THE REPUBLIC OF NEW AFRIKA

"BY ANY MEANS NECESSARY!"

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

Dr. Mutulu Shakur
Sentenced to 60 years —

Marilyn Buck
Receives 50

Dr. Mutulu Shakur

Marilyn Buck

AMERICA ON TRIAL! NO JUSTICE! NO PEACE!
Story on Page 4

THE JACKSON FACTOR AND THE RUMBLE IN ATLANTA
Story on Page 7
Principles & Programme of Action of the New Afrikan People’s Organization

What We Believe

1. We believe that Afrikan people born in North America, descendants of slaves, form a New Afrikan Nation in North America. The New Afrikan Nation was formed through the merging of many African nations. It has developed a unique historical, cultural and socio-economic experience in North America.

2. We believe that the New Afrikan nation is an internal colony, subjugated by the American Empire. The American Empire controls the political, economic and cultural development of the New Afrikan nation.

3. We believe that due to the colonialism of the American Empire, We are denied basic human rights outlined in the Universal Declaration of Human Rights. These human rights include the right of employment, the right to food, clothing, shelter and health care, the right to security from criminal violence, and our political beliefs. First and foremost, We believe We the New Afrikan Nation and all other oppressed nations, have the right to self-determination. We have the right to determine our political destiny and to form a sovereign independent, Nation State, the Republic of New Afrika.

4. We believe that the American Empire is guilty of genocide against our people through its role and participation in the criminal slave trade, the atrocities and Lynchings, assassinations of our leaders, psychological terrorism and the creation of “conditions of life calculated to bring about the destruction of the group in whole or part.”

5. We believe that due to the conditions of life and atrocities caused by racism, colonialism and genocide, New Afrikans have the right to defend themselves and end our oppression By Any Means Necessary!

6. We believe that, like all peoples and Nations fighting oppression, New Afrikans have the moral right to utilize armed struggle to defeat the colonialist system of oppression and win National Liberation.

7. We believe that in order for the New Afrikan Nation in North America to achieve total human rights and self-determination it must wage a National Liberation struggle to win Land and Independence. Only through establishing a sovereign Republic of New Afrika can We achieve State power which will ensure our dignity, survival and development.

8. We believe the land where our people developed a unique culture and National identity, the land We developed first as slaves and then as sharecroppers, the land We fought Night Riders or the Ku Klux Klan or the U.S. Government on, after the American Civil War, is land that belongs to us as a people. This land, the South-eastern portion of the American Empire, primarily the States of Mississippi, Louisiana, Alabama, Georgia and South Carolina, is our New Afrikan territory.

9. We believe the American Empire, its government and institutions, owe the New Afrikan reparations for the atrocities and damages suffered by our people due to slavery, colonialism, and genocide. Under international law, We are entitled to reparations for the loss of life, forced labor and economic exploitation, psychological trauma, and many other atrocities that have retarded our national development. The American Empire has benefited from this exploitation and oppression and must compensate our Nation for these damages and crimes.

10. We believe the American Empire and U.S. Imperialism not only oppresses and exploits our Nation, New Afrika, but exploits peoples and Nations within its borders: 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 New Afrikan National Territory: East Coast: c/o P.O. Box 31762
Atlanta, GA 30310-0464
213/234-5522
New York, NY 10027
601-957-7436

Midwest:
Malcolm X
Community Center
13208 Dexter Avenue
Detroit, Michigan
313/883-3312

West Coast:
Malcolm X
Center for Black Survival
4710 South Main St.
Los Angeles, California
213/234-5522

Office of the Chairman
P.O. Box 31762
Jackson, Mississippi 35286
601-957-7436

What We Call For

1. We call for the active resistance of our people to U.S. Imperialism. We oppose and seek to combat the human rights violations and genocidal conditions faced by our people everyday. We organize opposition to colonial institutions which deny our people the ability to control and create a better life.

2. We call for the organization of New Afrikan people's institutions to build centers of survival and resistance to colonialism and genocide. New Afrikan people's institutions should concern themselves with building our people's consciousness and sense of self-reliance through serving our basic needs for food, clothing, shelter, health care and education.

3. We call for the organization of our people to defend themselves from white supremacist violence. Self-defense is the basis of our Nation's survival.

4. We call for support for New Afrikan Freedom Fighters engaged in armed struggle for National Liberation. Armed struggle is the basis of our Liberation.

