



New Afrikan Freedom Fighters

"...Ours is a struggle for freedom. Ours must be deeds, not words.
Then let us away to the scene of the action."

NAT TURNER

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New Afrikan Freedom Fighters

THIS ISSUE
Dedicated to the Memory of
Zayd Malik Shakur
Freedom Fighter

Purpose -

- ★ To educate, organize and mobilize the Black Nation and its allies in an international campaign against the violation of New Afrikan (Black) Peoples Human Rights.
- ★ To build national and international support for New Afrikan Freedom Fighters, and Prisoners of War.
- ★ To educate the Black Nation and organize support against the "RICO" Racketeering Influence and Corrupt Organizations Grand Jury and expose the government tactics of criminalizing political dissent, entrapment, and Cointelpro conspiracy against the New Afrikan Independence Movement.
- ★ To organize a legal defense fund in support of the New Afrikan Prisoners of War and the anti-imperialist allies who have been captured and linked to the attempted Nyack Brinks expropriation.

PRINCIPLES OF UNITY -

1. The Black Nation in North America (Republic of New Afrika) has the right to exist.
2. Black people have the right to defend themselves against fascism and terrorism by the United States government, white civilian armies, Ku Klux Klan, and other white supremacist forces.
3. Black people in North America have the right to preserve and protect their human rights for self-determination as articulated by the Universal Declaration of Human Rights (adopted December 10, 1948 by the General Assembly of the United Nations Organization).
4. We recognize that all Black Freedom Fighters (Combatants) taken prisoner as a result of the United States war against the New Afrikan (Black) Nation in North America are Prisoners of War.
5. Non-collaboration with enemy forces (eg. the F.B.I., C.I.A. Secret service and other police and law enforcement agencies both public and private, the grand jury, etc.).
6. We support Un Resolution 33/24 General Assembly which on December 8, 1978 stated "The General Assembly reaffirms legitimacy of the struggle of people for independence, territorial integrity, national unity, and liberation from colonial domination and foreign occupation by all means available, particularly armed struggle."
7. We support the Black Liberation Army and the Revolutionary Armed Task Force as legitimate forces in the struggle for human rights, land, independence, and national liberation for New Afrikans.

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

Assata Shakur, Youngblood



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FBI Terrorize Black Health Center

In the early morning hours of March 26, 1982, the United States government launched another offensive in its undeclared war against the Black Liberation Movement in America.

At about 5:40 a.m., U.S. F.B.I. agents and New York soldier/cops (so-called police officers) stormed a residence on West 110th Street in New York City and seized Brother Chui Cecilio R. Ferguson El and another New York resident on West 14th Street and arrested Brother Jamal (s/n Edward L. Joseph).

At the same time, a gang of F.B.I. hoods and New York soldier/cops attacked the Black Acupuncture Advisory Association of North America (BAAANA) on 139th Street in Harlem, New York.

At each of these raids the F.B.I. and the other terrorists brandished machine guns, shot guns and other weapons terrorizing everyone in the

Brother Jamal and Chui were charged with participation in the October 20, 1981 Brinks expropriation attempt in Nyack, New York. The BAAANA was raided under the pretense of a F.B.I. search for evidence relating to the Brinks expropriation attempt. Numerous workers at BAAANA were served with blank subpoenas commanding them to appear before the U.S. Grand Jury in the Southern District of New York. Sister Nakawe Luisette Cuebas-Ferguson El, the wife of Brother Chui was likewise served with a subpoena.

The blank subpoenas were filled in at the scenes of the raids. The F.B.I. hoods merely placed the names of the persons present at the scene on the subpoenas. Thus, there is absolutely no justification for the subpoena of these brothers and sisters. Those subpoenaed at BAAANA were subpoenaed for their presence at a Black revolutionary health care center. In the case Sister Nakawe, her

presence in the company of her husband was the only reason for the subpoena issued to her.

The U.S. Attorney also announced that an "arrest" warrant has been issued for Doctor Mutulu Shakur, the founder of the Black Acupuncture Advisory Association of North America and a long-time activist in the Black Liberation Movement. Shakur is a conscious citizen of the Republic of New Afrika and a former worker of the provisional government of the Republic of New Afrika. He is one of the leading revolutionary health care practitioners in the country, and a consistent supporter of the New Afrikan Independence Movement.

Brother Chi is also a former worker for the Provisional Government of the Republic of New Afrika, a conscious New Afrikan citizen and a consistent supporter of the Black Liberation Movement. Jamal is a former member of the Black Panther Party and one of the Panther 21 freed from trumped up conspiracy charges in the late 1960's.

Each of the BAAANA Personnel who received subpoenas are participants in vital health care programs in the Harlem Black community. Indeed, BAAANA has extended its health treatment and educational services across the country. Many of the BAAANA staff are, like Doctor Shakur,

political activists and supporters of the New Afrikan Independence Movement. Those who received subpoenas at BAAANA were: Sister Makini Shakur (wife of Mutulu Shakur), Doctor Kamau Beyete, James Wilson and Doctor Richard Delaney, a co-founder of BAAANA.

When the BAAANA staff appeared in court the subpoenas were dropped because they had been illegally served.



Sam Brown Kidnapped

On March 26, 1982 New Afrikan Freedom Fighter, Sam Brown, a New Afrikan Prisoner of War captured in connection with the Brinks case in Nyack, New York, was kidnapped from Woodbourne State Prison by a gang of Federal Marshalls and FBI agents. Brown was held for several days in segregation in the federal jail in New York City (M.C.C.) and denied access and communications to and from his attorneys. To justify its actions the F.B.I. fed the news media stories alleging that Sam Brown was turning State's evidence and implicating other New Afrikan Freedom Fighters.

Recent reports of Samuel Brown's complicity with the F.B.I. in the arrests of Clarence Ferguson and Edward Joseph are misleading and exaggerated. How could a *voluntary* testimony come from a man who has been forcibly moved from jail to jail seven times? Who's been beaten and verbally abused by government agents? Who's been forced under threat of death to copy and initial statements that were not his own?

The real facts, available in the sworn affidavits of Brown and his attorneys, expose the "informant" label as a lie.

Samuel Brown's trial by terror began in Nyack on October 30, 1981. There, police tortured and threatened him even before he reached the station. He was beaten again upon arrival at police headquarters, but Brown still refused to answer questions to the point of unconsciousness. He ended up in Nyack Hospital but was released the same day.

The kickings and beatings were repeated at the Rockland County Jail over the next six days. These resulted in numerous injuries, including a broken neck which went undiagnosed until two months later -- after Brown had been transferred to the Otisville Correctional Center.

At that facility, five F.B.I. agents questioned Brown about the Brink's robbery. The agents, whom Brown did not request to see, threatened he would be "dead meat" if he refused to tell them the information they wan-



Staff photos — Warren Ingiese
Samuel Brown



CONT. 14

Editorial

New Afrikan Prisoners of War: United States Has No Jurisdiction

New Afrikan Freedom Fighters Sekou Odinga, Solomon Brown, Abdul Majid, and Kwasi Balagoon are heroes whose names should be spoken of with pride in the homes, schools and churches of captive Black America. These men, did Denmark Vesey, Nat Turner, Harriet Tubman, Sojourner Truth and Assata Shakur, have fought against the social, political, and economic injustices of racist/imperialist America. Their activities has made them become prime targets of the infamous FBI Cointelligence Program (Cointelpro) and other illegal activities.

Since the capture of the New Afrikan Freedom Fighters (October 20, 1981 through, 1982) they have endured torture by united states government agents. Brother Sekou had been beaten, burned with cigars, his head immersed in a flushing toilet and been the subject of a game of Russian Roulette. Brother Sekou for many months had to be fed intravenously, as a result of his pancreas been ruptured by the torture he received by the New York Police.

The October 20th attempted expropriation of \$1.6 million from a Brink's armoured truck in Nyack, New York was a revolutionary act. The Revolutionary Armed Task Force under the leadership of the Black Liberation Army acted in the tradition of "Denmark Vesey, Nat Turner, Mark Essex, Ahmed Evans, Harriet Tubman, Twyman Myers and all those who have stopped the flow of uncontested violence and repression against the Black Community," "The white combatants follow in the tradition of John Brown." The slavemaster historically has never given material aid to his slaves to defeat chattel slavery and win liberation, land and independence. Slaves, Maroons, revolutionary anti-colonialist and anti-imperialists have always expropriated guns, knives and any other material resources to carry on the War of Independence. This is the nature of war.

The U.S. government has no jurisdiction over the colonized Black Nation in America. We demand that an international tribunal be impaneled to hear and decide the fate of U.S. colonialism and

imperialism. We demand freedom for the Freedom Fighters and an adherence to international law. As the Black Liberation Army has stated: "We Must Have A Nation! We Must Have An Army!! There Will Be No (More) Black Holocaust(s)!!!"

Brother Solomon's neck had been seriously fractured as a result of the beating and torture he received when he was captured on October 20, 1981. For two and a half months the authorities refused to admit that there was a fracture and that it was so serious that it was putting pressure on his spinal cord. Only after hundreds of letters demanding immediate medical attention for Solomon and a hunger strike by the combatants captured with him did he receive the care demanded by his condition.

Brother Abdul when he was captured he had been beaten so bad that his own mother could not recognize him.

These New Afrikan Freedom Fighters according to international law are prisoners of War. United Nations General Assembly Resolution 33/24 of December 8, 1978 "reaffirms the

legitimacy of the struggle of peoples for independence, territorial integrity, national unity and liberation from colonial domination and foreign occupation by all means available, particularly armed struggle." The United Nations demands these New Afrikan anti-colonial freedom fighters be accorded Prisoner of War (POW) status and not be treated as criminals.

The acts of torture and interrogation by us agents are in violation of the Geneva Convention Accords concerning the treatment, care and placement of captured freedom fighters. The Additional Protocols of the Geneva Accords, adopted in 1977, specifically expanded its protection to anti-colonial freedom fighters, whether or not the armed combatants are in uniform.

The Black Nation is waging a national liberation struggle for land and independence. New Afrikan people have the right to wage armed struggle to free the Nation from colonial domination. The Black Liberation Army (BLA) is an integral component, a clandestine guerrilla force in this just struggle.

