

# CROSSROAD

A New Afrikan Captured Combatant Newsletter

Vol. II No. 1

September 1988

## TABLE OF CONTENTS

REAFFIRMATION OF PRINCIPLES AND PROGRAM	
Ata Kawali .....	1
THE THROWING OF THE STONES	
Hanif Shabazz Bey .....	11
WHERE DOES CORRECT TERMINOLOGY COME FROM?	
Sanyika Shakur (NAC) .....	13
ON VIOLENCE AGAINST WOMEN	
Michael McCoy .....	18
PRISONERS APPEAL FOR BOOKS .....	23
LEST WE FORGET .....	24
WHERE ARE WE HEADED?	
Blood Miller .....	26
WHAT IS ART?	
Zolo A. Azania .....	31
THE SAGA OF RUSSELL SHOATS	
Haroon .....	34
MOVE RESPONDS TO GRAND JURY INACTION	
Ramona Africa .....	50
CHECK THESE OUT .....	59
JUDGE ORDERS TRANSFER OF WOMEN POLITICAL PRISONERS OUT OF LEXINGTON	
Jan Susler, Peoples Law Office .....	62
ORDER FORM	



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## REAFFIRMATION OF PRINCIPLES AND PROGRAM

Ata Kawali

With this first issue of Volume Two of CROSSROAD (CR) We want to reaffirm our principles and program. This is part of our effort to intensify the struggle to realize the program. Our efforts will not realize their full potential without the contributions of other Political Prisoners, Prisoners of War, and our supporters.

The first statement of CR principles and program was made in Volume 1, No. 1. With these We now incorporate the suggestions of Comrad-Brother Atiba Shanna (Vol. 1, No. 4), as reprinted below:

CROSSROAD (CR) is a non-sectarian newsletter produced by and for New Afrikan Prisoners of War and Political Prisoners-- captured combatants who were and are engaged in protracted people's war against the colonial domination of the united states of amerikkka, for national self-determination and independence of the Republic of New Afrika. CR also provides a perspective on the repression of the mass movement and genocidal, colonial violence waged against the masses of New Afrikan people. Although CR's primary focus will be on New Afrikans, We won't neglect Native Nation, Caribbean, Puerto Rican, or North American and other Prisoners of War and Political Prisoners. The "crucial point" for CR is the common struggle against all forms of oppression inspired by

u.s. and world capitalist-imperialism, and for self-determination and socialism.

CROSSROAD has a strategic objective to: 1) increase awareness and active support inside the political borders of the u.s., and 2) to increase awareness and active support among the community of nations -- for the release of captured combatants, and the struggle of the Republic of New Afrika for national self-determination.

CROSSROAD is not in opposition to, or competition with other vehicles or organizations which serve the nation and its captured combatants.

Since CR is produced by POW's, there are many things We can't do ourselves. However, We're confident that others will commit themselves to helping us go where We can't, and to helping us do and say what We can't.

#### INTENSIFYING STRUGGLE ON TWO FRONTS

There are many things that need to be done, many things that We want to help do; none of them will be easy or realized overnight.

On the domestic front:

-- We want to increase the communication between the captured, as well as their coordination of efforts made by them and on

their behalf.

- We want to encourage networking by and between the family and friends of the captured.
- We want to encourage greater financial and socio-cultural movement support for the captured and their families.
- We want to "lobby" all relevant legal organizations on behalf of the captured (i.e., Amnesty International, National Lawyers Guild, national and state bar associations, and local human rights organizations, etc.).
- We want to "lobby" and initiate various campaigns on behalf of the captured, directed toward North American and New Afrikan media (i.e., national, state and local associations of newspaper publishers, editors, journalists; letter and petition campaigns to the same, along with constant flow of letters to individual owners, editors, journalists, and the "public forums" of newspapers and magazines).
- We want to direct similar campaigns towards unions, and towards national, state and local associations of professionals (i.e., social workers, doctors, educators), clergy, students, politicians, etc.

- We want to make our presence felt by grass-roots community organizations of all kinds.

On the international front:

- We want to make our presence felt at the United Nations by: the Human Rights Committee and its subcommittees and each of its individual members; the Decolonization Committee and each of its individual members; the Committee on the Elimination of Racial Discrimination and each of its individual members; the Secretary-General; all Missions to the U.N., and all Embassies and all relevant Non-Governmental Organizations and Observers.
- We want to make our presence felt among all national liberation movements.
- We want to have a consistent presence among the international media representatives and their services (print, audio, visual).

How will we do all this? Aside from our own efforts, we require much involvement and financial assistance from those of you who believe in us and in what We're trying to do. Let us hear from you.

The suggestions of Atiba Shanna's which We incorporate into our principles and program are as follows:

- Informing the people of the occurrence, causes, and probable consequences of armed actions.
- Exposing the people to lines and theories on military matters.
- Informing the people on the general tasks confronting the movement and our collective responsibilities in fulfilling them.
- Exposing the people to views and analyses on the nation's development ("history"), the promotion of revolutionary artistic culture, and presentation of the components of revolutionary science (i.e., philosophy, political economy, etc.).
- Generally assist in the processes of agitation, education, organization and mobilization of New Afrikan people toward the realization of national liberation revolution, i.e., independence and socialist development.

Over the past year steps have been taken in nearly all the areas listed above, by the CR collective and by many of those who support the program and who have embraced it as their own. During the same period, the international and local awareness of the plight of Political Prisoners and Prisoners of War held by the U.S. has grown, and so has the level of active support. Even more rewarding results can be achieved if We all commit ourselves to

greater collective and individual efforts on behalf of all Political Prisoners, Prisoners of War, and the struggles We've dedicated our lives to.

During the next twelve months We plan to publish CR as often as possible, and to increase our efforts in each programmatic area. We encourage other organizations, collectives, and individuals to take up one or more of the programmatic objectives.

For example: In September, 1987, copies of CR and letters were sent to over two hundred thirty (230) embassies, U.N. Missions, national liberation movements, and local and international human rights organizations. The letter is reprinted below in the hope that it will be used as an example for those who will write similar letters to family and friends, media representatives, community organizations, U.N. and O.A.U. member states, etc.:

Revolutionary Greetings:

Enclosed are three copies of CROSSROAD, a captured combatant newsletter published by cadres of the New Afrikan Independence Movement. Our Movement continues a centuries-old struggle to end the colonial domination of the United States over our nation of more than twenty-five million people, and to build a socialist society.

CROSSROAD provides a voice for the growing number of Political Prisoners and Prisoners of War held in the prisons of the United States. Its aim is to provide information to people inside and outside the U.S. on

these captured combatants, and to secure support for them and the struggles that they represent.