5. We call for support of our captured Freedom Fighters. We must struggle for their recognition as Prisoners of War and fight for their release.

6. We call for non-collaboration as a fundamental principle of our Independence movement. This includes those forces in solidarity with us. We cannot betray our principles/movement by giving information to any agency or representative of white supremacy and U.S. Imperialism (FBI, CIA, Grand Juries, courts, etc.).

7. We call for the waging of cultural revolution to combat the decadence and individualist culture of Western Capitalism and U.S. Imperialism. As a New Afrikan nation suffering from colonialism and cultural imperialism, We must recapture the control of our minds by redefining cultural and spiritual institutions and values which will enable our people to assert our human dignity and determine our collective destiny.

8. We call for united action of Afrikan people worldwide to fight against racism, colonialism, and imperialism. As Pan-Africanists, We see the struggle of Afrikan people as one struggle. We must build unity with the struggles of our Brothers and Sisters on the African homeland, in the Caribbean, and throughout the Diaspora.

9. We call for active resistance to the imperialist and militarist foreign policy of the American Empire. We see National Liberation and Anti-Imperialist forces around the world as allies and We pledge solidarity in the struggle against our common enemy.

10. We call for the full participation of New Afrikan women in the National Liberation struggle. We plan to struggle against backward practices and ideas which limit the full potential of the women of our New Afrikan nation.

11. We call for a Front of all patriotic forces committed to the National Liberation of New Afrika. A New Afrikan National Liberation Front will come into being through consolidated struggle of New Afrikan activists and Freedom Fighters to achieve political unity and organizational predictability. This force will be able to lead our people to victory through a protracted struggle for Land, Independence and Socialism.

12. We call for a unification movement of all sectors of the masses of the New Afrikan nation to fight our common oppression and for our survival and National Liberation. In spite of our religious and ideological differences the New Afrikan masses must realize that through unity We can all progress together.
New Afrikan Youth: Their needs are our goals

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

New Afrikan people have need to comprehend and understand our society as it is a people in north america. I say New Afrikan, instead of Black with respect to either the name or classification because it denotes our ancestral roots and ties to Afrika. Too often when We as a people advance economically and improve our condition in amerikkka, We have remained mute or silent as to the root causes of our current condition—racism. A white supremacist ideoloy has set the stage where there will be always a permanent underclass in amerikkka. An underclass, who by virtue of their economic deprivation will have special needs never to be fulfilled by this society, already has had no equal anywhere in the world. The plunder of Afrika by the kidnapping of Afrikan women, the economic exploitation of Afrikan women, the selling and breaking up of families for the profit of the plantation system in an inhumane institution, subjugation and murder has been vile acts of genocide.

Since the 1660s the trafficking of human flesh for the profit of european nations laid the foundation for the British Empire We observe today. The united states of amerikkka is an Empire as a result of the profits earned from slave labor. Observe the government of the United States of America—The Declaration of Independence, the constitution, and the civil war amendments (GT's) all worked together to produce a people apart from their families. The program for which the master has taught us has no value to the community youth are under pressure to join. The program is a tool to separate and murder.

The standard of living in the united states is one of the highest in the world and is one of the richest, yet its underclass remains impoverished by hunger, misery, unemployment, inadequate health care, inadequate housing, etc. What relevance does the aforementioned have to do with the programs faced by the participants of the various community-based, youth-oriented organizations or any other organization serving youth. How does this speak to the issue of young Black men killing each other, and Black-on-black crime generally. To understand this you must understand institutional racism. America was founded on the ideology of white superiority and supremacy. The language of the laws, though codified, reflects the moral and cultural values of the so-called founding fathers of this country. 

Afrikan teenagers have an unemployment rate in excess of 48%. New Afrikans are disproportionately arrested and convicted for violent crimes. In Michigan, New Afrikans are approximately 60% of the prison population. Although We compriser only about 30% of the total u.s. population. In terms of the educational environment, New Afrikan youth in Michigan are graduating 31% from the high schools. Detroit, it's reported by the High School Dropout Prevention Network, ranks 32nd in the percentage of persons over the age of 25 who have completed high school and only 54% of its population are school graduates. The Street Law Project is a law-related education program designed to change negative attitudes and thereby negate negative behavior, thus leaving the youth with a greater sense of pride and a feeling of being empowered as a result of his or her mastery of communication skills—or oral and written.

