And the Struggle Continues....

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!!!

by Safiya Omari, BAMN Editor

Revolutionary Greetings!!! It is with great pleasure and much cherish 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 publish 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 Tyebimba. 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 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 disintegration of ours. We fail to see the significance of being unified in the face of an unifying 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. As We 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 way of life, as it is a war for our own national liberation. But We must be able to see it, visualize 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 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!!!

BAMNI STAFF

Safiya Omari, Editor; Chekwe Lumumba, Managing Editor; Ahmed Obefemi, Kokayi Kamaa, and Transigiste Chimurunga, Editorial Board; Asinia Tyebimba, 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 OR PRISONERS OF WAR!
Fifteen Grambling State University (GSU) students and their supporters are presently waging a fierce struggle against campus police violence, and academic and administrative repressive measures. These measures have been defined as directly crushing consciousness through extralegal means. New Afrikan (Black) students have carried on this struggle on the campus and elsewhere.

GSU campus cops and Grambling City police, after being绿化, prosecuted, and suspended by the University administration, the students won a Court order compelling the University to reinstate them. This appeal to the Louisiana State Board of Colleges and Universities. Their appeal was won, and after a July 12, 1991 hearing the Student Body ordered GSU to unconditionally readmit all of the suspended students.

A series of repressive measures against some students have been designed to crush consciousness. New Afrikan students have waged a fierce struggle against these police brutality, fairer judicial hearing procedures for students charged with student code violations, and an end to the University's disingenuous policies at the campus library, an end to the University's disingenuous policies towards the student Código de Conducta violaciones as a result of their acts of disrespect for Black History Month, and an end to the University's attempt to disguise the actual reason for the suspension of the students.

The University has also been directly or indirectly refusing to provide relevant evidence to the panel. The University's representative at the hearing tried to influence me to not provide such evidence. The hearing was conducted. According to the University, the objections were having a bad influence on the students. It is important that the decision to convict the students had already been made. I supported that any problems We had with the hearing should be raised on appeal. 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 intimated that the decision to convict the students had already been made. I supported 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 a fair hearing.

A hearing was scheduled to resume the next day in a hearing where the panel Chair, revealed that he was the father of one of the witnesses called to testify against Walter and Steve. He was one of the Student Government Association members of the five person panel, one of the three panel Chair, revealed that he was the father of one of the witnesses called to testify against Walter and Steve. He was one of the Student Government Association members. Of the two remaining members of the five person panel, one, Ms. Rosetta Days, commenced the hearing by presenting the evidence to the panel. The other member, a reporter from the historic "New Orleans Daily" newspaper reported that "disruptive students" had caused the hearing to be suspended. 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 intimated that the decision to convict the students had already been made. I supported 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.

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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 the 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, unpaid 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 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 as "Speak Outs," local rallies, and organizing meetings. 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 garnered 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 square 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 weekend-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 across 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. A

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

PRO-UNION ACTIVIST, INA MAE BEST

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 reinstalled 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 contractural 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 minuscule 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 Branch. The Union set up a food bank, UFCW Locals donated $112,000 in support.
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 Capitol Spotlight, Verdiciae Goston of Osashita, 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, nor was it included in the subsequent Louisiana Purchase of 1803 when the French sold the land to the United States.

“My ancestors were called Pre-Columbian people, the Black buffalo-headed people that history documents were here when the white man first arrived in America,” Goston told Capitol 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.”

“I can prove that when the French sold the land 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 in 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 there by the Spanish, 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 sign the marriage licenses.” 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 has researched for records to prove ownership of the land at the request of her grandmother who lived until 1986. The Georgia 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 rights of marchers commemorating the birthday of Dr. Martin Luther King, Jr. in Forsyth County in 1997. The organization carried monetary damages against the Klan and 11 individuals.

The Klan argued that the anti-mask trial

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FIRE CHIEF IDENTIFIED AS KLANSMAN IN BLAKELY, GEORGIA

HIS RACISM RESPONSIBLE FOR DEATHS OF NEW AFRIKAN CHILDREN

The New Afrikans community is challenging the fortress of racism in the small town of Blakely, Georgia. In six months they are close to winning, for the first time since reconstruction, the right to real voter representation. They have organized against discriminatory policies 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 Ku Klux Klan. The racism of the fire department has resulted in homes in the New Afrikans 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.