SELF-CRITICISM

The National Committee to Defend New Afrikan Freedom Fighters would like to apologize for the short comings in this newspaper. Clearly missing are indepth stories on the Grand Jury, the Freedom Fighters and the Conference Against Repression and Fascism in Denver, Colorado on May 28, 29

and 30th. These issues will be adequately featured in our July Edition. We have had a number of problems develop over the last few months which have hampered our work. However, with your continued support our work and the newspaper will greatly improve.

FREE THE LAND!

NOTICE — NOTICE

As we were preparing to go to press, we received word that the U.S. government has stepped up its campaign of terror against Black August, a revolutionary organization in California. Our next issue will carry the full story.

This newspaper is a project of the New Afrikan Institute of Political Education and is the official voice of the National Committee to Defend New Afrikan Freedom Fighters. For more information, criticism and how you can help sell this *New Afrikan Freedom Fighter*, write us at P.S. Box 1184 Manhattanville Station, New York, N.Y. 10027 or phone 212- 860-2730.

STOP THE TORTURE AND ISOLATION OF FREEDOM FIGHTERS

Sundiata Acoli in Daring Escape Attempt

Seven prisoners made a daring stab for freedom at Marion Federal Penitentiary, Illinois on January 13, 1982. Sundiata Acoli, Richard Thompson-El, Charles "Tariz Ali" Reavis, Terry "Bionic Man" Alden, Leslie "Buster" Phillips, Richard Bryan and Mark Sager, camouflaged in white clothing, climbed through a cut window in their housing unit and dropped into the snow. The outside temperature hovered around 5.

Working in teams of two and by standing on the other's shoulder, they boosted each other up onto a 10-foot roof, crossed it, dropped into the main yard, crawled across the yard to the double fence perimeter and began sawing a hole through the fence, amid 15-foot guard towers armed with M-14 rifles.

Three other prisoners saw the bid for freedom and, after awhile, decided to follow behind. They also climbed to the roof and from there observed the original team cutting the fence. These last three prisoners returned to the housing unit, but a guard spotted them

coming down off the roof.

Their escape siren wailed; search lights criss-crossed the yard; armed trucks took up strategic positions around the fence; guards dressed in riot gear, armed with M-16's, riot guns, shotguns and clubs, streamed into the yard.

To avoid being caught out in the open and possibly gunned down, five of the seven, Sundiata Acoli, Richard Thompson-El, Charles "Tariq Ali" Reavis, Richard Bryan and Mark Sager retreated back to the roof where they found protection behind a high concrete wall. Leslie "Buster" Phillips and Terry "Bionic Man" Alden bravely continued to cut through one of the fences. Guards riddled the roof and the yard for some time with automatic weapon fire and shotgun fire.

After their forces were doubled by dayshift guards answering the night alarm, they came up on the roof through a secret trap door, surrounded the five with weapons at the ready and recaptured them. The five were handcuffed and forced to lay down in the

freezing snow while being kicked and beaten with clubs. They were dragged face down through the snow by their legs, stripped of all clothing and forced into a cell in the hole with broken windows and freezing temperatures. Phillips and Alden received the same treatment a short time later. Gregory "Abdulla" Lucas was brought to the hole under heavy escort and naked, because he had been found in Sundiata's cell.

All prisoners have been sentenced to 60 days in the hole. Each has a lien of \$214.00 placed against his account for repair of the cut window (total cost \$1,712.00) and some have been recommended for the notorious H-Unit. Support is needed to prevent any of the prisoners from being sent to H-Unit. Write Norman Carlson, Director, Bureau of Prisons, Washington, D.C. and demand that none be sent to H-Unit, but that H-Unit instead be closed down; and demand that the lien be dropped against the prisoners' accounts since there is no work provided at Marion for prisoners to earn income.

Franklin Stabbed

Joseph Paul Franklin, the white racist recently convicted for sniper killings of blacks around the country, made a knife attack during his second day at Marion Penitentiary upon a black prisoner named Williard Lump Walker.

Walker, of Washington, D.C., is approximately 5'9" and weighs 180 pounds, making him the smallest black on C and B ranges in F-Unit where the attack occurred.

Walker was sitting in his cell when Franklin made a surprise lunge at him with a homemade knife. Walker's thumb was almost severed as he blocked the knife thrust with his hands. In the ensuing struggle, Walker wrestled the knife away from Franklin who is 6'2" and weighs approximately 215 pounds and Walker successfully thwarted the attack.

Franklin was taken to a nearby local hospital, while Walker remained in the prison and was treated by a prison medic. It is unclear if Franklin received any charges from the prison officials for being in Walker's cell. However, for Walker's successful attempt in saving his own life, the prison's racist Institution Disciplinary Committee (IDC) found him guilty of assault, gave him 60 days in disciplinary segregation, and recommended that he be sent to the notorious Marion Control Unit. He is currently under FBI investigation.

Walker, who has been incarcerated 12 years, has an upcoming parole date, but now fears the possibility of prosecution.

Prison officials have punished Walker in a desperate attempt to clear themselves of complicity in Franklin's stabbing. Before Franklin was released to the general population of the prison, he appeared before the Institution Disciplinary Committee and asserted that he didn't want to be housed in a unit with "niggers." Normally, the prison officials will not let a prisoner with that type of attitude into general population, but will instead assign them to a "close control unit" for supervision. Disregarding normal procedure, the prison officials assigned Franklin to F-Unit where at that time only 5 blacks were housed on D and B ranges combined.

Franklin is the prime suspect in the sniper attack on Vernon Jordan before he stepped down as the president of the Urban League. Franklin has yet to be tried on that case, which could shed some light on who financed his trips around the country to kill blacks.

A Defense Committee is being set up for Willard "Lump" Walker to retain a lawyer to defend him in court and to fight against his being sent to the notorious Control Unit. Contributions and support are needed badly. For information, please contact Williard Walker, -98548-131, P.O. Box 1000, Marion, IL 62959.

the Klan



"Since the Federal government has shown that it isn't going to do anything about the Klan but talk, then it is the duty, yours and my duty as men, as human beings, it is our duty to our people to organize ourselves and let the government know that if they don't stop the KKK then we'll stop it ourselves."

El-Hajj Malik El-Shabazz
(Malcolm X)



THE NECESSITY OF ARMED FREEDOM FIGHTERS

Sundiata Acoli and Richard Thompson-El

The ruling class through its control of the media distorts the true role of armed freedom fighters. They portray freedom fighters as senseless terrorist while glorifying the real terrorist as "defenders of freedom". They never say where freedom fighters come from, or why they appear. Even the most shallow investigation of history shows that it's the long term oppression of a people that creates freedom fighters. They are the first signs of a people's will to resist their oppression with weapons in kind, and lest we forget, our oppressor is armed. He has the guns and has already proven that he will use them indiscriminately to spread fear and terror to keep a people suppressed. Armed freedom fighters are necessary to counter this terror by the oppressor and to liberate ourselves from him.

Most Black people understand this because we are among the most oppressed in this society. We serve as the basic source of cheap labor in this country; also as a large consumer market for dumping cheap overpriced goods, and as a bargaining tool to keep all wages at a minimum by exploiting the differences in color, class, sex, etc. Because we have no control over the major economic, political, social or military institutions that determine our lives, we are powerless and are constantly at the mercy of outside forces, administrations, etc., who use us for their own benefit. We are in fact, a scattered internal colony within U.S. borders with each separat community having its own colony of us to exploit. Racism and police terror have proven to be the main tools used in maintaining our colonial oppression.

Through these tools the oppressor has solicited the aid of many, and the silent consent of most, whites in maintaining our oppression. In every major city the streets are saturated with the oppressor armed police agencies. Outside these saturated areas, the slack is taken up by their reserve armies of White vigilante groups such as the Nazis, K.K.K.'s, right wing para-military groups and similar Fascist groups. Institutionalized racism, discrimination, zoning laws and mass poverty still restrict most Blacks to living within a certain locality just as is segregated housing codes still existed, similar methods are used to prevent Blacks from getting a fair representative share in jobs, schooling, politics, health care and higher advancement. The same holds true for other oppressed nationalities.

Armed freedom fighters are necessary to counter the racist violence aimed at unarmed Blacks, and to protect our communities against the trigger happy racist police agencies so that the masses of our people can begin to organize themselves to gain control over their own lives. Only we can liberate ourselves from the colonial domination of this system. The ruling class cannot and will not meet our legitimate demands for political, economic and social freedom, because to do so would collapse the blood sucking nature of this system. Armed freedom fighters are the advanced guard of a people moving toward armed resistance. They are the People's Army in embryo. Their main duty is to defend the people, and fight for them while educating and organizing the people for mass armed resistance and self-liberation.

Freedom fighters are also confronted with the problem of building and maintaining an infrastructure, or support network, throughout the dominated territory. This is necessary so that armed resistance can be sustained throughout the protracted struggle. It requires the support of the people. To gain this support, freedom fighters must direct more of their actions toward clear acts of defending the oppressed, fighting for the oppressed, and retaliating against the oppressor for goes injustices committed against the people. This educates the people on the true role of the freedom fighter, and it gives the people a better understanding of the necessary expropriations required to sustain armed struggle.

True liberation requires the destruction of the present colonial system that oppresses Black people. It is the only way Black people can gain control over their lives and become politically, economically and socially free and independent. National independence is essential for the consolidation of political independence and for providing an affluent material and moral life for our people. Self-reliance is indispensable for safeguarding national independence. Then, with our own means and national institutions, we can begin solving the problems placed on the agenda by the general historical situation.

Sundiata Acoli is a Black Liberation Army P.O.W. confined at the United States Federal Penitentiary at Marion, Illinois. Richard Thompson-El is a Moonish-American imprisoned also at the U.S.P. Marion, Ill.

WE ARE AT WAR!

"WE ARE IN A WAR..."

The National Committee to Defend New Afrikan Freedom Fighters is a New Afrikan organization that builds political and legal support within the Black community for those captured during the attempted Brink's expropriation or as part of the FBI attack on Black revolutionary forces since that time. The National Committee to Defend New Afrikan Freedom Fighters gives strategic direction to all public work done in support of the seven captured comrades. The article below was excerpted from a speech given February 13, 1982 by Ahmed Obafemi, a spokesperson for the National Committee to Defend New Afrikan Freedom Fighters.

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Before I start, I would like to raise a criticism about the projection being put forth that the Black Liberation Army is at war with the police. That is not the case. The Black Liberation Army is a part of our National Liberation Movement, which is at war with the U.S. imperialist State; and the police represent a major repressive force; and is the Domestic Army in the Black Communities.