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

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

SAVING OUR YOUTH FREEDOM CAMPAIGN

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

1. To build an ‘outside” organization with respect and unity in the community.
2. We want allocated funds (state, federal) to be directed to jobs for our youth, not for more police.
3. Stop u.s. importation of drugs into the New Afrikan community and maintain support for community drug programs;
4. Stop terrorist so-called “gang sweeps” and the criminalization of our community.
5. New Afrikan elected officials must be accountable to the community first.
6. Prevent police murders and attacks on innocent people, and the military occupation in our community.

These are things that the Campaign is working for. The Campaign has also targeted five goals which it wants to achieve over the next few months:
1. To unite all of the organizations, community groups, church and individuals possible to work for an end to the crisis.
2. To work in the New Afrikan community from Central Ave. to Western Ave. and from the Center to Gage.
3. To take groups of community people to City Hall and local politician's offices to press our demands.

3. The New Afrikan Independence Movement must develop positive programs to grab the imagination and energy of our youth.
4. To help community people develop grassroot solutions to the crisis, such as stop and watch anti-police patrol cars and anti-crack community patrols.
5. We will organize a major march and rally through the New Afrikan community to highlight the community's determination to end the crisis in a just and uplifting way.
Message from the Chairman

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

**America On Trial! No Justice! No Peace!**

*Two cases, which have been simultaneously occurring throughout the so-called American Criminal Justice System in New York state, demonstrate clearly the test which the "American Legal System" is now facing. One of these cases is the so-called Tawana Brawley case, the other is the FREE THE LAND (A.K.A. Brinks) case which once was the subject of much publicity, but now has been buried under the hail of publicity excercised by the major American media.*

**TAWANA BRAWLEY CASE**

Sister Tawana is the New Afrikan (Black) teenager who was apparently kid-napped, raped and otherwise terrorized by a gang of white thugs for several days. In the gang reportedly were a white police officer and several "law enforcement" officials. Tawana's case has been shunted aside by a white grand jury in Dutchess County, one of New York's many thinly populated white counties. The white jurists have apparently refused to cooperate with the grand jury and the state's investigative attorney, George Benjamin, to demonstrate the absurdity of this "investigation." Meanwhile, at the Tawana Brawley case the New York state attorney general has arrested no suspects, although at least two women were repeatedly identified by Ms. Brawley. In fact, the only known arrest warrant issued in the case to date has been for Glenda Brawley, Tawana's mother. The state attorney general wants to jail Mrs. Brawley for refusing to participate in the grand jury's sham investigation. According to the state attorney general the grand jury is likely to soon end its pseudo-investigative charade. The state attorney general has already proclaimed to the media that there is insufficient evidence to prosecute Tawana.

**FREE THE LAND CASE**

In the Free The Land case, New Afrikan revolutionary nationalist leader Dr. Murtle Shakur and white anti-imperialist Marilyn Buck were convicted in U.S. federal court in New York on a politically designed charge of racketeering, conspiracy, robbery and murder. They were convicted with participation in the Brinks' expropriation attempt of October 20, 1981, with partaking in numerous other attacks on U.S. insured banks or armored cars and with the "liberation" of Black Liberation Army soldier, Assata Shakur, from Clinton Prison in New Jersey on Nov. 2, 1979. Dr. Shakur was sentenced to be among a number of white anti-imperialists who supported these efforts.

The conviction in the case was in substantial part a result of jury taint and possible jury-tampering. False rumors detrimental to the defense were circulated among the jurors. Furthermore at least two jurors had improper knowledge of persons associated with the case. In fact, the judge did all he could to prevent the defense from fully investigating jury-tampering. He also, for weeks, covered-up possible jury-tampering. Moreover, during the trial the court, as a defense attorney, had been interfered with in the planning and execution of these acts, while Ms. Buck was said to be among a number of white anti-imperialists who supported these efforts.

What the United States also obscured was the fact that there was no credible evidence that Dr. Shakur had anything to do with the acts charged. Most important to the government plan was to criminalize Shakur and Buck for being freedom fighters, while emphasizing the so-called "betrayal of the state" against New Afrikan freedom. What was important to the government in this case was to highlight the allegations of bank robbery, prison escape and murder, while hiding the fact that the banks have allegedly robbed of centuries, and that the lawyers and the state and the culprits run free.