The United States government would quickly deny that there are Political Prisoners and Prisoners of War inside its borders. Yet, the historical character of the struggles of New Afrikan ("black" or "Afro-American") people, the people of Puerto Rico, and North Americans who have struggled in solidarity and for socialism in the U.S., undermines any attempt by the U.S. government to distort or deny reality.

Moreover, the treatment of captured combatants by the U.S. and the construction of special "control units" to house captured combatants in state and federal prisons throughout the U.S., demonstrates that it doesn't view these comrades as "common criminals" but rather as members of national liberation movements and members of movements in resistance to colonialism and other violations of international laws.

For example, Sundiata Acoli (s/n Clark Squire) a former member of the Black Panther Party and a member of the Movement's armed forces, was originally captured in 1972 and sentenced to New Jersey State Prison. He was later illegally transferred into the federal prison system, ending up in the Control Unit of the infamous Marion



Federal Prison -- although he has never been convicted on any federal charges. His transfer was clearly for POLITICAL reasons. The purpose of the Marion Control Unit can't be expressed any better than by a former warden of that prison, Ralph Aron: "THE PURPOSE OF THE MARION CONTROL UNIT IS TO CONTROL REVOLUTIONARY ATTITUDES IN THE PRISON SYSTEM AND IN SOCIETY AT LARGE."

The imprisonment of freedom fighters won't stem the tide of anti-colonial struggles inside U.S. political borders. The contradictions inherent in colonialism and capitalist exploitation will only give rise to more revolutionary "attitudes" and swell the ranks of the independence movement.

Those of us in the Movement know that We have the responsibility of struggling with our people to achieve our objectives. However, We require the assistance of the international community and human rights organizations. We know that the oppressed New Afrikan nation is a colony of the U.S., but We must struggle to secure the support of other national liberation movements, progressive states, and recognition from the U.N. of our colonial status.

We know that our captured combatants are entitled to the protection of the Geneva Convention of 1949 relative to Prisoners of War, as well as the protections of the

Additional Protocols of 1977. But We must also struggle to secure similar recognition by the international community. We seek the release of our captured combatants, or the granting of political asylum in countries that will accept them, or their exchange for prisoners held by progressive states.

The treatment of our captured combatants is also in clear violation of several international covenants, resolutions, and the Minimum Standards on the treatment of prisoners. We also call, therefore, for an international investigation of the treatment of our captured combatants by the United States and of the conditions inside U.S. prisons.

Respectfully,

Atiba Shanna

For CROSSROAD

Those who want information on embassies and Permanent Missions to the U.N. should write to:

Department of Public Information

United Nations

New York, New York 10017

The Department of Public Information can also supply you with copies of documents such as:

The Universal Declaration of Human Rights

The International Covenants on Human Rights

Combating Racial Discrimination

The Crime of Genocide  
and other relevant documents and U.N. Resolutions.

For information more specifically related to NGO's, write:

Non-Governmental Section  
Department of Public Information  
Room S 1037-I  
United Nations  
New York, NY 10017

Ask for a list of NGO's associated with the Department of Public Information, and lists of NGO's associated with/in consultative status with:

Human Rights Commission  
Decolonization Committee  
Committee on Elimination of Racial Discrimination

Dare to Struggle!

Ata Kawali

**THE INSURGENT**  
*Newsletter of the  
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and Prisoners of War,  
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## THE THROWING OF STONES

Hanif Shabazz Bey

During the Muslim pilgrimage to Mecca there is a ceremonial rite performed called "the throwing of stones," in which the Muslim pilgrim is to gather forty-nine small stones and throw them, in a very meticulous ceremonial method, at three pillars set up at intervals along a distance of three hundred yards through the town of Mina, in Saudi Arabia.

There is an atmosphere of indescribable excitement attached to this rite. For although theologians refrain from calling the ritual anything other than "the throwing of stones," in the vernacular of all Muslim countries, including the Hizaz region itself, it is referred to as "the stoning of Satan." The stone pillars themselves are known in some countries and provinces as Satan. Popular legends describing the rite, invite the faithful to stone Satan.

During the throwing of stones the expressions on faces range from strain to torture, as the Pilgrims believe that they should manifest their antagonism toward the source of their past errors and faults. In their own way, they are demonstrating how they intend from now on to make a complete break with the forces of evil.

The courageous young freedom fighters inside occupied Palestine, known as "Shebabs," have added a revolutionary touch to the old tradition of throwing stones. Just when the Zionist

settlers were under the impression that they had totally crushed the liberation movement inside occupied Palestine, these adamant young fighters with mere stones as weapons have challenged the Zionist oppression of their homeland.

The Zionist soldiers who the "Shebabs" hurl their stones at are seen as the same forces of evil that the Muslim Pilgrims seek to redeem themselves from. Although the throwing of stones against the formidable Zionist war machine may seem like a futile effort, the Zionist settlers understand the symbolic significance in the throwing of stones. This is why Yitsak Shamir, the Zionist Prime Minister, has said that this latest rebellion by the Palestinian masses is not a mere form of civil disobedience, but an act of war. Mr. Shamir and his other Zionist kindred realize that these stones represent the seeds of resistance, just as the ones David hurled at mighty Goliath.

The Palestinian people display selflessness and sacrifice, demonstrating to the oppressed people of the world that once the conscious level of the people has been raised, no war machine or threat of death can extinguish the flame that burns for freedom.

Hanif Shabazz Bey

Marion Federal Prison

( Bro. Hanif and four others are serving eight (8) consecutive life sentences for the 1972 attack on the Rockefeller-owned Fountain Valley golf course in St. Croix, Virgin Islands. For more background, see CROSSROAD, Vol. 1, No. 1. For more information, write to Hanif (s/n B. Gereau) #96544-131, P.O. Box 1000, Marion, Il 62959 or, contact Brother Al Saladin, Blisschords Communications Network, P.O. Box 53435, Chicago, Il 60653.)

## WHERE DOES CORRECT TERMINOLOGY COME FROM?

Sanyika Shakur (NAC)

Correct terminology comes from an indepth overstanding of objective social development, i.e., of the world and how it works. And of subjective social development of a specific people/nation. Both are interrelated. However, in this particular piece We'll deal only with the latter, but will return to the former when time permits. Thru the study of social development ("history") We are able to ascertain an unbroken line of constant development, continuous growth, at times hard to see, but nonetheless always ploddin' on. This is also true of the New Afrikan people/nation. Tho some amerikkkan "sociologists" will refute this, We have come to recognize them as fugitives from reality, and We must regard as suspect all descriptions regarding our social development given by them.