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We have a world perspective and within that a view on the struggle of Afrikan people inside this country. We agree with those who say that Afrikan people in this country are an oppressed nation; we agree with those who say that Afrikan people in this country have the right to struggle for land and independence and building a socialist state; we would agree with those who say that according to the charter of the United Nations that an oppressed and colonized people have the right to wage struggle for their liberation by any means necessary. And as they say in international law, up to and including armed struggle. And since we support all those rights, therefore we support the Black Liberation Army. We see the BLA as the embryo of a People's Army being built to wage the struggle for land and independence in this country.

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Afrikan people have been in a war ever since we have been here. We may not have been at war, but we definitely have been in a war. We were in a war ever since the first Afrikan slave was kidnapped, transported here, and forced into slavery, forced to begin to work against our will to build this vast empire.

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We must look at the situation of New Afrikan people in this country and when we look at that situation we understand clearly that the U.S. government is either unable or unwilling to protect the lives of Black people. Therefore, if our lives are to be protected, it is we who must protect our own lives. So presently today you see inside amerikkka, Afrikan people talking

about building self-defense units, the self-defense is a human right. We see the fact that the masses of New Afrikan people in this country are beginning to amass ourselves again and are beginning to go to the streets to demonstrate.

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We want to talk about the BLA. I think that it is important that we talk about it. Unless people understand there's a BLA, they won't understand that there's a real revolution going on. Unless we talk about the BLA, many people won't want to believe that there is a BLA. Because the U.S. government at least prior to October 20th, would have had us believe that there was no BLA; they would have had us believe that the BLA had all been incarcerated, killed, or forced into exile. Those of us who have read the words of Assata Shakur understand very clearly: "As long as one Black man, one Black woman, or one Black child is not free, there will be a Black Liberation Army."

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On October 20th, 1981 under the leadership of the BLA, the Revolutionary Armed Task Force took from a Brink's truck--and let's be very clear who owns the Brink's truck--\$1.6 million. Subsequently some events happened and four of our comrades were captured and the U.S. state got the money back. In the process of all this two policemen were killed and one Brink's guard. I've heard a number of people say that they support the Brink's expropriation but they cannot understand why the policemen were killed. They cannot understand why the guard was killed. And the reason that they don't understand that is because they don't understand that we're in war. They don't understand that there's a war going on. If we understand that we're at war, then we have to define who the enemy is. And if no one knows that there's a war, then they won't know that the police are the enemy. Then you will not understand that those who guard the money that has been exploited and taken from the Black community--you will not understand that they are guarding that money for the capitalists. If you don't understand that, then you might not support those freedom fighters and those comrades in the manner in which they need to be supported. We didn't create the war; we don't want no war; but nevertheless there is a state of war and in order for us to survive and continue to live as a people, we must fight in the war. So, when we fight in the war, we join forces with all of those who understand that we have the same enemy. Out of this, you have the Revolutionary Armed Task Force, which has in it Black comrades and white comrades who understand that there's a war going on and that in order for the movement to survive, in order for the movement to move forward, that the movement has to be financed.

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New Afrikan Freedom Fighters Day

July 18, 1981



On May 17, 1981, a tightly knit group of revolutionary nationalists held discussions around the need to organize in the Black community a revolutionary birthday celebration honoring Assata Shakur. The strategy was to launch an educational and propaganda campaign in the Black community. The idea of this celebration originated early in the year at a meeting in New Orleans. The concern was that

the Black Liberation Movement should begin to honor its freedom fighters. The focus on Sister Assata was quickly abandoned, and was broadened to honor all BLA soldiers - soldiers killed in action, POW's and soldiers in action. The organizing objective was to gain national exposure, with concentration in New York City. The culmination of organizing would be a march and rally at the Harlem State Office Building.

The Committee came under criticism from different forces in the movement, many believing that it was premature to publicly support the Black Liberation Army. However, Black Liberation Army members and political prisoners of war though that it was right on time and some only rejected the rally because they had not participated in planning the event, a criticism which the committee has accepted.

Now, after the attempted Brink expropriation and the incarceration of many freedom fighters, it becomes clear that we do need to build public support for our clandestine formation.

On the following pages are articles and presentations from *New Afrikan Freedom Fighters Day, July 18, 1981*.

New Afrikan Freedom Fighters Day: August 21, 1982

The Saga of Twymen Myers

The following article is basically a letter to African peoples now living within the jurisdiction of the North American government of the United States. Much of its contents also apply to people of Afrikan descent who are presently living within the United States as a result of severe economic needs or are the colonized populations of countries such as Puerto Rico.

Clearly the struggle for human rights finds itself best expressed within the context of a national struggle for nationhood. Therefore as descendants of the African slave trade in North America, the question of nationhood is critical, for in the most objective analysis of our present political situation, we are simply a colonized people . . . a people without a national expression. It is hoped that as a result of the following letter to our people, New Afrikans will begin to seriously address themselves to the question of NATIONHOOD, i.e. political sovereignty for our people.

It is suggested that one might first simply begin to read and study African history from the perspective of nationalism . . . that is to say, not nationalism within, but outside the confines of an American government. Nationalism in this context will, as it must, then pertain to land, total political sovereignty, a national flag, control of one's economic development and control of one's political institutions. This is what we mean when we say nationalism ANYTHING LESS IS COLONIALISM.

Clearly, the concept of nationhood puts fear into the minds of many of our people, but then, for some, so did the masters failing health during slavery!

Let us now begin to view our position in the world as a determined people. Let us now strive for the creation for the New Afrikan nation. It is only in this manner that a people legitimize their existence . . . and we should be about that.

The consequence for not treating our existence as a people in this serious manner is pure and simple, extermination at the worst, utter depravity at best. The New Afrikan Freedom Fighter finds this unacceptable, as do our people. We will have our nation, and the people, our people will glory in it.

Owadi
Freedom Fighter

Why we honor the New African Freedom Fighters

To my people,

Subject: 18th of July, New Afrikan Freedom Fighters Day.

Why you ask my friend do we celebrate the 18th of July as New Afrikan Freedom Fighters Day?

Well, . . . look, you just slow down a bit and let me tell you something about some serious business.

They say he resembled any mother's child who at the age of manhood decided to leave his mark upon the world. No, he wasn't 6 foot 4 or 8 with a hair trigger right . . . and No, he didn't graduate Phi Beta Kappa, though today the exactness of those professions and their professionalism raged deep within his soul.

You ask what then was his profession?

Well, let's just say he was a member of the world's most dangerous yet honorable profession. He, that is Tyman Meyers, and Zayd Shakur, Woody Green, Featherstone, Che, Bell, Sundiata Acoli, Assata Shakur and many more whose names are held sacred by their comrades and people are New Afrikan Freedom Fighters.

You say, you want me to describe their personalities to you?

Well, to describe each individual in detail as to why they became Freedom Fighters would far exceed the space or time allowed at the moment. Better time could be spent describing a specific combat experience of one of them. Tyman, so that you can better comprehend the dedication they hold for the creation of the Free Afrikan nation — and why because of that, we celebrate the 18th of July as New Afrikan Freedom Fighters' Day.

Why the 18th of July?

Well, Assata's birthday is the 16th of July, so in respect to our comrade and our people who would be probably kept busy by the system during the week, it was decided to hold the celebration on a Saturday, the 18th of July.

As I was saying . . . One day this young brother was walking along 3rd Avenue in the Bronx you see, trying to be very cool, when all of a sudden the local police jumped out of cars, vans, you name it, yelling and screaming at the brother to get up against the wall, and N--ger if you move we are going to blow your f--king head off, you know, all that dumb shit. Well, being highly disciplined and trained the brother turned, levelling and firing his semi-automatic weapon in self defense. Needless to say, the police simply began to fire at him, . . . but they missed. They were now about to get the

surprise of their lives. Instead of the brother trying to get the hell out of there, he calmly went down to a kneeling position and began to fire and advance towards the now well defined enemy. First he fired under the police cars where the police were trying to take cover . . . that's right, the local police were so shocked they began to take cover and then began to retreat up 3rd Avenue with Tyman firing at them . . . first with his automatic and then his semi-automatic weapon. Well to make a long story short, this battle raged up and down 3rd Avenue under the old elevator tracks, and finally terminated when the brother now running out of ammunition, decided it was now time to retreat. This he did, jumping over fences, running down alleyways and escaping into the maze of houses which make up the South Bronx.

You ask, is that what the Freedom Fighter is all about?

Well no my friend, this act was only an instant, a beginning of a process which all revolutionary Freedom Fighters seem to understand is necessary for the creation of the peoples will to resist extermination. You see, our struggle is not simply one aimed at shooting and killing, Hell No, in fact the main object of the Freedom Fighter is to fight to live so as to help create the social political structure which will benefit their people. The tragic loss of life is not glorified by the Freedom Fighter, but defense of one's people and their right to establish an independent nation. Such a right is not obtained in some sort of arbitrary manner, but in the clear yet powerful demand of our people for a stop to the racist killing of our youth, and in the demand for all the necessary elements for productive life . . . all of which is denied us by the present American government, as it has been for the last three hundred and some odd years. Our people are now clearly saying, enough is enough, we must now create and develop for our own well being. The **creation of a nation** always comes forth as a question for every oppressed people, and so it is with us. In this respect, the Afrikan in this society is no different. The right to obtain what is given as a birth-right to all humans, that is, self determination shall be ours once our independent nation is constructed.

Such a creation we see is based on the principle that no people need suffer centuries of racial-economic exploitation, simply because another group of people deem it necessary or that it is their divine right to do so. This point is extremely critical to the Freedom Fighter, for it clearly establishes a political premise that demands from their enemy either **total respect for Afrikan dignity and self determination or the prospect of a total war**. Such a mandate of course must be supported by New Afrikans throughout this society, and will be as the powers to be in this society attempt to destroy any demand for dignity and nationhood by our people.