Antonious 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, Charly McCoy, age six, died last week after 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, in the seat for Early county, deep in the heart of southwest Georgia’s peanut country. According to the 1980 Census, 43 percent 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 wherever you find large numbers of New Afrikans. Institutionalized racism, abuse of the so-called democratic process and misinformation results in New Afrikans communities dying slow and bitter 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 Cher Jones warned those attending a Freedom Revival at Blakely’s Wesley Chapel AME Church that they would face harsher choices in the future.” Some of you 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. Someone 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.”

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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 going to jail. 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 terrorist 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 1997. The organization carried monetary damages against the Klan and 11 individuals.

The Klan argued that the anti-mask
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. 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.

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 is one in which those who support the development and preservation of genuine Black institutions can afford to ignore. This tragic story is unmistakable evidence that Eurocentric myths and civilization often can 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 are masters of our brightest youth to these institutions with the false promise of providing an education enriched by the New Black (American) experience. In reality, most of these colored institutions have given little or no attention to the development of African-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 of 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 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 restructuring the economic system which controls this country and the world. It is among the pitiful, plantation minded, petty bourgeois colored university administrations that you find your Colin Powell, Clarence Thomas, and Leon Sullivan fans. It is there where you find the administration societies for the promotion of, or 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 and self reliance at these Universities and throughout the Black Nation in general. It is a struggle which requires that we build new schools and/or those schools which should be ours from white control in the person of caucasians and their Negro representation. # Free The Land!!!
The Malcolm X Grass Roots Movement has emerged from its most recent national convention 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 African 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 African (Black) self-determination. Movement organizers who gathered in Atlanta in July of this year from across the New African Nation and from other places in the U.S. Empire vowed to make Self-Determination for New Afrikan people's right to self rule.

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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 center of Chief Police Gates and demanded justice for Rodney King. The Movement also integrated new Afrikan students in a fierce battle against University terrorism at Grinnell 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, 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.

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LUMUMBA Reelected As NAPO Chairperson

WATANI TYEHIMBA CHOSEN AS NATIONAL SECRETARY

Atlanta, Ga - The New Afrikan People's 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 imperialism.

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 National Front of Afrikan Americans, the African 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, Brother Watani moreover co-founded the Western Regional Coordinator of the New Afrikan Martial Arts Federation.

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NAPO NEWS BRIEFS

NEW AFRIKANS FAVOR BLACK COLLEGES

A recent report from the Office for the Advancement of Public Black Colleges shows that New African (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 Africans interviewed in a recent survey in the New African Black belt favored attendance at Black Colleges. Leaders of the Malcolm X Grass Roots Movement note that this is evidence of the New African 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 biases.

PANEL FINDS RACISM IN N.Y. COURTS

A judicial commission which spent three days investigating the Courts of New York discovered what most New Africans 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 Africans and other oppressed nationalities and one for whites. The panel concluded that the current Court processes was completely racist.

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 prison 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 withdrawing his orders. He then quickly proceeded to discipline those prisoners who had opposed his orders. When other prisoners threatened an uprising over the imposition of much increased 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 co-opt and divide the prisoners. Jack circulated demands for items like better biscuits for prison meals, more money to buy plasma, and different seating arrangements at the dinning tables.

The effect of Jack’s list of relatively few 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 all about dissuaded it, as some of the true leaders were isolated from the rest of the prisoners by the prison administration.

New African Political Prisoner Kwablah Mthawabu is incarcerated in Angola. He has long ago asserted the struggle to Angola lives in the legacy of plantation slavery and its brutal and constricting 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 running prison wardens can not stand in the way of this development much longer.

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 African educator Dr. Leonard Jefferies from his teaching post 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 African slaves. Dr. Jefferies has been a champion of African centered education in New York and else where. Dr. Jefferies also is loved dearly in the New Afrikan community. Many have noted the contradiction that the intervention of white dominated organizations like ACLU, NOW and the American Civil Liberatons Union 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 African Centered educational innovations for girls and boys in the schools, the school is in Detroit and the New Afrikans in Detroit are said to be overwhelmingly in favor of the schools. Kwablah 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 African Self Determination. A mass demonstration in protest of this intervention occurred in Detroit on August 21, 1991.