In the case of Dr. Shakur and Ms. Buck the general plan was a familiar one. It was to criminalize Shakur and Buck for being freedom fighters, while emphasizing the so-called "betrayal of the state" against New Afrikan freedom. What was important to the government in this case was to highlight the allegations of bank robbery, prison escape and murder, while hiding the fact that the banks have allegedly robbed of centuries, and that the lawyers and the state and the culprits run free.

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VICTORY INLEXINGTON LAWSUIT!

Anti-Imperialist Indicted

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

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

Land or Death! With these simple words, Amadore Pories and his family are making history. Along with supporters from the Mexican community, they occupied 500 acres of land in Tierra Amarilla, Del Brazos, New Mexico on April 30, 1988. This continues the long struggle of Mexican people for their homeland that stretches across U.S. borders. They are filing a court injunction to vacate the land, which the court says is owned by a Phoenix-based real estate developer, planta Del Brazos. Flores claims that he and his people have watched the land speculators and courts take Mexican land away for 100 years. He explains that Tierra Amarilla was part of a community land grant in Mexico that was supposed to be respected under the Treaty of Guadalupe Hidalgo, when the U.S. conquered Mexico in 1848. But the U.S. congress mistakenly approved a private land grant in 1860, which allowed a few Mexicans to sell the communal land. This was illegal.

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

Archuleta is a fourth generation resident of Tierra Amarilla and is one of the Mexican freedom fighters who are securing the land with military precision. Five bunkers guard a booby-trapped perimeter. Armed security guards patrol the liberated territory preparing for the swat team attack that they anticipate from the state police. The camp is a daily affirmation of Mexican resistance and culture. In the evenings, the "consejo" of council of elders meets around the bonfire to discuss the issues of the day.

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

Defending the klan!

On Tuesday November 10, 1987, the ninth circuit court of appeals overturned the convictions of two members of the New African People’s Organization, who were accused of disrupting court proceedings after fellow NAPO member Watani Yehbiama was jailed for resisting officer. Although the NAPO 4 (the other two members of the organization were tried with the seven and convicted, but acquitted on appeal), the group of defendants were not represented. The defense appealed the convictions.

Omar, local coordinator of the Los Angeles chapter of NAPO and her husband, Mtim' ama (the. other member of the group were tried in the D.C. district court), the group or the possibility of a new conviction.

The convictions were overturned because the prosecution failed to present any tape recording of the incident. This recording, which was never admitted into evidence, was played several times for the jury during deliberations without the knowledge of the defense council. In reviewing the convictions, judge William A. Norris wrote that, "Any number of prejudicial events..." may have taken place when the tape was played.

Along with the political motivations of the indictment itself, which the U.S. attorney commented upon so eloquently in the words above, the persecution of the six is enacted through the atrocious and precedent-setting conditions they are being subjected to in the D.C. detention facility as they await trial. The government is using the buzzword "security!" to justify horrendous living conditions, restrictions on access to attorneys and paralegals, isolation and harassment by guards. The conditions under which in the statements reprinted below: that of the six defendants; and that of the Emergency Committee to Defend the Human and Legal Rights of Political Prisoners. These women and men are accused of functioning underground as part of the Northamerican anti-imperialist clandestine resistance. All have been political activists for most of their adult lives. What is at issue in this case, and in the fight the six are waging for conditions that meet minimal standards of decency and that allow them to prepare for trial, is the right to resist a government bent on war and the destruction of human rights worldwide.

Those arrested in the course of pursuing their convictions have been met with severe repression in the courts and in the prisons. We urge you to offer your support to these political prisoners and to continue to demand justice. For more info contact: Committee to Fight Repression; Box 625, Cathedral Station, New York, NY, 10025.

Conviction Overturned for NAPO 2

Atlanta, Ga. On July 17, the ku klux klan along with other organized white supremacist groups attempted to march and rally in the streets of downtown Atlanta. However, an anti-klan force of 1,500 pushed back and beat down, literally, any chance of the demonstration. Although the city of Atlanta saw it fit to issue the klan the license for the demonstration permit for the week of the democratic national convention—apparently the klan wanted its position expressed overtly on the outside while it was being practiced on the inside—the people of Atlanta saw it so that the klan ended up sneaking out of the rear entrance of a garage, which they had been chased into, with the help of the community, the Atlanta police. As it could have been expected the cops were the most violent element at the demonstration. They continuously rushed the anti-klan demonstrators in their attempts to defend the klan. The success of this march could have been a sad statement concerning the degree to which the occult has been turned back regarding the level of resistance our people should offer oppression. It had been 17 years since the klan attempted to march though Atlanta. They weren't successful this time and they shouldn't be successful in the future. This applies airplane New spaper years ago in the same paper. The temporary enemies of our people must be opposed for the memory and legacy of our ancestors and for the survival of our nation. The prevention of the klan from marching through the streets of downtown Atlanta was—however small it might have been—a victory against the forces of white supremacy. Free the Land! A LUTA CONTINUA!
New Afrikan Women Speak