Words describing our social development are often given to us (thrown at us) by our oppressor, thus all of their flowery words must be scrutinized, taken thru the "break down" and "isolation" processes before being used by us, and especially those forces active in the NAIM (New Afrikan Independence Movement). For, We write, speak, learn and are teachers of the people, thus our line must be precise and consistent with our past, present and future social development.

Our oppressor will often use terminology for so long (being consistent) and in so many spheres of our life that We take their words as "gospel" in most cases fall in tow with their deliberate

mis-conception about Our Story. So, We unconsciously, and sometimes consciously, further mis-lead the people with terms offered up by the enemy. We've seen, heard, or have read about this time and time again in the form of: "slavery," "emancipation proclamation," "democracy," and "civil rights," etc. These are words often used by them (oppressor) specifically allocated to New Afrikans so as to give us a terminology to mis-describe certain epochs in Our Story--terminology far less exposing and consciousness-raising than, say, terms like Colonialism, NATIONAL Independence, Neo-Colonialism, or even Human Rights. The oppressor is quick to euphemize in rough areas needing immediate cosmetic change.

Our reality is different from theirs, the only common ground between oppressed and oppressor is the battle field, and that only being We'll both be fighting and dying on it. Indeed, it's most important to interpret Our Story properly, for this shows the ideology-in-development, manifesting itself in our correct (consistent) interpretation of our evolutionary development as a nation held captive by imperialism, in a kountry that is a "prison-house of nations"! We've been bombarded with terms such as "slavery" to describe the WAR and subsequent COLONIZATION of New Afrikans. This was another euphemism which manifests itself today in what We know as colonialism.

To be a colonized people means to be of a different nation than the colonizer; this criterion is not necessarily true of slaves, for We see a large portion of amerikkans below the poverty line who work for the state and can easily be categorized as slaves--

but not colonized--and this is the distinction--NATIONALITY!

"...If We entered neo-colonialism in 1865, then what was the nature of our oppression before 1865? Surely neo-colonialism ("new" colonialism) must have followed "old" colonialism, or simply colonialism. We were independent peoples/nations that were forced into oppression--it was a new form of NATIONAL oppression which took a unique form. As We become more clear and consistent, We'll see how "slavery" is not the correct ideological framework for us...."

(Comrad-Brother Atiba Shanna)

"Slavery" does not fit our "ideological framework" because We recognize our social development as one of a NATION--a New Afrikan nation--a nation separate and distinct from our colonizer. Correct terminology is derived from study and analysis. It would be ludicrous to think, for example, that in Vietnam's war of national liberation the Vietnamese would accept terminology given them by u.s. imperialists! We are also in a war of national liberation, yet We still get caught up in the habit of importing ideological concepts. Such concepts and terms must be indigenously based on our own social development. So, if our ideological formulation is indeed New Afrikan, and We continue to use "black" instead of New Afrikan, "black belt" instead of New Afrika or National Territory, "slavery" instead of Colonialism, and "racism" as opposed to National oppression--genocidal violence--then this shows: 1) that We have not done enough study and analysis into the nationalistic continuity of our social development ("history"); 2) We are simply allowing terminology put down by colonialists and their neo-colonial puppets to remain intact.



This hinders the development of a true "revolutionary nationalist" ideology, thus We'll continue to suffer from ideological deficiencies which will manifest themselves in our writing, teaching, and actions. The fact is, We are a nation in motion, constantly developing, and terminology is quick to become outdated and no longer sufficient to denote our motion, our needs as well as aspirations.

This is why it is stressed to the point of being redundant: That We must live among the people, learn from the people in order to teach the people. The people need an accurate interpretation of their past struggles, conditions, shortcomings and all of the things that have caused us to be in such a critical condition today, strictly from a dialectical materialist perspective. We can only do this correctly thru study and analysis, from the masses to the masses (FMTM)....

We have always had a language different from the empire-state, describing our social ills under colonialism, our aspirations under colonialism, and our burning desire to break away from the domination of the empire--colonialism. It is incumbent upon those scientific socialists within the nation--the NAIM specifically--to articulate these perennial social ills, aspirations and desires; serve them to the masses and teach them the proper way to use them as "spears" to penetrate the enemy.

Being able to put the above into perspective will also help develop the ideology more expeditiously, which will ultimately serve as a theoretical "shield" for our growth. We learn to correctly

interpret our situation by studying ourselves FIRST, then by studying the past and present situations of other people who We see with similar "symptoms" as ourselves. Once this is done We must sum up the parallels and scientifically apply them to our situation: Transfer them to a common language and serve them to the people. By not doing enough study and analysis and serving incorrect interpretations to the people, is like serving guests a half-cooked meal. Not only is this rude, but it's also dangerous to their health. We want to serve it fully "cooked" so it will be easy to digest and give them the necessary energy to carry out the day. VITA WA WATU!

ReBuild! (i.e., rectify)

Sanyika Shakur (NAC)

## ON VIOLENCE AGAINST WOMEN

Michael McCoy

Several weeks ago while rummaging through a pile of newspapers, i spotted a copy of the DAILY TIMES. As with most papers that catch my attention, i leafed through it searching the columns for some worthwhile article to clip and pass on. Half-way through the paper i noticed a picture of a young teen-age Sister relaxing in a chair with a pleasant look on her face. Inwardly, i smiled, wondering what joys life could offer her at such a young and tender age. As i glanced up to learn more about her, a big bold caption read: "RAPE PROBE PROTESTED. BLACKS SEEK A SPECIAL D.A." i felt both anguish and hatred as i read of her rape by six hooded klansmen who, after they used her, left "KKK" marks etched in her chest with a piece of charcoal. Tawana Brawley was found four days later in a dazed state trembling inside of a large plastic bag. Excrement was spread over her body. As of December 6, Tawana was unable to walk and had difficulty talking. It is my hope that she will recover soon.

Unfortunately, there seems to be no let-up on such acts of brutality. The U.S. has a long-standing history of violence against women--particularly Third World women. Just the other day i read an article in BY ANY MEANS NECESSARY on "Violence Against New Afrikan Women." The author, Safiya Omari, told of how New Afrikan womens' unborn babies were often ripped from their stomachs by the slave planter in an effort to terrorize them into submission.

Indeed, as Sister Safiya told, our oppressor has been persistent in their attempts to crush the fighting spirit of New Afrikan women.

Rape is not the only form of violence against women. It is perhaps the most extreme; but sterilization, wife battering, psychological abuse, and incest, are all forms of violence against women that can be as devastating as rape.