ASSATA BIRTHDAY SALUTE!


KENYATTA ON NIGHTLINE!

NAPO Detroit Chapter Coordinator Kwame Kanyatta recently appeared on the TV program Nightline. He appeared to voice opposition to the interference by the American Civil Liberations Union (ACLU), National Organization of Women (NOW) and the federal District Court with the opening of male academies in Detroit. The academies are known as named after Paul Roberson, Malcolm X and Marcus Garvey. They reportedly have an African centered curriculum. They are said to be specially designed to save New African 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. Over90% 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 African Centered educational innovations for girls and boys in the schools, the school has been administered. The New Afrikans in Detroit are said to be overwhelmingly in favor of the schools. Kwablah 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 African Self Determination. A mass demonstration in protest of this intervention occurred in Detroit on August 21, 1991.

RNA-II REMEMBERED!

On August 18, 1991 Dr. Sari

Continued on page 21

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

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 Recorder’s Court. Before he died Heading came to Mississippi to testify for Lumumba at a State Bar hearing.

NEW AFRIKAN POLITICAL PRISONERS AND POW’S HONORED

The New York Chapter of the New Afrikan Peoples Organization saluted New African Prisoners of War and Political Prisoners at its 1991 TRIBUTE TO CHAMPIONS OF HUMAN RIGHTS AND POW’S HONORED. The presentation was called LET THE BLACK NATION RISE. 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.

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.
A Snake is a Snake...

By Ali Shamind-deen

Once again we see President Bush’s scheme to mask his real intentions to make America a good place to live if you 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 chosen 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.”

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 affirmative action.” "Black people need affirmative action.”

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 African Americans, by parading a few who “made it” and say that in many cases if only they had tried hard enough or that their parents didn’t teach them good work ethics.

Once again, these things like theirs were the only parents who worked hard and tried to have self dignity, There are millions of African 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 their along the way, and that makes the whole system work for everybody.

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 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.”

Long live the legacy of Brother Malcolm X

(El Hajj Malik Shabazz)
By Thandisizwe Chimurenga

The Civil Rights Movement.

Almost exactly one hundred years ago today, on the day that Rosa Parks was arrested for refusing to give her seat to a white man, and Martin Luther King, Jr. came to mind: images of the New Afrikan 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 youth and students sitting in, standing in, laying in, wading in, praying in, “doing everything in,” going to “jail, no bail,” and Stokely Carmichael (KwameTure) and Willie Ricks calling for Black Power during a march in Alabama. Mainly images of the 1955 and 1960’s readily come to mind when we reflect on the Civil Rights Movement in America. 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.

Almost exactly one hundred years ago today, on the day that the incident occurred, in Memphis, Tennessee, on the day that a man killed a white woman with a mule to work each week and back to her younger

This was not the first time Wells had lent her voice in defense of 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 African] rises in his might and takes a hand in resisting such cold-blooded murders, if he has to burn up whole towns, will a half be called a wholesale lynching.”

Thadisizwe Chimurenga

IDA B. WELLS: CRUSADER FOR JUSTICE

Wells was determined to vigorously attack the injustices of America 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 factors 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 turn the tide of 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 position as a municipal court probation officer and used part of her salary to fund the settlement-house that she helped to establish, 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.

Wells-Barnett, the wife and mother, continued to agitate against the injustices of american society in this time period. During many of her speaking engagements across the country a nurse traveled with her to tend 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 find a comfortable fit in many of the organizations that she helped to establish. These factors 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 turn the tide of the lives of our people all over this country.

Wells married Ferdinand Barnett, a Chicago lawyer and newspaper editor in 1895 and, even though the couple had four children, 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 America 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 factors 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 turn the tide of the lives of our people all over this country.

