history of harassing, intimidating and injuring blacks and members of other minority groups." He cited a 1985 decision by the 11th Circuit Court that "there is uncontroverted evidence that violent racism has become the Klan's hallmark and has not subsided to any special extent since the Klan's founding..." Δ

Natives (cont. from page 16)

Here in Washington, D.C. the American Indian Support Committee is planning activities to draw attention to the ongoing U.S. government effort to forcibly relocate the Navajo People from the sacred lands of Big Mountain in Arizona. The relocation effort is being supported by energy corporations in order to exploit the rich natural resources of the area, which include uranium for the nuclear industry. A fast by four members of the Big Mountain Support Committee was initiated on October 12, 1990 and continued for 42 days. The actions began with a gathering at the statue of Columbus in front of Union Station.

For more information contact Martine at (202) 265-0890. For National events: Alliance for Cultural Democracy, P. O. Box 7591, Minneapolis, Minn. 55407; Columbus in Context c/o CALC, 198 Broadway, New York, NY 10038; American Indian Institute, P. O. Box 1388, Bozeman, Montana 59715; American Indian Law Alliance, 488 Seventh Ave., Suite 5k, New York, NY 10018. Δ





"Quality Services At Reasonable Prices For Your Personal, Professional, And Business Needs."

Desktop Publishing

Laser Typesetting:

- Resumes • Business Cards • Invitations • Flyers • Letterhead & Envelopes • Raffle Tickets • Invitations • Brochures • Newsletters • Programs • Certificates • And much more

Database Design & Management:

- Mailing List • Labels

(We also offer an extensive range of Financial Services)

Watani Tyehimba, Owner
Asinia Tyehimba, Manager
(404) 288-6075

MALCOLM LIVES!

ON FREEDOM SOUNDS

Audio Cassette Tapes

"MESSAGE TO THE GRASS ROOTS"

"BALLOTS OR BULLETS"

"THE LAST MESSAGE"

AVAILABLE FOR ONLY \$5.00 EACH!

ALSO AVAILABLE:

CHOKWE LUMUMBA AND MIN. LOUIS FARRAKHAN Speaking on "UNITY AND SELF DETERMINATION" FROM THE BLACKBELT AND FROM DETROIT.

AUDIO TAPES \$15.00 (THREE TAPE LECTURE) AND VIDEO TAPES \$35.00 (Plus \$3.00 for shipping.)

Many other tapes also available.



first name last name date of order

address city state zip

phone no. name of tape(s) desired

Send a Catalogue

Amount Enclosed

Make Checks or money orders payable to NAP, Inc. and mail to: Freedom Sounds Media Association, c/o NAP, Inc., P.O. Box 31762, Jackson, Ms. 39286 (601-981-0578)

THE NEW AFRIKAN PEOPLES ORGANIZATION BUILDS...

SELF RESPECT, SELF DEFENSE AND

SELF DETERMINATION!

NATIONAL OFFICE
P. O. BOX 31762
JACKSON, MS. 39286
601- 354-8731

ATLANTA CHAPTER
C/O P.O. BOX 11464
ATLANTA, GA. 30310-5019
404-621-5019

MIDWEST
MALCOLM X COMMUNITY
CENTER FOR BLACK SURVIVAL
13206 DEXTER AVE.
DETROIT, MI. 48238
313-883-3312

EAST COAST
C/O BOX 2348
NEW YORK, N.Y. 10027
212-222-9640

WEST COAST
CENTER FOR BLACK SURVIVAL
4718 SOUTH MAIN STREET
LOS ANGELES, CA. 90008
213-234-5522

INTERESTED IN MORE INFORMATION ON NAPO? PLEASE COMPLETE THE FOLLOWING FORM AND MAIL TO NAPO NATIONAL OFFICE OR THE OFFICE CLOSEST TO YOU.

(NAME)

(MAILING ADDRESS)

(CITY)

(STATE)

(ZIP)

(PHONE)

SUPPORT THE BLACK PRESS

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

What We Believe

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

What We Call For

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



***They thought they killed you,
but I saw you yesterday.***

Assata Shakur, Youngblood

New Afrikan Freedom Fighter



MTAYARI SHABAKA SUNDIATA

February 18, 1944 - October 23, 1981

Murdered by Detective Irwin Jacobson, NYPD

***How can we talk about a nation and not talk about an army.
That's not realistic. Every nation has an army. So, power to
the people's army. The nation must come to fruition through
revolutionary action.***

MTAYARI SHABAKA SUNDIATA • 1975

COMMITTEE TO HONOR NEW AFRIKAN FREEDOM FIGHTERS