Are men who commit rape born criminals? Do they come into the world with a primordial obsession for power that cannot be satisfied unless they rape women into submission? Are all pre-existing societies characterized by a battle of the sexes because of the male desire for power?

In ancient societies the relationship between sexual oppression and violence, so familiar today, was unknown. By comparison with millennium of social evolution, male supremacy may therefore have existed only a small fraction of social history. So what, then, was responsible for the emergence of sexual violence against women?

According to Evelyn Reed, Julia Schwendinger, Afonja Simi and a number of other revolutionary writers, rape occurred under historical-social conditions where exploitive class societies appear. With the break-up of communal societies along militarist lines, the drive to raid neighboring villages for wealth subverted the leading role of women in society. The rise of private property and exploitive class relations also reduced the status of women and children to private property.

Several years ago a number of studies were done on different Afrikan communities to compare the degree of sexual violence against women. One of the findings was that in communal societies where the status of men and women were relatively equal, sexual violence against women was rare. And, when it did occur, it wasn't treated as a crime against an individual or property, but viewed as a crime against "women and the community in general." In other Afrikan communities where exploitive class conditions exist and the role of women in production was marginal, there was a higher degree of sexual violence compared to communal societies. The point of the study was to show there does exist a direct relation between violence against women and sexual inequality. To one degree or another, the same general features are observable throughout history where class conditions exist.

Modern capitalist production didn't create male supremacy, but it did reproduce and heighten conditions for sexual violence against women. The commercialization of women as sexual objects for advertisement, lurid projections of women in magazines and books appearing to crave male domination, and the status of women in the labor market as cheap, exploitable labor, are just a few of the factors that contribute to the conditions of violence against women. The patriarchal institution of monogamous marriage and the single family unit were born out of the exploitation and degradation of women. These arrangements were conceived not of love, but of the elite class need to perpetuate wealth.

Since the New Afrikan nation is an oppressed nation, a nation subject to the political, intellectual, and cultural domination of the Euro-American oppressor nation, the contradictions and social ills which exist in the oppressor nation also exist in our nation in "greater levels of intensities and proportions." Within our communities, New Afrikan women sometimes provide more stable sources of economic assets than men because of their own earning, their access to welfare payments, or their role in extended family relationships where they govern the redistribution of whatever resources are available among sisters, brothers, in-laws, and children. Under these conditions, the importance of manipulating and controlling New Afrikan women, by violence if necessary, is elevated among New Afrikan men who accept the capitalist premise: "dog eat dog world."

Some New Afrikan men abuse New Afrikan women when they are drunk because alcohol strips away the shallow feelings of guilt inhibit existing sentiments towards such acts of violence. Frustration is often evoked as an excuse for sexual violence against women, but in an exploitive class society violence is the result of socially learned behavior.

Another interesting point to note is the material basis for white supremacy in the white community reflects the concentration of wealth and power in the hands of white males. In the New Afrikan community, however, no such material basis exists. Out of a sense of powerlessness and insecurity, many New Afrikan men attempt to

assert their male dominance over New Afrikan women through violence. White males have other options to use, like economic power over women to maintain their dominance.

A few of the points i wanted to make was violence against women is not innate in men and that there is historical-social roots to sexual violence. In an effort to liberate the nation and create a new society absent many social calamities that now exist, We must understand the material basis which gives birth to such social ills. The current outrage which exists in our community over violence against women by New Afrikan men and women is important, but it cannot substitute for an adequate social theory. Without a realistic understanding of our colonial reality, outrage invites utopianism and eventually disillusionment. It is therefore imperative that We strive to continuously deepen our understanding of the social problems of the colony. Such knowledge will improve us politically and better prepare us to organize the masses around revolutionary politics.

My Revolutionary Greetings to all,

Michael McCoy #05000-016 B/3

P.O. Box 1000

Lewisburg, PA 17837

Prisoners Appeal For Books

Greetings Dear Friend,

My name is Michael McCoy. I'm presently incarcerated at the Lewisburg Penitentiary. We have a study group which meets once a week to discuss domestic issues like racism, drug abuse, homelessness, etc. We also discuss international events such as: South Africa, Middle East, and Nicaragua, etc.

An African Affairs Committee has been created here to raise the social-historical awareness of concerned men through cultural-educational films, history seminars, and programs in which outside guest speakers enter the Institution to discuss various social problems which plague poor communities.

At present, I am involved in a research project to gather data and statistics on problems that Blacks, Puerto Ricans and other people of color have in achieving upward mobility within the U.S. economic system; particularly if in fact class mobility is a myth.

A number of letters like this have been forwarded to various Community groups and Academic Institutions in hope of soliciting material that would shed light on the subjects mentioned above. Any resources you could share in this area would be a tremendous aid toward this effort. The kind of material we need the most are: books, articles, and catalogs. Also resource persons, organizations, and institutions which we could communicate with.

Best of wishes from all of us here at Lewisburg. . . Hope to hear from you soon!

Sincerely,  
*Michael McCoy*

MICHAEL MC COY  
# 05000-016  
BOX 1000 (B-3)  
LEWISBURG, PA. 17837



## LEST WE FORGET

September

- 1, 1800: Gabriel Prosser led revolt of New Afrikans in Virginia.
- 4, 1969: Larry Roberson, Chicago Black Panther Party member, was assassinated by police as he went to the aid of a group of elderly men being harassed by the police.
- 6, 1972: "Virgin Islands Five" (Hanif Shabazz Bey/B. Gereau, Meral Smith, Asmali Ali, Warren Aziz Ballantine, Raphael Kwesi Joseph) charged and eventually convicted for attack on Rockefeller-owned golf course in St. Croix in which eight people were killed.
- 9, 1971: Beginning of Attica Prison Rebellion, New York. Five days later, 32 prisoners and 11 hostages were massacred by the state.
- 12, 1968: Nathaniel Clark, Los Angeles Black Panther Party member, was killed as he slept.
- 12, 1977: Steve Biko, leader of the Azanian Black Consciousness Movement, murdered in prison by the apartheid state.
- 13, 1947: Birth of Elmer Geronimo Pratt, former Black Panther Party member and Political Prisoner falsely accused by the U.S.