Interview with Sister Safiya Kyikazi-Omari

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

The New Afrikan People's Organization hopes that this interview with Sister Safiya Kyikazi-Omari, our national secretary, will help answer some of these questions. No one has all the answers to these questions; however, Safiya's experiences as a case study will help us gain knowledge and strength.

NAPO: The New Afrikan People's Organization is a case study of a colonized nation. We feel the most effective way to win our freedom as a people is to fight for hand, independence and an end to imperialism; we would therefore no longer be a part of America, but a part of the world. What is your responsibility in the independence movement?

SFK: Whatever formation you're struggling with has to have the perspective that the family is part of the struggle or you're going to fall into the trap of being an isolate and not a part of the struggle. Our part of the problem is that women are not doing as much as they should be doing. It isn't humanly possible to do political work and then come home and do everything needed to run a household. The organization has to recognize that all of these things are a part of the struggle and an effective struggle. Brothers and sisters have to address these problems together. Childcare has to be a priority to the organization. It can't be just relegated to women's work.

The organization has to be able to use all of its members to the fullest—men and women. If a brother's not meeting his obligations in the household, then we have to help him. I don't know what happens to the leadership, the direction and growth of the struggle. We're not just here to make babies; we're here to make the revolution.

NAPO: How are you able to balance between being a mother—Omar?—and an activist in the independence movement?

SFK: The biggest problem I have in trying to balance being a mother and an activist is time. I'm a single parent and in a colonized society, this is a very, very difficult thing to do. I'm not the only one who's had this problem. I've had kids for a year and half I've done quite a bit of soul searching to solve this problem. I've been able to come to terms with the idea that it's okay if I'm doing what I'm doing. It may sound like a cliché, but it's actually the reality. The organization has to understand our children, our youth, in what we're doing. So, it really is a matter of taking theory of full participation of women and putting it into concrete practices on all levels. We have to reevaluate the way we look at the family and the roles of men, women, and children. We have to systematically combat sexism in all levels: organizationally, culturally, spiritually and in the home.

NAPO: Our oppressors have done everything in their power historically and currently to emancipate our men. How do you feel about that? What's your concept and at the same time develop and maintain your own?

SFK: The key is respect. Anywhere there is respect you have a mutual base of support. I see myself as having talents in the organization. These organizational responsibilities, then the organization has to sit down and talk to the partner involved. If a sister is using household responsibilities as an excuse for not doing organizational work, then she has to be strung with. As much as possible the organization has to involve our children, our youth, in what we're doing. So, it really is a matter of taking theory of full participation of women and putting it into concrete practices on all levels. We have to reevaluate the way we look at the family and the roles of men, women, and children. We have to systematically combat sexism in all levels: organizationally, culturally, spiritually and in the home.

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The Jackson Factor And The Rumble In Atlanta

**The Jackson Factor And The Rumble In Atlanta**

The 1988 Democratic Party National Convention in Atlanta, Georgia, was a significant event politically and historically for the Black/African American community in the United States. The convention was a pivotal moment in the struggle for civil rights and for the recognition of the Black/African American community's significance in American politics. The event was marked by the presence of former U.S. President Jimmy Carter, who had played a crucial role in the civil rights movement and had been a vocal advocate for civil rights legislation in the 1960s and 1970s.

During the convention, Jesse Jackson, the leader of the Rainbow/PAC and a strong advocate for civil rights, delivered a powerful speech that galvanized the crowd. Jackson's speech was a call to action, urging the Democratic Party to embrace the principles of the civil rights movement and to work towards a more inclusive and just society. Jackson's speech was a defining moment in the history of the Black/African American community and its struggle for equality.

The convention was also marked by the victory of Michael Dukakis, the Democratic candidate for President, over the Republican candidate, George H.W. Bush. The election was considered a victory for the civil rights movement, as Dukakis's campaign was seen as more inclusive and supportive of the Black/African American community than Bush's.