CONT. 12

New Afrikan Freedom Fighters Day

Speech By Chokwe Lumumba

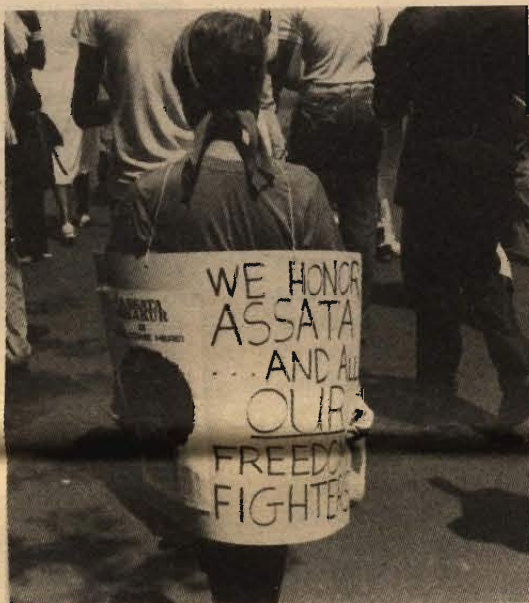
National Committee to Honor New Afrikan Freedom Fighters

I'd like to on behalf of the Committee to honor New Afrikan Freedom Fighters warmly welcome each and every one of you here today. And I'd like to before I get started, ask that each and everyone of you give yourself a round of applause.

So here We are and it's July the 18th 1981. Here We are, not as many of us as we would have liked to have had, yet as Julio Rosano reminds us, impact may be strong even where numbers are small. Here We are. It was inevitable that it would happen. Here We are in the midst of some confusion. Here We are when some say We're here too late and some say that We've come too early.

Here We are in the midst of controversy, but here We are nonetheless and we're here to tell the world, to openly speak to the world to announce our support and to state unequivocally that We are Afrikan people and We are at war.

We are at war with the low-down dirty Colonial Master who has abused us all of our lives and for that of our Forefathers.



Here We are, it was inevitable that We would come. It was inevitable from the time that the First Afrikan was snatched from Afrika. From the time of the bloody middle passage, into and during slavery, into the Civil War period, when We saved the Union and the people who We saved betrayed us. It was inevitable that we'd be here. From the time of the lynching and the deaths, it was inevitable that all of us would come and that we would come with the message that We have. We had to come because our oppressor would have it no other way. Because right now in Buffalo they cut the hearts out of the chest of our men. Right now in Los Angeles and Jackson, Mississippi they murder our pregnant women. Right now in Boston they snipe at our children as they play football. Right now in Atlanta, Georgia they murder our children and worst yet they try to convince us that we are killing ourselves.

It was inevitable that we should be here despite the controversy, despite those who say we come too late and those who say We don't come soon enough. The fact that We came was not only inevitable but it was critical. And so yes, we're here to say to the world that We are an Afrikan people and **We are at war.**

We have been beset by what we might call the political bitches. There are those who bitched because the leaflets weren't right, there were those who bitched because the poster was wrong. There were those who bitched because the words weren't correct. There were those who were interested in their own individual **agrandisement** who bitched because we honored someone else. There were those who bitched on the question of leadership. And there were those who bitched on the question of timing. Well, We will leave the leaflets, the words, the posters for the time being. We will leave these questions for another day. But there are certain things that we must talk about today because We must

be clear. We must understand first of all that this gathering here today is for no particular one of us. No particular group of us. It is not even only for those of us who are alive today. It is for those who have proceeded us and who died. It is for those who will be born after We are dead. We do not come here to agrandise any individual, We come here to promote a struggle. We've come here to announce that We understand the nature of the war, and that We must do to participate in it. We do not promote individuals. We recognized individuals and We recognize their triumphs where their triumphs are the triumphs for the struggle. We recognize their struggle when their struggle is the same struggle as ours. We are here to promote no particular person, but only a particular struggle.

On the question of leadership, We have found in this movement that, there is much room for leadership. Leadership will not be determined however totally by history or past. It must be determined by the present. It must be determined by those who struggle and are willing and able to contribute today. It must be determined by our contribution to our people. Our goal is not to hold the struggle back but to push the struggle forward. It must be determined objectively. There's plenty of room for leaders. There's room for all of us to be leaders because there is plenty of people to be led. But We must understand this, that when We speak of leadership then We speak of those who can lead where We need to go. It's necessary that We understand clearly that this is not just a War but this is a struggle for land. It's a struggle for independence. And if you want to be leadership, then you must clearly understand that. We are not here merely to promote a concept of war, but a war for land. We are not here to promote confusion or confused and cloudy thoughts. We are neither here to promote "garden variety" Marxist-Leninism nor semi-political quasi revolutionary thought. We're here to promote what all of our people need. We're here to promote a struggle for land.

The only war which need be fought and the only war which we can ultimately win is a war for survival, a war for liberation, a war for land. Anywhere in the world an oppressed and conquered nation fights a war for land. When it fights for liberation and when it resists colonial terror and genocide. Since We seek total liberation, We fight the same type of war for the same thing that worldwide liberation forces fight for. We fight for land to resist colonial aggression to fight for survival is to fight for land. A peoples war is a war for land. So if you really seek leadership in this war you must clearly struggle for land. That's the type of leadership that brings us here today. Brings us here to continue historic struggle and to advance it into a full-fledged struggle for land.

We're here because the BLA has fought. And since the BLA has fought and will fight, it is necessary that we be there. We're here because the Black Panther Party has fought. We're here because Malcolm has died. We're here because Martin Luther King has raised the consciousness of many of the people and brought us from a deep sleep. We're here because it's our destiny to be here and we're here because it's our future to be here. We're here to struggle and we're here to win. We're here to create popular support for those who struggle, those who have struggled, and those who will struggle. This is all necessary in order to win.

Let me say this brothers and sisters, there are those who question our timing, but the time is now, to do the things that must be done.

The time is now to free our people from bourgeoisie elitist political caucuses. The time is now to free the popular manifestation of our struggle from the pulpits of country preachers. The time is now to free the popular manifestation of our struggle from bourgeoisie \$100.00 a plate dinners. The time is now to put some life back into our protest and our demonstrations. The time is now to emphasize the life and death nature of our struggle. The time is now to give our people what our people need. And our people need a clear connection with the movement that puts the question of life and death on the line. Our people don't need just to die, our people need to live and our people need a movement that will ensure and protect their lives. The only movement

CONT. 12

HAPPY BIRTHDAY ASSATA

As I read some of the history of this beautiful sister of ours, I can easily see the love and hope for her people, which has propelled sister Assata to the front lines of the struggle for freedom. And into a place of international prominence among Black nationalists all over the world.

My sorrows are, that we as a people have to wait until a true leader in the fight for freedom as it is understood internationally, is either killed, imprisoned or as in the case of sister Assata, wanted by the F.B.I., before we will recognize them for their contributions to the struggle of African people in America. And that this Birthday celebration is being held in the city of New York, alone.

At a time when many black people are afraid to speak, let alone act, and as a consequence of this turning away from the struggle, Black people have given new strength to such groups as the Klu Klux Klan of America, and the American Nazi Party, to name just two of the many para-military white front line units.

It is clearly a time when National inspiration is needed. In the face of increasing violent acts against black people all over America, and as the American merri-go-round comes full circle showing everyone aboard that they have simply been on a brief grip through civil rights and are right back where they started. It is inspiring to know that all is not lost. The central Provisional government of the Republic of New Afrika continues to function and The Black Liberation Army still operates as a Liberating force for Black people living on the North American Continent. And where ever Sister Assata may be, there too the spirit of resistance is. As on the order of Kunta Kinte of roots and Sister Harriet Tubman of the underground rail road, Brother Malcolm X and many other Black Nationalist Brothers and sisters who went to jail, prison, and/or to their graves in the fight for our freedom as a people.

One of the reasons why so many people turned away from the struggle, was that by some means black people were able to believe that those involved in the struggle were "those." Those Black Panthers; Those Black liberation Army members; Those Republic of New Afrika members, etc . . . And not us as in We. People seemed to see these Brothers and Sisters as somehow different from any other black man, or woman on the street where you live.

I sincerely hope that out of all the oppression, repression, recession, depression, and regression that African people in America are going through, they learn this one lesson of unity. Whatever the organizational structure, designed for Liberation may be, we are inevitably one. The child you have today will without a doubt have to face America tomorrow if you don't face it now.

Sister Assata Shakur was a college student. Sister Angela Davis was a college professor. Brother Imari Obadele was a writer. Brother Malcolm was a gangster, and I was a sheet metal worker. We are you and you are us, and we are one people that is why we use the titles Brother, or Sister.

Let us remember that while Sister Assata will go down in history as a Black Revolutionary nationalist, She is a woman, a soft and gentle person, and a mother of nations as is the black woman universally. She loves, She fears, She cries. She is our sister, a Daughter of African slaves who were brought to the Americas in chains. And while to some people "Black is Beautiful" was just a phrase, a fad that passed. To Sister Assata it was and is a reality. And I pray to God that she will always be Black, Beautiful, and Free, just as He made her to be.

As I sit here in this prison cell, I know that We will meet some day, in this life, or the next. And I will know you, and you will know me. We are By the Grace of God, Black Nationalists.

With Love and Great Respect

George Matthews/R.N.A. 11

Speech by Julio Rosado Movimiento de Liberacion Nacional

I would like to thank the brothers and sisters from the Republic of New Afrika; and all of those present here for inviting me to say a few words on this historic occasion. The last time I spoke before a Black audience was sometime in 1969 at a Black Panther Party rally at the Diplomat Hotel, so it has been that long. It certainly has been a long struggle.

I would like to express our solidarity with the Black Nation; from the Movimiento de Liberacion Nacional (M.L.N.), the Liga Socialista Puertorriquena (L.S.P.), and from the Eleven Puerto Rican Prisoners of War.

The National Question is a very important question, about which each of us has to define oneself. We have to define for ourselves where we belong within it and in what capacity we will work for it.