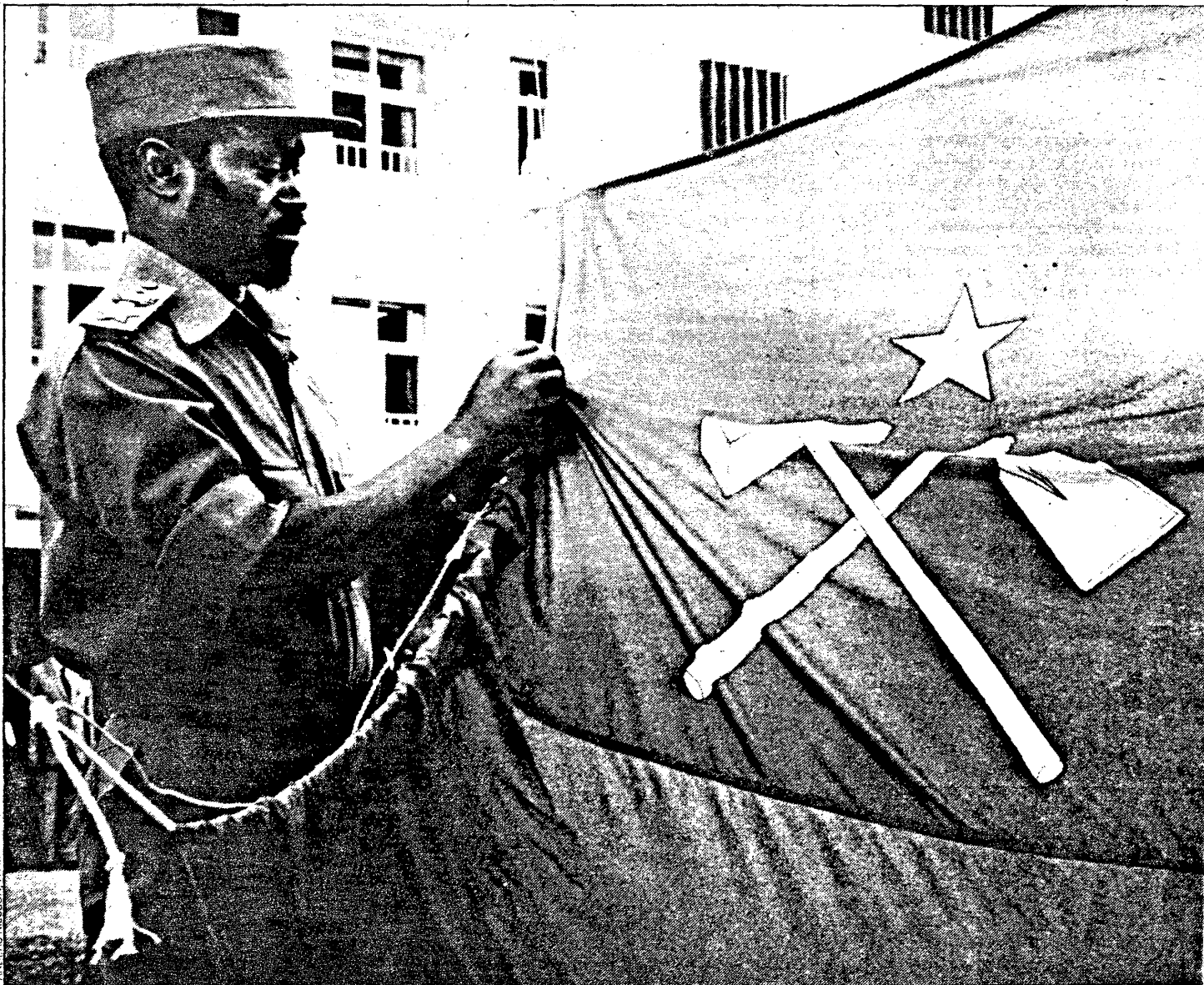
*A bomb that exploded in Birmingham's 16th Street Baptist Church (above) killed (left to right) Carol D. McNair, Carol Robertson, Addie Mae Collins and Cynthia Wesley.*

- 15, 1963: Four New Afrikan girls killed in bombing of church in Birmingham, Al.
- 18, 1850: Passage of the Fugitive Slave Act; thousands of New Afrikans flee the U.S. for Canada.
- 18, 1907: Birth of Kwame Nkrumah, revolutionary, Pan-Afrikanist, and first President of Ghana.



Lest We Forget/September, cont.

- 23, 1926: Birth of John Coltrane.
- 23, 1941: Birth of George Jackson, revolutionary theoretician and Field Marshall, Black Panther Party.
- 26, 1937: Bessie Smith, renowned singer, bled to death in Clarksdale, Mississippi, when she was refused admittance to "white only" hospital after an auto accident.
- 28, 1785: Birth of David Walker, writer and New Afrikan freedom fighter.
- 29, 1933: Birth of Samora Machel, military commander and president of FRELIMO, and President of Mozambique until his assassination by the South African government.



*Samora Machel unfurls the Frelimo flag: The leader enjoyed a deep rapport with the people.*

## WHERE ARE WE HEADED?

Blood Miller

Because the majority of the peoples of the world are in fact proletarians, and because of their awareness of this fact, along with their sheer numerical superiority and common class oppression internationally, they are increasingly taking up arms in advanced struggles towards unseating their common oppressor, with which We are completely out of step here in the U.S. territory, despite our own overwhelming numerical superiority as proletarians in general. In point of fact, We have not even reached the most basic stages of an advanced armed liberation struggle, despite all of the chest thumping and rhetoric substantial numbers of New Afrikans are famous for perpetrating under this pretext.

Moreover, except for our counterrevolutionary "Black Liberation Movement" here in the U.S. territory, New Afrikan revolutionaries are not even organized, less more ready for an advanced armed revolution! As a matter of fact, We are so disorganized that We do not even have an effective system of communications between or among our own various advanced political groups, parties or collectives. Even worse yet, which is the main purpose and reason for this brief missive, our own comrades will not even consistently support or cooperate with the existing fledgling political organs (e.g., CROSSROAD and VITA WA WATU) We do have, and which are struggling desperately to remain operational as well as function effectively as communication and vital information disbursement organs for our functioning or captive comrades in these wretched U.S. gulags.

If We are serious about revolution, advanced communications are a precondition and must be established, supported and used by us, since We are the people for whose benefit they exist in the first place. Because, moreover, whether or not We understand this, an advanced enemy cannot be beaten in his own territory without superior, advanced communications. In Nicaragua, El Salvador, Guatemala or nowhere else in the West, do armed operations come off effectively without a constant and consistent flow of current working data coming into the field of operations.

Is it not because of this very same critical deficiency that most of our courageous BLA comrades are unnecessarily being held captive today? Yes. And had We practiced this thru out our liberation struggles, which We still stupidly refuse to do even today, as even a cursory examination of the records would reveal to even a pack of blind fools, many of these people would be alive, as well. For without current working data in the field of operations, how do you control, defuse or minimize a rapidly deteriorating situation? For example, had We informed ourselves and practiced this prior to that aborted Upstate urban operation, its probable success could have been more reasonably assured.