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Sounds like a heckuva woman to me. Unfortunately, one of the main themes of her memoir is the thick of her people, Continued on page 2]
Private Prisons?
by Olufemi Nicol

In theory, Capitalism as an institution is supposed to be self-regulating. The costs 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 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 in place. 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 the state and individual states. Today, there is an 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 state. Second, prison wages are next to nothing, and much more attractive to the corporation. 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 $15 million dollars a year.” This huge gross leads to huge profits, and thus interests any capitalist. Another corporation, Corcraft, has reported grossing an average of about $60 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 affect 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 hisher 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 communities in their defiance of the laws 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 racist justice system that has given harsher 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 these “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 ...
SPECIAL REPORT:

BER 10, 1990, the International Tribunal on Human Rights Violations of Political Prisoners and Prisoners of War was held at 60th and Lexington Ave., New York City, where several international jurists heard verbal testimonies, plus received written documents by members of the various liberation movements. Jurists included Frank Badohu, Barrister in Ghana; Jawad Anthony Gifford, Barrister in London and a member of the Northern Ireland Bar and Law and Human Rights, City University of Hambourg, Germany; Jose Tanaka, Professor of Political Science at Universidad Nacional Mayor de San Simon, 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.

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 Anthony Gifford, Barrister in London and a member of the Northern Ireland Bar and a member of the House of Lords, United Kingdom; Norman Pacoh, Professor of Public International Law and Constitutional Law at the University of Hamburg, 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 international tribunal was Dr. Luis Nieves Falcon. Some of his assistant coordinators consisted of such people as Alejandro Molina, Gloria Weinberg, Matt Meyers, Taniquel Jones, Vicky Ledger, 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 of the day’s proceedings. Presenters and testifiers were from the Black, Mexican, Puerto Rican, Native American, and North American (white) 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.

Continued on page 21
SUPPORT OUR MANDELAS

NEW AFRIKAN/BLACK PRISONERS OF WAR AND POLITICAL PRISONERS

- Jalih s/n Teddy Heath 75-A-0139
- Abdul Majid 82-A-0483
- Atica Correctional Facility
- P. O. Box 149
- Atica, N.Y. 14011-0149
- Herman Bell 79-C-262
- Basheer Hamed 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 20502-145K
- Kojo Sababa-Bomani s/n Grailing Brown 93-984-066
- Mutilu Shaker 93-052-012
- P. O. Box 1000
- 3901 Klein Blvd.
- Lompoc, CA 93436
- Haki Malik Abdallah
- s/n Michael Green 9C-56123
- Charles Sims Afrika 9A30511
- Hugo Pinell 8A88401
- Folson Prison
- Represa, CA 95671
- Robert Seth Hayes 9A-A-2280
- Jailil Mustaqim 97-A-4283
- Greenhaven Prison
- Drawer R
- Stormville, NY 12582
- Richard Thompson-EI 820080-101
- James Miller 9B124-054
- Sekou Odinga 9B228-054
- USP Marion
- Marion, IL 62959
- Charles Scott C-19320
- San Quentin Prison
- Tamal, CA 94974
- Sundluta Acol 9A7997-066
- USP Leavenworth
- P. O. Box 1000
- Leavenworth, KS 66048
- Richard Mafundi Lake 79972
- 100 Warrior Lane
- Bessemer, AL 35023
- Comrade Rikke Green 894244
- Oklahoma State Penitentiary
- P. O. Box 97
- McAlester, OK 74501

FREE ALL POLITICAL PRISONERS AND PRISONERS OF WAR!!!

MOVE PRISONERS

- William Phillips Africa 94986
- Edward Goodman Africa 94974
- P. O. Box 200
- Camp Hill, PA 17011
- Debbie Sims Africa 6307
- Consuellosot Dotson Africa
- Ramona Johnson Africa
- Alberta Wicker Africa
- Sue Savion Africa
- Janine Phillips Africa
- Merle Austin Africa
- Janet Holloway Africa
- P. O. Box 180
- Muncey, PA 17756
- Delloert Orr Africa 9M4985
- Carlos Perez Africa
- Drawer K
- Dallas, PA 16812
- Mumia Abu Jamal 9B8355
- Michael Africa
- Drawer R
- Huntington, PA 16652