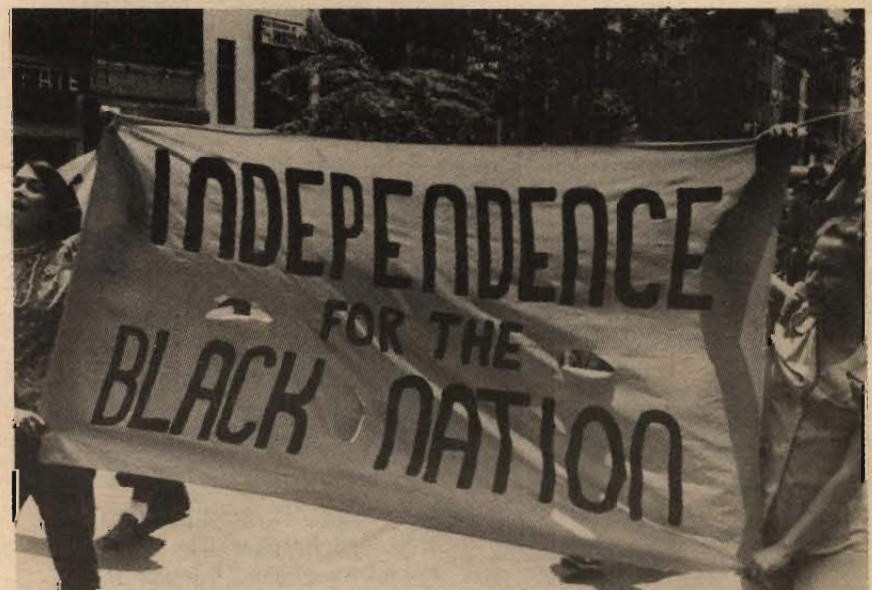
The National Question is very important because it is the awareness that we are a distinct people with a distinct set of problems; and that these problems are caused by a state of colonization imposed by the government of another country. This is not hard to realize, because we find that we are not free to travel, free to find justice in the courts system, free to change policies affecting our lives. And that every time we gather and organize to claim our right to be free, the government of that other nation represses us and cries out that we are engaged in a conspiracy of sedition.

The national question is so important that today it is still the central item in the agenda of the people of the world. Everyone understands that there can be no socialist transformation of society until there is national definition. Until there is National Liberation.

This week an organization called the Trilateral Commission met in Ottawa, Canada. There, the national representatives of the capitalist countries—The United States, Japan, the European countries, and Canada, met to discuss how to prolong their word domination over the emerging countries of Africa, Asia and Latin America, where the national liberation struggles continue to smash the tentacles of capitalist and imperialist exploitation/of which this Trilateral Commission serves as the nerve center, the brain, under the leadership of the United States. In Ottawa, a new conspiracy against the nations and people of the world in being hatched.

The Puerto Rican peoples understand the National Question. We fought a war in 1868 which was coming to fruition thirty years later, when the United States invaded our country. For the last 82 years, we have fought the United States, and we will continue to fight the United States, for our right to be a free and sovereign people. The struggle for the nation—the struggle for national liberation is a complex process. It involves the organization of the most socially advanced and conscious people in a vanguard socialist organization. But it also involves the strategy, under the leadership of the vanguard party, of the organization of the masses of peoples—the alliance of the vanguard with the most progressive nationalist organizations within which sectors of our peoples find themselves. The national liberation struggle can only be waged successfully through a coherent alliance of workers, students and petty bourgeoisie, led by the vanguard party.

CONT. 14



War, undeclared or not, is still WAR!

War! The Black Community is at war. This is the best way to characterize the present attack on our children in Atlanta. While we are and should be alarmed, understand that we have been at war for a long time. Unfortunately, many of us have not realized it.

War is a social conflict which among other things involves violence, physical aggression. When a group of people know that they are at war, they become mentally prepared to deal with the situation. But the majority of African People in this country must think that it takes a formal declaration from some enemy in order to be at war. The United States never formally, officially, congressionally declared war in Vietnam but that didn't stop them from killing thousands of people, men, women and children. The Europeans who came to conquer and settle in this land obviously were (and still are) at war with the Native Americans (so-called Indians) and the absence of formal declaration didn't stop the near annihilation of this people. African People have been involved in a war for survival and development for over 400 years.

Hundreds of millions of Africans lost our lives during the slave trade. We fought before we got on the ships. We fought while we were on the ocean. We fought when we got over here. We're still fighting. It's too bad that many of us don't know our own history. If we knew the type of violence that was used on us during the slave catching process, the slave making process, the years of working as slaves in general, as well as the years which followed the official ending of chattel slavery on up to the present, we would have to consider our situation as a state of war.

We usually don't recognize the signs of being at war. There is a military occupation of the areas in which we live. They have weapons, vehicles, communication and other sophisticated equipment. Some of us are recruited into this force. They loudly make their presence known day and night (except usually when we need them) and they don't answer to us but to some outside high command. They are soldiers of a foreign army stationed to safeguard foreign interests, but we call them the police. The precincts in our areas are built like forts. We should ask why.

Modern times have seen the introduction of chemical warfare. Now, this country has an extremely powerful intelligence network, yet cocaine, reefer, heroin, angel dust, etc., which are illegal, still comes into the country in enough quantity for there to be a drug problem. Not to mention, despite the large amount of information against it, look at the wide spread usage of alcohol and cigarettes in the Black Community. (While cigarette smoking is down for the country in general it's up for our youth.) This tells us that there is an organized effort to spread these harmful substances among us. That is chemical warfare.

The prison population is mostly us. Is it that a much larger percentage of Black people are naturally criminals or are members of the Black community being captured in a tricky war that we are largely unaware of? The school system, the t.v., the radio, and the records are helping to ruin our minds. Is this not psychological warfare? But wars are fought for power, to take or keep control of the resources needed to produce things. How does that relate to us?

Well, the Europeans took our land, Africa, and took this land, America. They took our main resource, us, our labor power and we haven't worked for ourselves for hundreds of years. And to keep these resources, all the previously mentioned instruments of control and more are utilized. There are enough of us to work for there to be an excess labor pool. But we see it as a high unemployment rate and welfare. African labor is the basis of the wealth of the modern western world, yet most of us don't own the houses we live in. We don't produce the majority of our clothing nor the food we eat. Someone other than us controls our labor and to get and keep this power war was and is necessary. But one has a better chance of winning if their enemy doesn't realize that they are at war.

You may ask, "If we are at war, then who is the enemy?" Is the enemy the White Man? Is the enemy the system? There are Black People who sell dope and for that matter, there were Black People who sold slaves. And we are our own enemy? It's really very simple. The enemy is anyone or anything that goes against Our Best Interests. Our Best Interests mean those things which help to insure the survival and development of African People world-wide. This is what our struggle is about. There are forces both inside and outside of our people that stand in the way of our survival and development. Even certain ideas within our minds play a negative role. At the same time there are also forces both inside and outside of our people that are supportive of our struggle.

Some of us refer to this kind of thinking as Scientific African Nationalism. We are not anti any other nation of people: we are pro us. We are not blinded by emotionalism, but at the same time, this does not stop us from being angry and acting on the strong feelings that the knowledge of our situation brings. Our viewpoint applies to the Atlanta murders regardless of whether; the killer is White or Black or other; it is being done by one or more than one person; these killings are part of a conspiracy or simply the act of some nut who likes to kill Black children; lack of success in solving the case is due to governmental incompetency, unconcerned attitude toward Black People, or other reasons. In the final analysis, African People are a powerless nation. We are at someone else's mercy and that's why we are at war. The struggle is for power, the ability to control our own destiny.

What can we do? How can a powerless people fight a war against enemies from within and without? We must be committed to struggle for control of our own destiny as a people, total liberation and self-determination. We must be clear about situation. We must organize. When the lives and safety of our people, especially our children, in a particular area are threatened, we must organize for self-defense. Don't wait for others to protect us. We're fighting to fulfill the right to control our own lives and SELF-DEFENSE OF THE BLACK COMMUNITY is an excellent start.

When we speak of self-defense we must emphasize the collective nature of this activity. We are not advocating vigilantism which is semi-organized individualistic revenge against real or imagined enemies. Self-defense involves knowing our neighborhoods (the terrain, but most importantly, the people) and what, besides our ignorance of OUR BEST INTERESTS, constitutes a threat to us in a particular area. Patrolling the area on foot or with wheels, armed or unarmed (the local conditions will determine which is best) is policing in the true sense of the word. This community presence will send a message to both external and internal enemies (hostile police, dope dealers, etc.) that backward activities must stop. Our seriousness in consistently participating in the organization and maintenance of such patrols will be a measure of our concern for each other and may ultimately determine our existence as a people.

This war that we are in must be fought on many fronts. Those of us who are committed, aware, and disciplined in this fight should keep in mind our responsibility to constantly educate and motivate other Black People toward working for OUR BEST INTERESTS.

MIAMI



Police and National Guardsmen surround Mills who was killed by Cops.



New Afrikan Freedom Fighters Day

So you see my friend, a day to honor the sister, and New Afrikan freedom Fighters is a day for all Afrikans, here and abroad to celebrate, for it proclaims to all who would rather be defined as FREEMEN rather than as second-class citizens, that our fight for nationhood is not only politically correct, but ideologically correct. That the demands for political sovereignty are not only valid goals but are goals shared by people the world over.

This day proclaims that our everyday political, economic and social problems no matter how mundane or seemingly unimportant cannot be resolved by the existing structural remedies we now live under, for the very society is geared to limit any growth we might feel is important for subsistence not to mention the obtaining of **power**. Solutions from the basic life controlling, exploitative forces of America must be faced without renunciation of the postulate of total freedom. Any illusionism based on concepts that attempt to answer for our economic-political situation based on the constructs of this nation or attempts to find indirect means to provide direct answers is not only historically incorrect but politically indecisive and misleading to Afrikan people in this society. Yes, my friend . . . we are in troubled times . . . we must begin to support our Freedom Fighters, . . . for they are us.

Just listen, our youth, at this very moment are being systematically educed and seduced to a consumer mentality, while the means for a productive life are being stripped away from them. Our men now find it easier to complain about "the system" rather than take to heart the need for active struggle against it. Our women now find their lives reduced to the level of commercialized objects as they fight to 'bring home the bacon' from the system corporations . . . and this is only the surface of our woes. We find ourselves incapable of defending our youth from the

murderous rages of a sick society. Schools and the Ku Klux Klan consistently threaten our new generations with either ideological extermination or outright physical destruction . . . and even the religious "brethren" via the 'moral majority' attempt to re-define us in the 'social order of things' . . .!

I could go on my friend, but you too know the story, but there is one thing which stands clear for all the world to see, and that is that no people, at any-time in history have gained self-determination, freedom is you will, simply by asking for it. It is true, power concedes nothing to the powerless until the ability to enact a political consequence is developed. Why then, could anyone feel that this society will be different.

It is a fool who plays dice in a fools game. The American political system, in which the Afrikan finds himself emersed in, has played havoc on our very ability to define or interpret our very souls. Why then should one still hope for a promise day . . . history has repeatedly shown that the only political promises that are fulfilled are those taken by people who have the spirit to take control of their own destiny.

These my friends are some of the reasons why we celebrate New Afrikan Freedom Fighters day, and will continue to do so until the nation is formed out of our own blood and sweat.