Enlarging on this point, only thru our own political organs can sound P.E. material be formulated with which to devise sound strategies and tactics for successful field operations. For instance, since the enemy functions on simple probability estimating in suppressing this type of urban operation, the probability of his own strength and weakness can be similarly estimated and

dealt with by an advanced comrade in the field.

By evaluating the facts with which they were working and on which the probable success of their own counteroffensive depended, We can demonstrate the simplicity of this for each other. New Afrikans were involved. Automatic weapons were indicated. New Afrikans with automatic weapons had not previously been known to function in advanced urban operations Upstate. An extremely volatile situation erupted. Immediate flight became necessary.

With this knowledge, utilizing their own advanced communications network to maximum efficiency, the enemy simply estimated the probable direction of flight would be toward a large urban center. Therefore, the pursuit and containment efforts would, and did, logically center Downstate. Using this simple system of deductive reasoning, a Downstate operation was thrown together, eventually proving itself to be both correct and successful, with the capture and securing of vital identification data on numerous other freely functioning comrades that would inevitably lead to their capture or deaths, as well.

However, had there been advanced P.E. material utilized during the planning of such an operation, New Jersey could have been chosen as the preferred exit in an aborted situation, since this particular Upstate local borders New Jersey, with an access route abutting the then field of operations! Since the regrettable error was not calculated into the plans of operations for contingency purposes, which common sense should have dictated, probable alternatives locations to "go to ground" had not been worked out in

advance. Therefore, New Jersey was the probable haven for our comrades in the initial instance. Lastly, where do we go if things go wrong, and how do we get there are the priorities in any advanced urban operation, and must be tried and worked out accordingly.

So this, among numerous other reasons which are simply beyond the scope of this simple communique, is one of the main reasons why We need and must support our own political organs. We must learn to write and communicate our own practical knowledge, ideas and expertise to each other toward building an advanced armed revolutionary organization thru our political organs. In point of fact, this is, indeed, the whole concept and purpose behind this sophisticated level of communications. We need and therefore must supply ourselves with a constant, consistent flow of advanced working data. Whether for political support or for practical application during advanced urban field operations, there must be communications thru some written medium.

In summation, for whatever reasons that We are not doing this, We must make substantial contributions of one kind or another toward supporting and sustaining our own political organs. Somebody, whether in these wretched gulags or out there in minimum security, must have something to say about our own struggle, or have some vital information, useful knowledge or ideas he or she wishes to share with or impart to another comrade. We are famous for talking, but seldom if ever do We take the time to transmit our own words into writing for some useful purpose toward realizing our own revolutionary mandate.

Again, lest We forget, We need to remind ourselves that We are talking about seizing territory from a major advanced industrial nation, for which We have no precedent, since there has never been a revolution of this magnitude in any advanced industrialized nation at any time in history. Therefore, wherever We are headed, it will take more than our own chest thumping and worn out revolutionary slogans to get us there.

Sangre en mi ojo,

James Blood Miller

P.O.W. #00124-054 I

P.O. Box 1000

Marion, Il 62959

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Check Out:

THE MARIONETTE/Prisoners News Service

(Focuses on Marion federal prison)

P.O. Box 5052, Station A

Toronto, Ontario Canada

## WHAT IS ART?

Zolo A. Azania

Art, culture, and labor go hand-in-hand. The level of your intelligence shows in the things you construct and build. Intelligence is the acquiring and accumulation of information. Collectively, art (culture) is a standard by which civilizations are measured.

Art is part of a people's culture. The two (art and culture) are inseparable. You cannot make an expression about it, talk, write, or sing about it, in any way, without being political, because art is political.

Art conveys messages. It is an instrument to express ideas. Art is also to be related directly to advertisement. This is so primarily because art is economics that serves one's self-interest. To understand this one only has to study the impact art has on the political economy through advertisement.

The environment in which you live influences your personality and character. The artist plays a critical role in creating standards that shape and mold the environment.

Culture (art) is the values, attitudes, achievements, identity and behavior patterns shaped by members of the same society. Art is a two-way mirror that reflects the image of culture. The image is a picture or model that people imitate. Look, listen, and feel the vibrations of a people's art, and you would see, hear and experience their culture. The suppression and destruction of our Afrikan art (culture) implies suppression and destruction of our Afrikan race.



Art is a powerful moving force. Art is also an effective education and liberation tool. Every Afrikan artist must be brave and take a righteous stand, and fight with your talents and with all of your being in dedication to your people's liberation. Drawing upon the glorious wealth of knowledge from old Afrikan civilizations bringing it into unity with the new for present and future prosperity. Paul Robeson said:

Every artist, every scientist, must decide now where he stands. He has no alternative. There is no standing above the conflict on Olympian heights. There are no impartial observers. Through the destruction, in certain countries, of the greatest of man's literary heritage, through the propagation of false ideas of racial and national superiority, the artist, the scientist, the writer is challenged. The struggle invades the formerly cloistered hall of our universities and other seats of learning. The battlefield is everywhere. There is no sheltered rear.... The artist must elect to fight for Freedom or for Slavery. I have made my choice. I had no alternative. (HERE I STAND, Beacon Press, p.52.)

The Afrikan artist has an obligation and duty to produce quality art, projecting positive images that socially, politically and scientifically awaken our people to a higher level of consciousness, and in the process arouse their **emotional** passion to

the true meaning and purpose of life. Create visions of hope and fulfillment for our beloved Brothers and Sisters to help uplift their fighting spirits and dignity.

This means, in essence, that our goods, our treasures, values, symbols, rich heritage, achievements, identity and unity from our past in Afrika (and Middle East Asia) is carried on today in our works of art.

ReBuild To Win!

Zolo Agona Azania (R. Averhart)

#4969, Death Row

P.O. Box 41

Michigan City, In 46360

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Check Out:

AS A MATTER OF CONSCIENCE

(An Anti-Death Penalty Newsletter)

P.O. Box 3151

West Lafayette, In 47906

## THE SAGA OF RUSSELL SHOATS

Haroon

Introduction

Attention: Director (Priority)

On September 14, 1977, at approximately 8:00 P.M., Russell Shoats and three other individuals escaped from the Huntingdon Prison, Huntingdon, PA. Two of the escapees were captured and another was killed. Shoats is still at large. Contact with Huntingdon Prison authorities revealed that fires were set in jail cells and four guards taken hostage apparently as a diversionary tactic while Shoats and the three other individuals escaped. Order has been restored to the prison and the guards were released unharmed.