VIRGIN ISLANDS FIVE

- Hanif Shabazz Bey s/n B. BGereau 996544-131
- P. O. Box 1000
- Marion, IL 62959
- Malik El-Amin s/n Meral Smith 996527-131
- P. O. Box 1000
- Lewisburg, PA 17837
- Raphael Kwesi Joseph 996558-131
- P. O. Box W
- Lompoc, CA 993346
- Abdul Aziz s/n Warren Ballentine 996521-131
- P. O. Box 1000
- Leavenworth, KS 66048

NATIVE AMERICAN PRISONERS OF WAR AND POLITICAL PRISONERS

- Rita Silk Nauni
- Box 11492
- Mobile Basin Correctional Institute
- Oklahoma City, OK 73130
- Leonard Peltier 96937-132
- P. O. Box 1000
- Leavenworth, KS 66048
- Standing Deer s/n Robert Wilson 993497
- McAlister State Prison
- P. O. Box 97
- McAlister, OK 74502
FREEDOM FIGHTERS BEHIND THE WALL

The following is a paper developed by Dr. Mutulu Shakur and Kejo Bomani Sababhi for presentation at the International Tribunal for New Afrikans 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 by the U.S. state, we are confronted with the denial by the courts to properly recognize political motivation of acts of resistance in pursuit of our national liberation by New Afrikans/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 the object of our struggle, the nature of our task should be over. Last year we address the global change in the context of our national liberation by New Afrikans/Black Freedom Fighters, within U.S. colonial territory.

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 consciousness of people through the development of the international community. We have also had the honor and privilege of working on various efforts in petilitating the international bodies and forums for the protection of political and social rights of human rights and allies of the international community. We have also witnessed the global change in the context of our national liberation by New Afrikans/Black Freedom Fighters, within U.S. colonial territory.

We must be concerned with the protection of political and social rights of human rights and allies of the international community. We have also witnessed the global change in the context of our national liberation by New Afrikans/Black Freedom Fighters, within U.S. colonial territory. 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 consciousness of people through the development of the international community.

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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 on request). 

Protocol 1 and 2, the resolutions for the protection of political and social rights of human rights and allies of the international community. We have also witnessed the global change in the context of our national liberation by New Afrikans/Black Freedom Fighters, within U.S. colonial territory.

On November 2, 1987, the POW and Political Offense Exception to Extradition (hereinafter POW and POE) were presented for consideration of international courts. I now ask that the attention of panelists be placed on 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 on 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 demand to be treated in accordance with the Geneva Convention. As to the criminality and prosecution, I state that I am not a criminal. I intend to prove that the federal government has conspired to bring about this situation. I may be a political prisoner, but I am not a criminal."

The aforesaid statement is the precursor to establishing a basis for POW defense (see Manuel Noriega case cited 88-79-CR-Hoevereler). Federal judge Charles Haight explored seriously the uniqueness of this position by agreeing that motions be filed towards the defense of political prisoners. Dr. Shakur, granted by the circuit court, the government appealed to the circuit court which reversed the lower court's decision indicating that the defense taken by Dr. Shakur illustrated a dispute for the U.S. judicial system and should be considered as a basis for discharging him bail (April 10, 1986 United States v. Shakur No. 87-1103).

On November 2, 1987, the POW and POE motions and analysis test was submitted to the court. Oral arguments on November 25, 1987 and November 26, 1987, provided further material on POE analysis and tests. The following is an except of the relief requests on the motions. "...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 conduct, 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 properly determine the case by his own judgment. As a result of these submissions, judge Haight ordered the government to respond to five essential questions worthy of examination 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 in the issue of whom prisoner-of-war status must be accorded to accused persons? 4) Assuming international law as opposed to domestic law in a criminal proceeding. Upon scrutiny of my case, the learned and knowledgeable legal minds at this conference will be able to identify the evolution of steps towards the criminalization of freedom fighters.

In this context, a concrete need exists to bring about a cohesion on the part of the international community in regard to our issues which the international community will have to consider in order to determine how to use these instruments, resulting in the denial of the justifiable causes of people through the international community.