Yes, we understand you're proud and you demand to be viewed by the entire world as a beautiful and intelligent people, a people defined by their own nation. This my friend occurs and is truly expressed within the context of a national framework . . . that is to say, with the creation of the New Afrikan Nation.

Sincerely Yours

Owadi

New Afrikan Freedom Fighter

Speech By Chokwe Lumumba

that does that is a life and death movement. A movement that takes the life of a system that takes the life of the people.

If they must take the hearts out of the chest of our men; if the police must murder our people from coast to coast and from shore to shore, certainly a poem is not enough; certainly a political essay is not enough; certainly a good analysis is not enough; certainly a good rap is not enough. It is only sufficient that We kill that which kills us.

As Mao once said and we must repeat, clearly the most articulate political struggle grows out of the barrel of a gun. This struggle is one that cannot be disregarded. This struggle is one that cannot be ignored, it is one where you have no casual observers, either you are in it, or you're trying to get away from it. There is no way that you can ignore it, it's the type of struggle which takes people off the fence, it puts them on one side or another. It takes preachers out of pulpits, it takes bourgeois Civil Rights pimps out of caucus meetings. It puts issues on the floor. It is a struggle which is beyond debate. It raises issues and resolves issues that it raises.

So here We are in 1981 on July the 18th and We have come. We have come on the birthday or near the birthday of Assata Shakur, a great liberation fighter. It is not that she is the only great one amongst us, great ones live today, have lived yesterday, and will live tomorrow. Great voices arise out of the prisons and We respect that. But no individual or group, be they in prison or on the street can commadore the perogatives of the people. And it is the peoples prerogative to honor its liberation fighters and its liberation struggle whether a few disgruntled imprisoned liberation fighters like it or not

and seize the time, to point to a particular person at a particular time when the message is clear, when the direction is straight. We point to Sister Assate near her birthday because Sister Assata is clear. She struggles for land. We honor all that struggle for land.)

There is Geronimo, there is the RNA-11 and the list goes on and on. It's not about naming individuals, it's about the promotion of a struggle. We honor those who promote the struggle.

All the speakers before me have talked about what a great day this is. Well, I will not repeat that, I'll let time tell because time is the most eloquent speaker. I will repeat what I said when I started today, today was inevitable. It had to come. It just had to come. There was just no other way. After the murder of the Attica Brothers, after the attack on the RNA-11, after the murder of George Jackson, after the murder of his brother. There was just now ay that this day would not come. Let this day be clear. An Afrikan people have met here, surrounded by those who support them. An Afrikan people have met here and this Afrikan people have said in clear terms, that we are a people and **we are at war**.

Let this be clear, that many who are involved in pulling this rally together today are the same voices who spoke in loneliness back in the early 70's. When we spoke up and shouted that We must support the BLA, let the record be clear that it was 3,000 of us who met in Jackson, Mississippi in the midst of Klansmen and police and FBI agents who stood up to speak about the BLA and to praise the liberation army, it was us who did that, while people who still say it's too early we're marching in Washington, D.C. talking about the struggle in Zimbabwe when they didn't want to talk about the struggle here. Let us be clear, let us be perfectly clear. That Afrikan Liberation Day, Afrikan P.O.W. day, all of it made it clear that We must be here. And now that We have come brothers and sisters, let us not go back. Let us take these political bitchings, let us analyze that We have done wrong and seize upon what We have done right, because the question is to be resolved eventually in people's war. Victory will come through peoples war and that's the kind of war that We need and that's the kind of war that We will win. A peoples war for land.

Without Land there will be no survival for the Black Nation in America. The same is true of the Puerto Rico Nation, the Native American Nation, and the Chicano-Mexican people. Without victory in our struggle for Land there will be no survival. The use that we served in the system yesterday is a use which is not needed by the system in the future. And so now is the time. As they take the heart from our chest, put the bullets in the back of our pregnant women, in 1981 as they lynch a black young man in the midst of Alabama, there could be no other time for today but today. Thank you brothers and sisters and **FREE THE LAND!**

FALN Communique

The FALN assumes full responsibility for the bombings which have occurred in the financial sector of Wall Street on Sunday, Feb. 28, 1982. This armed attack against yankee imperialist corporations and institutions is part of our continuing war for the liberation of our homeland from United States colonialism, for the immediate and unconditional release of our Prisoners of War and Political Prisoners and in solidarity with the heroic people of El Salvador and its armed Vanguard the Frente Farabundo Marti de Liberacion Nacional (FMLN).

It is the response of the Puerto Rican people in exile to the latest pronouncements by the U.S. imperialists as manifested through their mouthpieces Reagan (Jan. 12, 1982) and Speaker of the House O'Neil (Feb. 12, 1982) that the yankee imperialist have made clear their designs for our homeland: to culminate the conization of Puerto Rico by absorbing it into the yankee federal state. They intend to this with the support and blessing of international capitalism as was clearly stated in 1977 by then president Ford at a Trilateral Commission meeting held on Puerto Rican soil on land stolen from us by the parasitic, conniving thieves and murders, the Rockefellers.

We the oppressed Puerto Rican nationality forced to abandon our beloved homeland to live and survive in the ~~reviled slums and ghettos of the U.S.~~ know what statehood really signified for the Puerto Rican people. We are living it. Statehood for Puerto Rico means genocide. It is a life of servitude to the interests of a profit hungry, parasitic minority, the total destruction of our identity, language, values, nationality, culture and the plunder and rape of our land and natural resources for the benefit of the yankee capitalists. This we must and will resist. Puerto Rico is not nor ever will be part of the U.S.A. Puerto Rico belongs to the Puerto Rican people. This we will defend and fight for until victory or death.

The FALN wishes to bring to the attention of the people of Puerto Rico, the United States and the world the inhumane treatment that our jailed comrades and members of our organization, the Eleven Puerto Rican Prisoners of War (Oscar Lopez Rivera, Lucy Rodriguez, Carlos Alberto Torres, Haydee Torres, Luis Rosa, Alicia Rodriguez, Ricardo Jimenez, Dylcia Pagan Morales, Adolfo Matos Antonjorgi, Elizam Escobar, Carmen Valentin) are receiving in the dungeons of the yankee prison system. Their health problems have been ignored, prison authorities are constantly harassing and attempting to provoke them, they have been kept in lock-up and isolation for weeks at a time, family visits have been interfered with, literature and reading material is denied them, and they are constantly being placed in situations where physical and mental stress is applied.



February 28, 1982

This has included the shooting of a bullet into the cell of Luis Rosa and the denial of medical attention for Haydee Torres even when prison doctors diagnosed the possibility of her having an early stage of cancer. Despite a national and international campaign which mobilized medical groups, civic and religious organizations, workers, students and professionals who pressured the yankee government and its bureau of prisons she has not been attended to.

Our organization will not tolerate any physical or mental harm done to our comrades to go unanswered. We demand they be treated as Prisoners of War as stated by the Geneva Convention and the United Nations Protocols concerning freedom fighters captured in wars of national liberation. We hold the yankee capitalist class and the sadistic beasts who operate and compose its repressive forces responsible for any harm which may befall our Prisoners of War, Political Prisoners and for any attacks aimed at crushing and repressing the legitimate aspirations of our people for independence and socialism. This is not an empty boast. Yankee imperialism well knows that Puerto Rican revolutionaries do not bluff. They have felt our bullets and smelled the odor of our dynamite from Colonel Riggs, to Blair House, the attack on Congress, the Anglers Club, Sabana Seca.

The Puerto Rican struggle for independence and socialism is part of the revolution of the oppressed and exploited masses of Latin America against the oligarchies, capitalism and imperialism. It is also part of the international working class revolution for the destruction of capitalism and the construction of socialism. As revolutionaries we are united with the oppressed and exploited masses of the world and we clearly understand that the only progressive governments are those which are being guided by Marxist-Leninist principles and are constructing a socialist society free of class exploitation.

For these reasons we reject the hypocritical "support" and "solidarity" for Puerto Rican independence expressed by the capitalist governments of Venezuela and Mexico. While supporting independence for Puerto Rico Venezuela blatantly strengthens the hand of the tyrannical and fascist Duarte regime in El Salvador by providing political and material support for the brutal and cowardly assassination of thousands of Salvadorean people. As an ally of the yankee imperialists in maintaining the oligarchy in power in El Salvador the government of Venezuela is guilty of murder and genocide. It is assuming an ever increasing aggressive role as protector and enforcer of the yankee imperialists plans to expand and consolidate their grip in the Caribbean and Central America. In return the U.S. has agreed to equip the Venezuelan army with modern weapons, provide loans and capital for the economic expansion of the Venezuelan capitalists, and allow these capitalists access to new markets for its products. Venezuela would be acting as a sub-imperialist power in keeping with the plans of the trilateral Commission. It would become one of the guardians of Trilateralism in Latin America, especially in the Caribbean and Central America, repressing the popular and revolutionary movements internally and protecting the interests of imperialism.

The Mexican government also claims to support Puerto Rican independence. It has even hosted an international conference in solidarity with Puerto Rican independence. This image as "defender of the oppressed" is a farce. It is a cover for the most brutal and oppressive exploitation of the impoverished Mexican masses by the Mexican oligarchy and yankee imperialism. Like in El Salvador thousands of Mexican workers, peasants, students, professionals, and revolutionaries have been assassinated or "disappeared" by the repressive agencies and the right wing death squads organized and financed by the

Mexican ruling class. In Mexico law and order is maintained through assassination, terror and torture. The true intent of Mexico's progressive foreign policy is nothing but a maneuver to mask repression at home and to serve as a stabilizing force in the area against the popular and revolutionary movements so that they do not swing too far to the left. In the strategy of the imperialists it appears as the nice guy while the U.S. is the bad.

Our struggle for national liberation goes not need this "solidarity" from murderers, torturers and exploiters. They are the enemies of freedom loving people everywhere. We do not need to prostitute our political principles to gain the temporary support of our class enemies who will eventually betray us when we no longer benefit them or serve their interests.

To our Chicano-Mexicano, Black and Native-American brothers and sisters who are fighting within the yankee federal state to regain the lands and territory stolen from them we extend our deepest and most sincere revolutionary solidarity. The FALN supports the reunification of the Chicano-Mexicano lands in the Southwest and West with Mexico and the creation of a non-aligned and socialist Mexico; the legitimate right of Black people to the land area in the South Native-American peoples' and nations to recapture their occupied lands. For us there is only one road: armed struggle, and one enemy: yankee imperialism. In the spirit of proletarian internationalism the FALN will contribute to the destruction of the imperialist yankee federal state by waging armed struggle until Puerto Rico is free of yankee colonialism and interference.