Shoats was a former Bureau fugitive from 1970-1972, for UFAP-Murder. At that time Shoats was wanted for the execution-style slaying of a Philadelphia police officer and the near fatal wounding of another officer. Shoats was arrested in Philadelphia, PA. in January, 1972, for the above murder and at that time was carrying automatic weapons, plastic explosives, and an airline ticket for Air Algeria from Paris to Algeria. Also in his possession was a notebook marked "Targets of Attack and Destruction," which listed numerous stores, Government office buildings, banks, military buildings, and police stations as

targets for urban guerrilla attacks.

Shoats was known to have participated in bank robberies while he was a fugitive, and on January 19, 1972, Shoats along with three other individuals robbed a Philadelphia bank using sawed-off shotguns and automatic weapons. During this bank robbery shots were fired by unknown individuals at the guard towers at the Philadelphia Detention Center which is nearby the bank and was believed to be a diversionary tactic for the bank robbers. Shoats was subsequently tried and convicted of the above police killing and was sentenced to life in prison.

Shoats is also associated with current Bureau fugitive Richard Bernard Thomas, who was involved along with Shoats in above police killing, and Shoats is also involved with Bureau fugitive Theodore Alfred Thomas, who is wanted for the shooting of a Philadelphia police officer during an attempt to break Shoats out of prison during 1972.

Bureau agents are currently at Huntingdon Prison and are providing assistance with liaison with the Pennsylvania State Police and prison officials. Pennsylvania State Police will file state charges against Shoats during A.M. of September 15, 1977, and it is

expected that at this time local authorities will request a federal UFAC warrant to be issued. Upon receiving the request from local authorities, Bureau agents will immediately file complaint and warrant charging Shoats with UFAC-Murder.

Upon issuance of a federal UFAC warrant, Philadelphia will immediately institute an intensive fugitive investigation to locate and apprehend Shoats.

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Bureau being advised at this time because Philadelphia is requesting Shoats be made a Top Ten fugitive if initial investigation fails to locate him. Shoats is considered armed and extremely dangerous because of his involvement in police killing, bank robberies, urban guerrilla activities, and his possession of automatic weapons and explosives.

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The above Memorandum to the Director of the FBI was the U.S. government's initial response to a month-long struggle on the part of a New Afrikan POW to escape and evade a vast array of government controlled and sponsored agencies, groups, and individuals bent on either recapturing or killing him to preserve the

illusion of the invincibility of one of amerikkka's toughest state prisons.

Why is there a need to tell this story?

What lessons does it contain for present and future POWs, Political Prisoners, their supporters and sympathizers?

i'll start by answering the first question. At this very moment, there are scores of POWs and Political Prisoners in amerikkka's jails and prisons from one end of this country to the next. With the present political atmosphere and state of national oppression and resistance on the part of New Afrikan, Puerto Rican, Native Nation, Chicano, their allies and supporters, as well as the struggles of the North American Anti-Imperialist forces, it is a foregone conclusion that these ranks will further swell the populations of 'amerikkka's Koncentration Kamps. This is to say nothing of the vast number of Political Prisoners and POWs that will be created out of the thousands of apolitical prisoners who experience a political awakening while serving time in these dungeons. All of these individuals will find it a political and human responsibility of the highest order to do everything in their power to extract themselves from the clutches of this system of hi-tech slavery by any and all means. For many of these thousands, the only avenue that will open to them for many, many long, painful years, will be to liberate themselves. Furthermore, an aggressive policy of POWs and Political Prisoners attempting and executing successful and even unsuccessful liberations from their captors will fuel the campaign for the liberation of

all POWs and Political Prisoners by the Amnesty/Pardon/Exchange/Deportation routes. It will also help awaken the oppressed masses to the national reality of their captive neighbors, kith and kin.

The overwhelming majority of amerikkka's prisons are located in the rural areas of this country. They were established in these areas primarily as a means of minimizing contact between the prisoners and the communities they came from (they have been highly successful in accomplishing this objective). Coupled with this is the fact that most prisoners come from an urban background and the prisons recruit their staffs from the local rural areas, leaving very little ground for the type of interaction needed to become familiar with the surrounding rural areas thru these individuals. All of which creates an almost total breakdown in most prisoners' ability to orient themselves to the environment surrounding the prisons. This breakdown produces a kind of phobia in most prisoners' minds (POWs and Political Prisoners included) against attempting to liberate themselves and face this unfamiliar and admittedly hostile rural environment without the help of outside elements. With this story i will attempt to destroy this phobia, and with it the illusions of invincibility that surround the prisons located in the rural areas of this country.

The lessons for present and future POWs and Political Prisoners will become clear as i detail this one POW's struggle for freedom from the combined forces of the U.S. government, state, local, prison, and civilian personnel, who conducted a "slave hunt" that would have honored Nat Turner. This hunt,

though apparently successful, exposed glaring weaknesses on the part of these hostile forces, forever destroying the myth of the invincibility of the rural maximum security prison vis-a-vis captured POWs and Political Prisoners who are determined to gain their freedom by any and all means.

### Preparation

Our comrade's preparation for this struggle began long before he became a POW. Years prior to his capture he had been involved in the struggle for Human Rights and Self-Determination for Afrikan people in this country. In the middle 60s, he was a founding member of the Black Unity Council, a Philadelphia group that eventually merged with the Philly chapter of the Black Panther Party. He later was active in the Black Panther Party-related armed activities of the early 70s in the ranks of the Afro-American Liberation Army, or Black Liberation Army, which were one and the same. Being involved with the armed front left this comrade with no illusions that he could be required to sacrifice his life or be captured and executed or imprisoned for long years. All of which prompted him to early on make the political decision to do everything in his power to liberate himself in the event he was ever captured.

Lessons: 1) The political decision to do everything in your power to liberate yourself is an absolutely necessary prerequisite to give yourself the proper "mind set" to tackle the obstacles you will encounter in trying to achieve your freedom.



- 2) It is imperative that each individual comrade show initiative in this area and not fall victim to unnecessarily depending on the group or others to liberate him/her. (This is not a condemnation of working in concert and under the discipline of a group or with others. It's an admonition that one must work towards this goal even if forced to go it alone.)
- 3) It must never be forgotten that our Movement for liberation and our people will pay fearful costs in human, material and political terms for every day our vanguard POW and Political Prisoners spend in amerikkka's koncentration kamps. Isolation from the broad masses and the general sensory and perceptual deprivation has all but destroyed a whole generation of Sixties and Seventies Movement cadres and activists. It has also severely retarded the scope and activities of the broad masses.
- 4) An imprisoned POW/Political Prisoner can never rely on the U.S. court system as a final arbiter in his/her fate vis-a-vis our freedom from confinement.