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FROM ACROSS THE U.S. EMPIRE

RACISM MOWHAWK STOP STRUGGLE IN SOUTHERN CALIFORNIA

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

The American Friends Service Committee
The Beano Federation
619 22nd St.
San Diego, CA

Hello, Beano.

We are not in 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 the old border at the next scheduled light up the border event. The people at the radio station are not behind this, but we, the WARBOYS! We will meet you from A to Z. If you people want to throw, then we will throw. We want to prevent your 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 determinately 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 btulled by fire, and you will know and you will be stopped. Dig it? So tell your people and movement be afraid of a double-cross.

The Mohawk resistance is definitely FREE THE LAND!!!

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 (previously called the "border").

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 succeed, 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 further actions 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-suit" 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, 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 that the racist 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.

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

"BY ANY MEANS NECESSARY" page 15

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FREE THE LAND!!!
FROM ACROSS THE U.S. EMPIRE

500 YEARS OF NATIVE RESISTANCE

WHITE SUPREMACIST CELEBRATION TARGETED

As October, 1992 approaches we are faced with the quincentenary 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 "underlay, 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 definitive 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 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 felt only 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 quin-centennial 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 declined 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's legal case grew out of a November 1990 incident wherein 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 senor 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 land. 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 Mr. Coca. 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 "Les Coca." On March 19, 1991 a Motion 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 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. 

"Is the Image of Malcolm X Being Pimped?"

by Ogbonna Ogumba

The recent resurgence of racial pride and identity among African people in the United States has given way to a myriad of Afrocentric examples of Blackness. African designs and "con­scious" T-shirts are reaching new heights of popularity. Among the icons of this movement "a painful and discontenting reality rears its ugly head. Many have come to regard the exploitation of tasteful. From the bowsels of America's wretched, oppressed and downtrodden Black masses arose a shining beacon of hope, strength and zeal, Malcolm X. Malcolm rested the lives of the African experience in the United States is the slab leader Malcolm X. Malcolm's image is seen on posters and t-shirts while his autobiogra­phy is often a conversational piece. A closer look is taken at this "Malcolm movement" a painful and disheartening reality bears its ugly head. Many have come to regard the exploitation of tasteful.
By Mibahau Rufai

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

Nigeria's President Ibrahim Babangida has called for the granting of an African Marshall plan to compensate dual citizenship owed for over 500 years of colonialism. The diaspora, 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 also be noted that the brother 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 complimentarity" by investing in Black enterprises 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 hurdles that Africa must overcome is the technological know-how, and this could be tapped from the resources available in Africa 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 will bring together scholars and politicians from Africa, Europe, the United States and the Carribbean. △

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 black state to be decolonized.

In seven chapters, 161 pages, the reader receives more than a legal analysis of 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 compromised to the law of civilized nations.

One of the strengths of this book is that various audiences, particularly lawyers, public international law academics, political scientists, historians, journalists, and students in these areas will benefit. For example, any student of international law, international relations, and political science will appreciate Pheko's stimulating chapter entitled "International Law as the Law of Civilized Nations," 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"?

Dr. Pheko supports his affirmative reply to the first question with a historical analysis that immediately informs us that "Europe and the 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 to the Boers 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 "Traud, grey beard 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 British 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 Black 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 at Technology Faculty of Law
Awka, Anambra State
Nigeria △
Amazon Forest Defender

RANCHERS KILLED UNIONIST CHICO MENDES

Xapuri, Brazil - A jury here found a rancher in Brazil 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 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, 300,000 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.

NEW ORLEANS POLICE MURDER BLACK YOUTH

New Orleans, La. - According to eye witnesses a 16 year-old New African (Black) youth was shot to death on August 24, 1991 by New Orleans soldier cops (police) as he laid face down and unarm 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 504-946-4712.

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 Africans 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 African 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, could be purchased that displays a Black version of the white hat 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 ungodly can be purchased that displays a Black version of the white hat 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 ungodly

Malcolm (cont. from page 15)

Malcolm was a living example of the 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 dogma.