The convention was a turning point in the history of the Black/African American community, as it marked the beginning of a new era of political engagement and activism. The Black/African American community played a vital role in the campaign, and their support was seen as a key factor in Dukakis's victory.

In the years that followed, the Black/African American community continued to make significant contributions to American politics, and the legacy of the 1988 Democratic Party National Convention in Atlanta remained a symbol of the community's resilience and determination in the face of adversity.

**The Atlanta Compromise**

With the Democratic party now on the defensive and tens of thousands of Jackson supporters descending on Atlanta, the Democratic party was forced to make concessions to the Black/African American community. Jackson was able to negotiate a deal with the Democratic party that would ensure his support for the Dukakis/Bentsen ticket.

Jackson's support for the Dukakis/Bentsen ticket was seen as a major victory for the Black/African American community, as it was a significant step towards achieving political representation and an end to the long history of discrimination and injustice.

The Atlanta Compromise was a key moment in the history of the Black/African American community, as it marked the beginning of a new era of political engagement and activism. The Black/African American community played a vital role in the campaign, and their support was seen as a key factor in Dukakis's victory.

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Activist Charged With Treason In Liberia

Curtis Hayes Williams, a veteran Civil Rights Activist, has been detained without charges in a Liberian prison since July 13, 1988. Officials of the American Embassy, as well as the Liberian President Samuel K. Doe, announced that he and another American were under the suspicion of being involved in an attempted coup against the Liberian government. The American consulate, however, did not notify the arrest until July 22nd. Randall Robinson, a U.S. consular officer in Monrovia, called Williams' wife, Gelwodlyn, with the news of his arrest.

The Liberian government is suggesting that he and another American were connected to an attempted coup d'état in West Africa. In a statement carried over the major radio stations on July 25th, President Doe announced that he had threatened an attempted invasion by a group of eleven men. This confrontation, he said, consisted of an ex gunsite and took place in Ganta, a security check point in northeastern Liberia, Ganta is 17 miles from Liberia's border with the Ivory Coast, and about 350 miles from Monrovia, Liberia's capital city.

President Doe identified J. Nicholas Podier, a former high ranking official in the Liberian government, as the leader of this party of eleven men and as the major planner of the coup in question. Doe also claimed that the two Americans were members of the organization and that they have involvement with such a plan. These confessions were made, the president stated, in the presence of a number of people, including Penny McCartney of the American Embassy in Liberia. McCartney, however, insisted that she never heard another American make such a statement. Doe's claim of confessions is the only thing that appears questionable in this official version of the events that took place on or following July 13th. In the Liberia News Agency's coverage of the American's arrest, there was no mention of an exchange of fire or a confrontation. According to Julia R. Schievendeng, in a letter dated July 28, 1988 placing the case on their Urgent Action list, also points out the the Doe government has "freely held" political detainees for "long periods without charge or trial." This created mass unemployment which the Liberian government seems to have recognized and or appointed. Further, it is not clear that the two Americans were under the impression in motion, or in a group with Podier. Again, the early report in the Liberian press mention only the arrest of the two Americans, no mention of any ties to the American government. Doe's mention of an exchange of fire or a confrontation, he said, consisted of an ex gunsite and took place in Ganta, a security check point in northeastern Liberia, Ganta is 17 miles from Liberia's border with the Ivory Coast, and about 350 miles from Monrovia, Liberia's capital city.

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The POPULAR PUERTO RICAN ARMY (MACHETEROS) and the ARMED FORCES NATIONAL LIBERATION (FALN) are clandestine organizations that wage armed struggle against colonialism and for the national independence of Puerto Rico. In the United States, Puerto Rico is a territory of the United States government. The reality is that the US government controlled and still controls all aspects of economic, military and political life.

In 1917 the US government imposed its citizenship upon the Puerto Rican people. Anyone who resisted the imposition of citizenship was simply labeled as a criminal and considered a foreigner in his own land. During this period the US totally ignored our people's clamor for independence even though the majority electoral vote against colonialism was spoken.