To the Black freedom fighters who are presently receiving the full weight of the yankee repressive machinery and who are being killed and tortured by these agents of death, your strength, courage and will to fight has inspired us. We support your fight against the colonial enslavement of your people and for New Africa and we are as certain of the inevitability of your victory as we are of ours.

We also wish to express our solidarity with the three north-Americans captured in the Brink expiration. By linking up with your Black comrades and making their struggle your own, you have put into practice the Leninist principle which states that the duty of the working class and advanced sectors in the imperialist countries is to actively assist and fight for the liberation of the colonies. Compañeros, we salute you for your example, unselfishness and total commitment to national liberation and the international working class revolution.

The war for independence and socialism for Puerto Rico will not be easy and will require many sacrifices. But the enemy is not invincible, Vietnam, Nicaragua, Cuba and now El Salvador have proven that. Yankee imperialism will do everything possible to destroy our revolutionary organiza-

Speech by Julio Rosado Movimiento de Liberacion Nacional

This is the natural process, the national alliance of likeminded forces in a broad front for national liberation.

In Puerto Rico, this process has as its vanguard the political-military forces of the armed organizations.

The process of national liberation; nation building, does not mean the liquidation of ideological development in order to avoid contradictions among the peoples. What it does mean is that in the period of nation building, the ideological contradictions must be resolved through the building of unity for national liberation, and ideology must not become the tool for dividing and splintering our forces.

The National Liberation struggle cannot be seen in terms of a single political organization. It is one thing to build the vanguard organization of the most ideologically advanced elements of the nation, but quite another to unite forces for national liberation. We cannot confuse the necessary building of the socialist organization with building of the much more complex and broader nation.

The process of nation building, also, must follow its own particular

characteristics. The Black Nation is not the White Nation. And if it is not the White Nation then it cannot be tainted by the White national strategy. Coalitions may be built where there are common grounds and interests, but from the perspective of building the Black Nation, that strategy must be only one of the many ramifications of the total strategy for Black Liberation.

If it is true that only the Black masses can build and win the nation, then it is within the Black masses that the forces of the people reside.

Multi-national parties are part of the general consciousness of the White left. The multi-national party is anti national liberation by its own definition. Because, in order to justify its central tenet of "the working class" it must adopt a "melting pot" theory of the masses, in which the question of nationalities is at best only paid lip service to for the purpose of convenience.

Alliances, on the other hand, are essential. National liberation struggles cannot be fought successfully in isolation or long lines of national chauvinism and exceptionalism. In isolation, national liberation struggles are crushed.

The natural allies of the Black Nation are the masses of Afrikans in the world, particularly in Afrika and the Caribbean. And the national liberation movements, both within and without the imposed borders of the U.S.A. Allies also are those sectors of the White Nation which themselves are fighting anti-imperialism.

I say all of this, out of the experience of the Puerto Rican peoples in the process of national liberation. What we have learned about what we have done right, and what we have done wrong.

I would like to end this presentation with two more items. First, the need for comradeship and patience and support of all political prisoners and prisoners of war.

Many mistakes have been made which have served to isolate and deny Black prisoners of support. Fear, opportunism, and confusion arising from the government's COINTELPRO program have all contributed. But we must all realize that the mistakes of the past cannot be held up in a vindictive and vengeful manner against comrades who wish to change their practice and wish to push now for a real solid support of

the political prisoners and prisoners of war. New Afrikan Freedom Fighters Day, from our view as Puerto Rican political activists, is a correct way of consolidating and developing mass support for all Afrikan Freedom Fighters. This process must be given a chance, and must be given the complete support of all the Afrikan freedom fighters in prison, regardless of past experience.

Secondly, the Puerto Rican National Liberation Movement calls upon those present here to support the Puerto Rican prisoners of war, and the Puerto Rican national liberation struggle. We want to initiate a process with you that will see, sometime in the future, the creation of a national alliance of oppressed peoples to coordinate efforts where our interests are in common, and to provide each other with a measure of support where our interests run parallel.

Again, thank you for allowing me to make this presentation. **FREE THE LAND!! FREE ALL PRISONERS OF WAR AND POLITICAL PRISONERS!! SUPPORT THE ARMED STRUGGLE!! SUPPORT PUERTO RICO'S RIGHT TO INDEPENDENCE AND SOCIALISM!!**

FALN Communique

tions and crush the aspirations of our people for freedom. Their strategy against the independence movement is clear: on the one hand they will try to use their legal and judicial system to force the movement into courts and away from the streets; on the other they will use violence to intimidate, provoke, frighten us and paralyze the work, placing us in a defensive position in which we can only react. It is in this context that we should see the grand jury incarcerations of Carlos Rosario Pantojas, Carlos Noya Muratti and Norberto Cintron Fialli; the frame up of Jorge Albizu Orta and the assassinations of Arnaldo Dario Rosado, Carlos Soto Arrivi and Angel Rodriguez Cristobal. The taking of the case of Vieques to the Supreme Court in Boston, the involvement of the yankee courts in Puerto Rico are attempts at forcing our struggle to take place within the legal apparatus of the imperialists. This maneuver is designed to disarm us and places us in a position where we recognize their

authority over us and where all battles take place under conditions determined by them. Under these circumstances we can only lose. We should be determining the battles and where they are to take place not the enemy.

Our struggle if it is to succeed must be guided by the strategy of pro-longed people war. In order to do this we must build organizations which the enemy cannot destroy because it cannot see them. Only the politico/military organization with clandestine structures, members and methods of work are in a position to mobilize and organize our people and at the same time wage armed struggle. Those independence organizations working within the framework of bourgeois legality because they have faith in the system, or because they feel the conditions are not right for the clandestine organization or because "they have nothing to hide" are only fooling themselves. When they least expect it the enemy will annihilate them if it feels

these organizations pose a threat. Puerto Rico is a nation intervened by a foreign power. It is militarily, economically and politically occupied. As a result the Puerto Rican people have always had a right to pick up arms and the conditions for armed struggle have always existed. What has been lacking at certain moments have been the revolutionary organizations or step aside and show their true colors by joining the reformist and autonomist sectors which are trying to contain the armed struggle for independence and socialism.

The success of our struggle is dependent on the growth and effectiveness of the armed clandestine politico/military organizations. Only they are in a position to effectively combine and lead the mass and armed struggles. Therefore it is this unity which we must work for. Through the union of the armed clandestine organizations, which have been born and developed from revolutionary theory and practice and in the

heat of battle, we will organize the National Liberation front and its military detachment the People's Revolutionary Army. It will be this vehicle which will drive the yankee imperialists from Puerto Rico and which will lead to the necessary structures for the construction of a socialist society.

INDEPENDENCE AND SOCIALISM FOR PUERTO RICO

IMMEDIATE AND UNCONDITIONAL FREEDOM FOR OUR PRISONERS OF WAR AND POLITICAL PRISONERS

U.S., HANDS OFF EL SALVADOR, NICARAGUA, AND GUATEMALA NOT ONE GRAM OF OUR NATURAL RESOURCES WILL LEAVE PUERTO RICO

LONG LIVE THE ARMED CLANDESTINE STRUGGLE

FALN CENTRAL COMMAND

SAM BROWN

ted. Still, Brown told them nothing. After more verbal and physical assaults, Brown was forced by two FBI agents to copy a statement one agent had written, and to initial each page. *This, Samuel Brown says, is the only statement he has made to a law enforcement official.*

It appears from his own testimony that Brown was not "cooperating" with the agents

through his own free will. The beatings, the prolonged questioning, and the secret, forced relocations -- which it took a write of habeas corpus to uncover -- placed Samuel Brown in a no-win situation. He has never willingly complied with law enforcement officials, or asked to testify before a Grand Jury. Nor has he requested protective custody or dismissed his attor-

neys Evelyn Williams, Chokwe Lumumba and Susan Tipograph.

If anything, Brown has resisted the deals and promise of government agents and persisted -- under extremely difficult conditions -- in maintaining contact with his lawyers.

With this sworn evidence in hand, it is difficult to believe that Samuel Brown was a willing

informant to the F.B.I. Any statement to the contrary is an attempt to discredit him and disrupt the unity of the Brink's suspects. Samuel Brown is refusing now to become a Grand Jury Brink's suspect. Samuel Brown is refusing now to become a Grand Jury witness because he never wanted to be a stool pigeon in the first place.

Political Analysis/Opinions

Some Questions of Ideology and Strategy of Building Mass Armed Resistance for National Liberation and Socialism Inside The U.S.

Many events have occurred since the attempted Brinks expropriation on October 20, 1981, organized by the RATF under the leadership of the BLA. One has been a propaganda and terror counter-offensive by the police/intelligence forces of the state. This had led to mass framings to torture of captured New Afrikan prisoners of war. The BLM and anti-imperialist movement has, and is, fighting back gallantly.

These notes address three things: (1) The attempted Brinks expropriation was a qualitative leap (development) in the struggle for socialism in the U.S., (2) Its failure and offensive the state is engaging in causes us to critically evaluate theoretical questions of armed struggle for our unique situation in Amerikka., and (3) The economic contradiction (crisis) and the everincreasing "international" offensive of national liberation movements and the forces of socialism provide a serious crisis for foreign policy and U.S. imperialism. So, the question we want to deal with is the question of ultra-leftism around the military question in the BLM, adventurism versus a scientific dialectical materialist approach based on protracted war in building the military forces of the revolutionary black vanguard.

Too often, our assessment of what we should do and how we should do it is taken from our assessment is ultra-left, based on (narrow group) mentality or regionalism. Our method of organizing is not based on a proletarian approach to organizing. Much of this is due to the fact that much of Army is revolutionary nationalist. While revolutionary nationalism is a progressive and necessary ingredient in the black liberation movement as an ideology, it is not sufficient enough to correctly lead us to the path of liberation and socialism. Only an ideology that takes the situation of the "whole people" (the proletariat) in this country and throughout the world; the correlation of forces, etc., can provide us with the adequate method of winning." For the most part the thinking of the Army is still based on "Lumpen proletariat advanced armed fighting faction" thinking. Serious materialist planning is lacking in the Army. We

won't discuss it any further. Let us deal with some ideological questions.