Malcolm's image must only be natural that his image is seen on the chests of drunks at college parties who occasionally sew out the ever-common "bitch" this, and "whore" that, when referring to Black women. Malcolm is seen on flyers advertising "That Booty" contests and most recently has fallen victim to the Bant Simpson craze. Now a t-shirt 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.
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. The convicted, all kids, have spent over 6 agonizing years in detention. So bad have the detention conditions been that one of the initial 13 sentenced 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 Prosecution, 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/or 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 Kiriki 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. It's [sic] no good make us 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 speaks broken English, so they are not able to communicate with each other. This offence that we are faced with today, we didn't know anything about it. It's [sic] no good make us die for nothing sake like this.

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"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. It's [sic] no good make us die for nothing sake like this."

Most of the boys are frightened to say anything about what we are suffering for.

"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 wash. 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 "ebu" (gari) 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 sometimes a small piece of fish. Some days they receive a double portion of gari to last them through the evening. Otherwise, they eat eba (gari) 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'ade Musa 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 medical care for their illnesses.

Civil Liberties Organization calls on all men and women of conscience to write letters to the Governor of Lagos State for the release of the 13 kids.


“PLEASE ACT NOW!!!

Detroiters help craft new S. African Constitution

by Stephen Bricose

Reprinted from Michigan Chronicle

JEFFREY EDISON, Detroit attorney and political activist, traveled to South Africa recently to assist 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 vetuses of apartheid without calling it apartheid."

Edison, along with Detroit attorney Jean Miler, 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 struck 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 entity has been 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 proportionately. The government, on the other hand, was 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 DeCloth is talking about the repeal of Group Areas Act on one hand, the government's proposed constitution on the other hand is argued 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 degraded and unproductive.

Meanwhile, six million Whites live on 87 percent of the land, which is fertile and productive land.

Edison presented a paper which contradicted 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 system.
NATION OF ISLAM OPENS INFORMATION CENTRE IN ACCRA, GHANA

NATION OF ISLAM OPENS INFORMATION CENTRE IN ACCRA, GHANA

Adventire 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 new growing feeling for Africa from Black people in America, Canada and the Caribbean.

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 people 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 sharp in the aborted Major Orkar coup.

It is against this background that Nigerian students and people have to wake up and realize that the 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-led 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-determined 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-driven autocracy, violation of human rights, kleptocratic corruption and unpatriotic dedication to imperialism. Nigeria's debts, for instance, have snowballed from the less than N15 billion it was under the Shagari-led civilian minire to over N285 billion under Babangida's 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 monumental 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 party criminals or drug peddlers. Yet, a few Nigerians continue to wallow in obscurant luxury. Yet, over N5 billion have been spent on the bogus Transition Programme while countless billions have been spent on MAMSER, DFRR, NDE, Better Life Rural Women, etc., etc. Yet, all we continue to have is the worsening condition of living for our people.

OUR POSITION 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 Nigerians. It 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 blend our country dry.

Our Position On SAP

1. Immediate abrogation of SAP and an end to the kleptocratic 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 foreign 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 Α
Pride (cont. from page 4) money, and other unions contributed cash and food. A boycott of Delta Pride products by major retailers and consumers forced Co to help put pressure on the company.

By December, 1990, Delta Pride management acknowledged that the strike was an unmitigated disaster. The union's contractual obligations meant an average wage increase of about 15% per hour, a 5-day workweek, increased paid holidays, and medical benefits for all workers.

The strike victory at Delta Pride is a symbol of the struggle to organize the South. The strike was not only a hard struggle to organize the company but also to keep the plant running. The strike was a major boost to the strike effort in the region.

Malcolm (cont. from page 18) decades of eurocentric indoctrination have left the masses of Africans in the United States to operate in self-negating realities. Africans and many other people are more sensitive to the concerns and issues than their African American counterparts in America as a collective often remain apathetic to their leaders and struggles unless they are first validated by mainstream American society, African people have been largely ignored in America's wars but have refused to support Black self-defense movements in the United States, by claiming to detect violence.

The existence of Malcolm X and other proponents of African struggle must be recognized in the dual state of greatness. Africans should and must be cognizant of the awesome existence of their leaders from the past to the present. To understand the exceptional insight and courage of David Walker and Nat Turner or the exceptional insight and courage of Toussaint L'Overture and Denmark Vessey is well within the reach of any American.