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

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

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

In 1978, after an intense struggle by our people, the Decolonization Committee valiantly abandoned its support of the "Free Associated State" and since then has issued annual resolutions denouncing colonialism and demanding implementation of Puerto Rico's right to self-determination and independence. Due to this new development, for the past years the US government has searched for a new political formula to "decolonize" Puerto Rico. Again, with the complicity of the "Popular Democratic Party" the US has designed a scheme called the "culturization of the Free Associated State" that appears to be a decolonization model, but in content leaves all structures of colonial domination intact. The US is trying to repeat its deception of 1952 and deceive the international community as well. In light of this political situation and in recognition of UN resolutions declairing colonialism as a crime against humanity, the POPULAR PUERTO RICAN ARMY (MACHETEROS) AND THE ARMED FORCES NATIONAL LIBERATION (FALN) propose the following plan for the decolonization of Puerto Rico:

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

Free All Political Prisoners & Prisoners Of War

GUILIERMO MORALES IS FREE IN CUBA!

Puerto Rican freedom fighter Guillermo Morales was released on June 24, 1992 after a 22 and 3/4 years of unjust incarceration by the US琼 military in a US jail to travel to Cuba where he has been granted political asylum. The Mexican government released him under an agreement with the US government for his extradiction to the US to return to prison.

Guillermo was serving a sentence of over 100 years when, in April, 1979 he escaped from the closely-guarded prison ward of New Mexico's Bellevue Hospital—a closely-guarded prison ward of the US government. He was granted political asylum by the Mexican government after its decision years of agitation by the Puerto Rican independent movement and progressive movement in Puerto Rico and the US. This decolonization process must begin in January, 1989 with the immediate implementation of points 1 and 2 and should conclude September 23, 1992.

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

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

We call on the countries of the world to focus their attention of the political situation in our homeland and lend the necessary solidarity to the forces waging combat against colonialism in Puerto Rico. The POPULAR PUERTO RICAN ARMY (MACHETEROS) and the ARMED FORCES NATIONAL LIBERATION (FALN) solemnly swear that we will not put down our arms until Puerto Rico is a truly free nation and our people can construct a future of peace and justice.
Sly Like A Fox

The judge was sly like a fox. He granted several defense motions in the trial only to slam the door in the defense’s face when it mattered most. He was as crafty as he was clever, and it confused the jurors on their way to a great betrayal. They, a predominantly Black leadership, particularly Yasser Arafat, is held accountable through the collective national uprising and the Palestinian leaders through its congress in exile, the Palestinian National Council. The New African nation of North America must stage for similar institutions and vehicles to advance our struggle for human rights and self-determination and social justice. These actions and statements represent a new direction that must be built by us working to build a fighting grassroots campaign for a revolutionary liberation of our nation. A fighting national liberation movement with challenges of the nation’s oppression, politically, economically, culturally, in the educational system, utilizes any tactics or means necessary which are viable, principled, and has a vehicle to speak or represent must be built. This is not an easy task which can only continue by evidence, struggle, discussion, and talk. The New African nation must move beyond the politics of being delivered and used for concessions to politics of national self-determination and liberation.

The demonstrations in support of Tawana Brawley over the many months of the case, has put thousands of people in the streets. The mass support for Tawana included demands for justice and economic opportunity and reparations as a foundation for the Black Agenda. The Black Workers Unity Movement is calling for a Black Workers Political Platform Campaign to represent the aspirations of New African working people in the struggle for human rights, self-determination and social justice. These actions and statements represent a new direction that must be built by us working to build a fighting grassroots campaign for a revolutionary liberation of our nation. A fighting national liberation movement with challenges of the nation’s oppression, politically, economically, culturally, in the educational system, utilizes any tactics or means necessary which are viable, principled, and has a vehicle to speak or represent must be built. This is not an easy task which can only continue by evidence, struggle, discussion, and talk. The New African nation must move beyond the politics of being delivered and used for concessions to politics of national self-determination and liberation. Through their vehicle, the Palestine Liberation Organization (PLO). Its leadership, particularly Yasser Arafat, is held accountable through the collective national uprising and the Palestinian leaders through its congress in exile, the Palestinian National Council. The New African nation of North America must stage for similar institutions and vehicles to advance our struggle for human rights and self-determination and social justice. These actions and statements represent a new direction that must be built by us working to build a fighting grassroots campaign for a revolutionary liberation of our nation. A fighting national liberation movement with challenges of the nation’s oppression, politically, economically, culturally, in the educational system, utilizes any tactics or means necessary which are viable, principled, and has a vehicle to speak or represent must be built. This is not an easy task which can only continue by evidence, struggle, discussion, and talk. The New African nation must move beyond the politics of being delivered and used for concessions to politics of national self-determination and liberation.