The first being the question of Marxism-Leninism. The uneven level of development of the BLM has developed where essentially we have an electric armed military vanguard (Army) and a non-existent scientific socialist (Marxist-Leninist party to lead it. It may be that the black revolutionary Marxist-Leninist party emerges from the ranks of the BLA and the process of armed struggle.

In the last few years there has been a gross romantization of armed struggle in the BLM. Essentially, while the BLA has gained support within the nationalist community, it is still isolated because support cadres and soldiers still do not as of yet base their organizing efforts around the black working class. What we have not been able to address in the past due to our immature political development is that while the black working class is the vanguard of the black revolution, it will not move to revolution unless a revolutionary black vanguard imbues it not only with class consciousness as the most oppressed sector of the proletariat, but also with a revolutionary nationalist consciousness; it will not carry forth its historical mission. So, the army must address itself to raising the *race and class* consciousness of the black working class. This may encompass the spectrum from the A,B,C's of organizing community militia's medical teams, to preparing for armed insurrection or what to do in times of a rebellion (what demands to raise, what organizational forms to create and what you can do at the workplace to heighten the political consciousness of the rebellion). Also, the Army's strategy must be one of constantly building reserve forces who will be physically, materially, and spiritually prepared to initiate another campaign when one fails or the forces involved have been exhausted. Our military thinking and planning must start from a materialist basis of involving the masses in the *armed nation building process*.

The Army needs to begin "base" or "zone" building in the national territory. This means serving the needs of the masses which will involve a stage of constant and protracted political

mobilizations. Comrade Sundiata Acoli's *Some Solutions and Some Things to Do* provides us with a good basis for political unity. Our thinking should be *how does the armed national black liberation front emerge?* It first emerges from the infrastructure the Army must build from its actions taken against the enemies of the people. The Army should be engaged in every organizing in the black nation, constantly raising the masses political consciousness and state of military preparedness; developing reserve forces.

If the masses race and class consciousness is low they will not see the need to defend themselves/resist, to fight for self-determination, national liberation/independence of New Africa (let alone) to rise up in arms and wage a scientific armed struggle to seize state power in the national territory. Therefore, the masses will be ill-prepared to support actions of the Army and the creative ability of the people will be constantly retarded. So political mobilization, particularly in the national territory, is essential.

How do we do this?

The first thing; the Army must blend itself with the rate of development, "go with the flow" and culture of the movement in the national territory; only then will it be able to comprehend the pulse of the people in the national territory and be able to transform it into a resistance movement. The Army should use all forms of organization to build the political support infrastructure necessary for successful armed struggle.

What does political mobilization mean? First it means telling the army and the people about the political aim of the war. It is necessary for every soldier and civilian to see why the war must be fought and how it concern him. Secondly, it is not enough merely to explain the aim to them; the steps and policies for its attainment must also be given, that is, there must be a political programme.

Without a clear-cut concrete, political programme, it is impossible to mobilize all the armed forces and the whole people to carry the war of liberation to the end...Thirdly, how should we mobilize them? By word of mouth, by leaflets and bulletins, by

newspapers, books and pamphlets, through plays and films, through schools, through the mass organizations and through our cadres...who are prepared to engage in action. Also, the army must integrate itself more at the point of production, calling along with the PG for a *general strike for National Liberation*.

The present situation of constantly rising unemployment provides the Army with the ample opportunity to politically organize the unemployed and to turn the question of unemployment into an issue for reparations and self-determination.

Fourthly, to mobilize once is not enough: political mobilization for the war of liberation must be continuous. Our job is not to recite our political programme to the people, for nobody will listen to such recitations; we must link the political mobilization for the war of liberation with developments in the war and with the life of the people (particularly in the *national territory*), and make it a continuous movement. This is a matter of immense importance on which our victory in the war of liberation primarily depends.

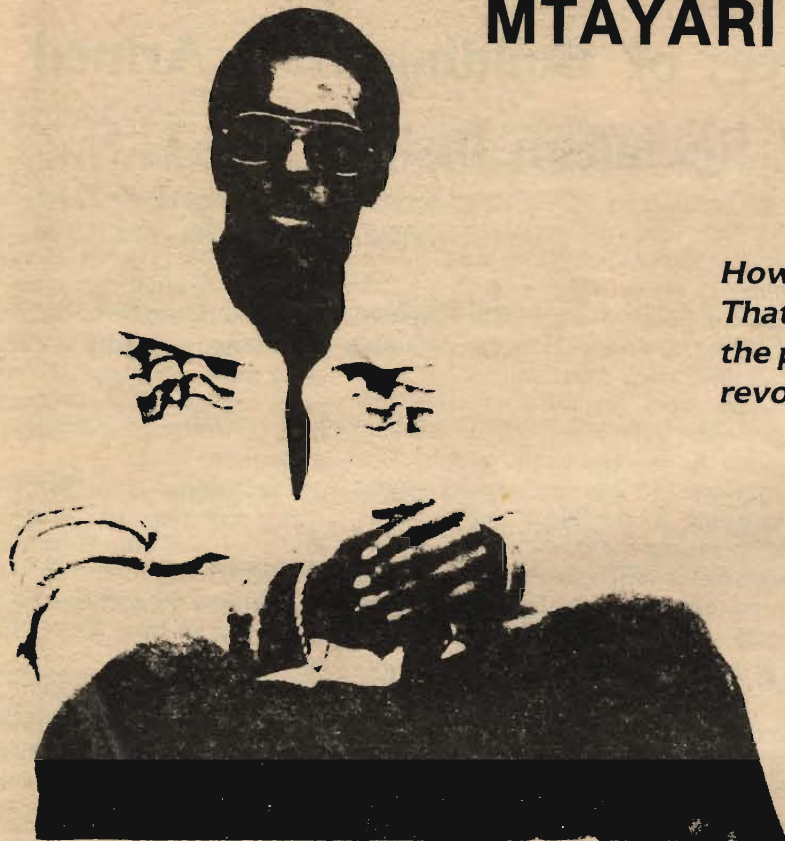
The Army should avoid direct clashes with the state which the state uses its propaganda apparatus to mobilize political support for its military counter-guerilla offensive.

It has been stated that "the New African National Liberation Struggle can be the spark for a victorious Socialist revolution in the U.S." Much of the impetus of the socialist revolution historically has been motivated by the high tides of the New African National Liberation Struggle. At the same time, the NANLS center is the regional struggle within the Black Belt South. To correctly apply the correct military/political strategy to the New African National Struggle and the American Socialist Revolution, the Army must creatively apply both the military and political science of Marxism-Leninism to our unique conditions. The coordinated fronts of different nationalities (nations) within the imperialist state for the violent overthrow of capitalism can begin through the armed task force.

Ahmad Muhammad

DEFEND NEW AFRIKAN FREEDOM FIGHTERS!

NEW AFRIKAN FREEDOM FIGHTER MTAYARI SHABAKA SUNDIATA



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

MTAYARI SHABAKA SUNDIATA • 1975

MTAYARI SHABAKA SUNDIATA

(February 18, 1944 — October 23, 1981)

A memorial service honoring New Afrikan Freedom-Fighter Mtayari Shabaka Sundiata was held on Thursday, October 29, 1981. Members of the Black community, Third World national liberation movements, and anti-imperialist forces gathered to pay tribute to him. A statement prepared for the service is reprinted here.

The History of a Revolutionary Nationalist Freedom-Fighter

On October 23, 1981, Comrade Mtayari Shabaka Sundiata, a revolutionary Black man from the Bed/Sty section of BROOKLYN was shot down and assassinated by Queens' detectives acting as agents of the U.S. government.

Comrade Mtayari was a true believer and compatriot of Black People's struggle for Land and Independence. He worked day and night for changes in the oppressive conditions inside the Black community, the Oceanhill-Brownsville struggle for community control of education being a major battle. In 1968, he joined the Provisional Government of the Republic of New Afrika. He was the first Consul for the Brooklyn Consulate.

On December 10, 1970, Brother Sundiata was viciously beaten by pigs in the Flatbush section of Brooklyn. When he went to court he could not recognize his own mother or wife. He had been accused of shooting two racist pigs in Brooklyn. The Brooklyn police department told Brother Mtayari that they would someday get him. This threat was real and changed his life and the life of his family.

For seven years he was imprisoned. During this time, he became more convinced that his life and Black People's freedom would only come thru Revolution. The horrible conditions of prison only strengthened his conviction and purpose in the Black Liberation struggle. Brother Sundiata studied hours and became a skilled expert in martial arts and revolutionary struggle. He was feared greatly by the prison authorities for his deep intelligence and keen understanding of who Black People's real enemy is.

When he was released from prison, Comrade Sundiata offered himself unselfishly to the continued struggle for Blacks' liberation. He lived, trained, and struggled for the righteous will and spirit of the Black masses. He had developed himself into a Revolutionary New Afrikan Freedom Fighter. This automatically made him a target and inevitable victim of the FBI, CIA, and local police departments; and they were determined to snuff out the life of one of Black People's finest soldiers.

We salute the traditions of Denmark Vesey, Nat Turner, Gabriel Prosser, Zayd Shakur, Woodie Green, Twyman Myers, Jonathon Jackson, George Jackson, soldiers killed in action thus, we should not mourn the death of Comrade Mtayari Shabaka Sundiata but rather remind ourselves of what he was about and what he said:

"I have been able to maintain the spirit of life even here in this grave among the dead, the recently dead, and the living dead who linger in perpetual darkness, under a shadow of oblivion. And to all the ndugu na ndada extend to them my love. Remind them that I have not forgotten how to love nor care, and I do care about them all. Here is to a revolutionary pillar for the future of our nation, a revolutionary declaration of our undying existence as we re-unite in totality, and let no schisms tear asunder what we have joined. We are the beginning of a new day. Revolution finds the seed of its growth and the justification for its development in history. Revolution makes psychological use of the past for it plunges into the future. The role that the victims are destined to play are simply a matter of growth, to grow means to change, to change means revolutions, and to resist change means death. And may each of you remain a light of a brighter and freer tomorrow." Quotes from prison letters of 1973.

LONG LIVE THE SPIRIT OF COMRADE SUNDIATA!
LONG LIVE THE BLACK LIBERATION MOVEMENT!
LONG LIVE THE NEW AFRIKAN FREEDOM FIGHTERS!