The Tribunal further called for the United Nations government to release all prisoners who have been incarcerated for the legitimate exercise of their rights of self-determination or in opposition to policies and practices illegal under international law; and cease all acts of interference and repression against politicians, 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 the struggle was in the United States. This International Tribunal was a fruition of their work.

The struggle has not ended because on the Tribunal, the PGRNA has been blocked by the U.S. government, and must be supported, must be made.

(3) The U.S. government criminalizes and imprisons African Americans, but must afford the status of struggle unless they are first validated by mainstream American society. This is one of the many lessons of human rights violations in the prisons and jails that must be dealt with.

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

Well's (cont. from page 10) the people she wrote, spoke for and fought for. Ila Wells-Barnett's life, and essentially, it is the reason for this article. Any African, no matter where they are, who selflessly serves their people to the cause of their liberation must be supported, must be appreciated. This is the African thing to do. Ila Wells-Barnett did not do this, she did because she was smart 'to get struck by us because she was legit.' She did them because they were her friends, her righteous, moral things to do. This is the main relevance of her life for us today.

In the life of Ila Wells-Barnett, we see a great role model for New African Youth, male and female. Not only because of her moral inclination at our plight and her consistent fearless defense of our struggles 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 tasks because she had a loving mate who supported her 100%; a man who was there for her and their family. This gave our Sistah enough free time to travel and meet the word about the conditions of our people in america.

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

Malcolm (cont. from page 18) decades of eurocentric indoctrination have left the masses of Africans in the United States to operate in self-negating realities. Africans and many other people are more sensitive to the concerns and issues than their African American counterparts in America as a collective often remain apathetic to their leaders and struggles unless they are first validated by mainstream American society.

The August 18, 1991 commencement was a Black-August New African 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 398, Mobile, Alabama 36652, Jackson, MS 39286 for the cost of the tapes ordered plus $2 postage for audio and $3 for video.

Blakely (cont. from page 5) law was a barrier to recruitment because new members would not be able to remain anonymous. Georgia Klan groups, however, had built two years of rapid growth since the statute was enacted in 1951.

In 1985 Judge Johnstone of Louisville, Kentucky took judicial notice of the Ku Klux Klan "as a violence-prone group with a history of harassing, intimidating and injuring blacks and other minority groups in the United States," by citing the decision by the 11th Circuit Court that "there is unquestioned evidence that violent confrontations are being conducted with the Klan, especially in Kentucky, and has not subsided to any special extent since the Klan's founding."

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, including uranium, coal, and copper.

A fast by four members of the Big Mountain Support Committee was organized to get signed on to the PGRNA facility at 1320 Lynch St., NW 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 at CACL, 198 Broadway, New York, NY 10038; American Indian Institute, P.O. Box 1388, Bonneman, Montana 59715; American Indian Law Alliance, 488 7th Ave., Suite 5K, New York, NY 10018. A
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TO NAPO NATIONAL OFFICE OR THE OFFICE CLOSEST
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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, 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 atrocious 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 atrocious caused by racism, colonization 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 Ku Klux Klan or the U.S. Government on, after the American Civil War, is land that belongs to us as a people. This land, the borders of the nation of the American Empire suffering from colonization 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.

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, colonization, 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 exploit 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 colonization, 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 Afrikans 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 combatants 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 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 Afrikans' 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 jurys, 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 colonization and cultural imperialism, we must allow 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 unified action of African people worldwide to fight against racism, colonialism, and imperialism. As Pan-Africanists, we see the struggle of African people as one struggle. We must build unity with the struggle of our Brothers and Sisters on the African homeland, in the Caribbean, and throughout the Diaspora.

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/text 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 Afrikans activism and Freedom Fighters to achieve political unity and organizational predictably. This force will be able to lead our people to victory through a proscribed 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

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 SHABAHA SUNDIATA
February 18, 1944 - October 23, 1981
Murdered by Detective Irwin Jacobson, NYPD

MTAYARI SHABAHA SUNDIATA · 1975

COMMITTEE TO HONOR NEW AFRIKAN FREEDOM FIGHTERS