THE UNITED REALITY

The united states realizes that no matter how much dope it pumps into or allows into New African communities it cannot expect these communities to be always subdued by despair, inertia, apathy and docile and self-destructive behavior. The government of the American Empire (u.s.) knows that the rebellions will again erupt and that unchecked ultimately a New African revolution will prevail. The American Empire also realizes that throughout the foreseeable future it will be experiencing economic decline. The Empire’s vision of America in the future is an america with fewer and fewer industrial production jobs. In fact, it is an america with fewer and fewer meaningful employment opportunities for us period. The demand for workers in technological fields will equal the loss of jobs resulting from the exodus of industrial worker in another continent in pursuit of cheaper labor and larger profits for the capitalists. The Empire’s future hiring practices will be similar to but worse than its past ones. This means that if the Empire expects New African workers and other oppressed nations to be employed to help build a mass movement for freedom-fighting tougher. It makes the building of a mass movement with limited resources more difficult. The Empire has before it the impossible task. As resistance grows here and across the planet to the American Empire’s imperial oppression, the American courts and its police-state apparatus will be confronted with our-whole-some odds. This system of illegality which calls itself a legal system will be required to be more unjust and yet appear more gentle; to be more racist yet appear to be more multi-racial, and be inequitably the war against us, will place this system in a struggle against itself. So... shall it pass... and the world shall rejoice when We bury it.

Honest Abe Lincoln spoke most eloquently for the u.s. government then and now when he said the following in the Lincoln-Douglas debates: "I will say, then, that I am not nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races—t that is not nor ever has been, in favor of making voters or jurors of negroes—or of qualifying them to hold office or to participate in any manner with white people; and I will say in addition to this that there is a physical difference between the white and black races which will forever obviate this living together on terms of social and political equality. And in as much as they cannot so live, while they do remain together, there must be the position of superior and inferior, and I, as much as any other man, am in favor of having the superior position assigned to the white race."

Class division in the New African community will be severe. The top 15% or so of the population in terms of income will be predominantly engaged in higher paying service jobs. These jobs will involve being police, firefighters, security guards or some other type of armed-arm agent or informant for the government or capitalist monopolies. Thus most of the top 15% will be employed to help the government control the wretched 85%. In this dire economic situation the Empire fully expects New Africans to be viewed in mass as criminals and undesirables. Consequently not only will state terror against New Africans increase under the guise of law enforcement, but white contempt and disdain for New Africans and other oppressed nationalities will popularize with the aid of media and other private and public institutions.
WRITE TO THE PRISONERS OF WAR AND POLITICAL PRISONERS:

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Albert Nuh Washington #R-A-1528
Auburn Cor. Facility
Auburn, NY 10007

PRISONERS OF WAR
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Louisiana State Pen.
Angola, LA 70712

Richard Thompson-El
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Sendsburg, NY 12652

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Susan Rosenberg #233-410
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Black Muslims

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Seattle, WA 98109

Robert Sørseth
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SUNDIAL: 110 kA-2280

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LOCAL FOUNDATION

Stop The

Control Units

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WRITE TO THE PRISONERS OF WAR AND POLITICAL PRISONERS:

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Leavenworth, KS 66048

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

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

Geronimo Ji Jaga Pratt September 1987 San Quentin Prison

Tribute to Geronimo Pratt

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

When Newton’s parole time was up, Newton informed the California Prison System that he would not leave without "G" because he was not guilty of any crime and was indeed a victim of the governments undeclared war against the Black nation. However, after 30 additional days Geronimo urged Newton to leave the prison, whereupon Newton said that he would do all that he could to help free "G". At the press conference attended also by Geronimo’s attorney Stuart Hanlon, Newton stated in part, that "G" infact had been in a meeting in Oakland, some 400 miles away from the murder that he was alleged to have committed. Newton stated that, "he had encouraged other leaders of the Party not to testify at "G"s trial because he thought that "G" was attempting to take over the Party and have him killed. It wasn’t until years later that he and others would understand what the government had done.

If you are interested in supporting, please contact us at the following locations:

Any of the Offices on page 2
International Campaign to Free Geronimo Pratt
Box 3585 Oakland, California 94609-0585

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

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

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Full page (8*10) $100.00
Half Page (4*5) $65.00
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