Our comrade had further preparation because he had spent some time in the vast rural areas of this country in a "youth forestry

camp" for juvenile "offenders" against the lack of opportunity that amerikkka offers its colonized and lower class youth. He also had para-military training in the rural areas during his activities on the armed front. Therefore, he was aware of the feasibility of using the rural terrain against an enemy in the classical rural guerrilla context.

Lessons: 5) Do a study of the local, regional and national geographical patterns using topographical maps whenever possible.

6) Study classical guerrilla warfare tactics used in countries that are mountainous, swampy, forested, or have heavy, dense undergrowth.

Shortly after our comrade was captured--in 1972--he was involved in a attempt to liberate himself and several other POWs being held in Philadelphia's Detention Center and Holmesburg Prisons. The attempt was not successful because a Philadelphia policeman was shot and wounded after stumbling over outside elements who were in the initial stages of mounting the liberation attempt. Our comrade and another POW were immediately moved to the rural state prison at Graterford, PA.

Over the next five years our comrade mounted four more unsuccessful attempts at liberation. All but one from rural PA. state prisons--with very little outside assistance. During this period he continued to do research into the geographical aspects of not only the kamps he was in but any kamp he thought he might eventually wind up in. He also began a historical study of all types of

liberations from captivity, whether it was POWs, Political Prisoners, or others who found themselves trying to free themselves from prison, concentration camps, or otherwise escape and/or evade forces hunting them. He studied any texts that he could acquire about survival in the outdoors, and escape and evasion. He paid particular attention to any liberation attempts on the local or national scene. He attempted to acquire all of the information he could on these actions for future references. He kept his body in top physical condition, knowing that any attempt at liberation in a rural setting would be heavily dependent on how well his body could withstand the exertions and rigors that a chase and outdoor living would demand of it. At no time did he neglect to attempt to integrate his activities with the broader liberation movement, knowing full well that any help he might acquire from this area would greatly enhance his activities. However, the broader liberation movement was in a serious crisis of disarray and political retreat because of the heavy blows it had suffered from U.S. government-led repression and because of its own internal weaknesses and confusion. Relying on the principle of "self-reliance," he and a number of others continued their efforts to liberate themselves. All of the above allowed him to acquire a vast amount of knowledge and information in this area. This was a crucial factor when it came time to execute the September, 1977, liberation from Huntingdon, and to survive the month-long "slave hunt" that ensued.

Lessons: 7) Study the experiences of others in this area, e.g., THE GREAT ESCAPE: Allied Prisoners of War struggling to liberate themselves from German POW camps; THE COLDITZ STORY, same as above; NEVER SURRENDER, Japanese holdouts in the S. Pacific after WWII; THE LATRUN STORY, Jewish resistance fighters struggle to liberate themselves from British POW camps in Palestine; BRAINWASHING, a vivid account of how the N. Koreans and Chinese successfully demoralized their POWs during the Korean War, thereby stymieing virtually all attempts at liberation before they were ever conceived; PAPILLON, a French underworld figures long and successful struggle to liberate himself from Devils Island. Study the Irish Republican Army's long history of attempts and successful liberations. Collect all of the information you can on our movement's attempts, successes, and failures, in this area. This is just a number of good books detailing how POWs and others primarily relying on their own resources were able to change the conditions they found themselves in. There are many more.

8) Study outdoors, survival, escape and evasion material. A) You may find that a good "Boy Scouts Book" will provide you with virtually all of the outdoors/woodcraft information that can be acquired in all of your other studies in this area. B) The mercenary, survivalist, para-

military publications (SOLDIER OF FORTUNE, etc.) will list numerous escape and evasion, survival-style books, pamphlets, etc.

- 9) Train your body and mind for the exertions and rigors of outdoor living and a "slave hunt." Be able to run five miles in forty-five minutes. Be able to walk at least three hours at a brisk pace. Be able to walk at least six hours at a moderate pace. Build and maintain upper-body strength by doing regular push-ups and other upper-body exercises (sit-ups, leg raises, etc.). Strengthen your grip for climbing by squeezing a rubber ball. Avoid becoming dependent on any kind of food or drink. Become accustomed to eating the simplest foods. Learn to sleep on a hard surface. Condition your body to withstand cold temperatures.

You must train your body and mind for an endurance struggle that has no equal. You must develop the will, know-how, and physical stamina to overcome all obstacles and efforts of a vastly numerical and technically superior enemy to capture or kill you.

### Execution

After failed liberation attempts by our comrade at the state prisons at Graterford and Pittsburgh, he was transferred to the maximum security rural kamp at Huntingdon--Pennsylvania's most notorious! Huntingdon is Pennsylvania's "breaking kamp." All of

the states most recalcitrant and implacable prisoners are sent to this kamp to be broken or destroyed. If a prisoner successfully combats the attempts by this kamp's staff to accomplish this, to avoid him contaminating the other prisoners (slaves) he is transferred to another kamp where the state can continue its efforts to break or destroy him by other more subtle and devious means.

On our comrade's arrival at Huntingdon he was told by the prison staff that if he attempted to liberate himself from their kamp he would "either be killed or locked up with his cell door welded shut." There was no room for error here. Although Huntingdon is surrounded by a high wall, it also has two cell blocks located outside of this wall, being connected to the main kamp by barred gates. It was on these "outside cell blocks" that our comrade and a number of other implacable prisoners concentrated their efforts to liberate themselves.

After a year of maneuvering themselves into positions that would allow them access to various equipment and storage places for their liberation gear, our implacables has acquired or fashioned all of the equipment they would need. A homemade rope, grappling hook, knives, blackjacks, zip guns, a heavyduty truck jack, kerosene and homemade vests loaded with beef jerky, protein bars and a ground mix of corn starch, protein pills and brown sugar. They also had stored tape and blankets to act as bed rolls and to lay over the barbed wire.

The plan was to start a number of diversionary fires to attract the attention of the guards as the prisoners were return-

ing from the evening exercise yard. This would allow the implacables a chance to gather their liberation gear and approach one of the "outside blocks" which they would sieze and secure. Once the block was secured they would the heavy duty truck jack to force one of the cell windows leading to a "outside yard." From there it was just a matter of climbing a chain-link barbed wire fence to freedom. (There was a guard who patrolled this yard at one half hour intervals. He would either be avoided or neutralized.) Failing this, the backup plan was to use the keys taken from the block guards to gain access to a "enclosed yard." Once in this yard they would use the rope and grappling hook to scale a gym roof that connected the two "outside blocks." From this roof they could lower themselves to the "outside yard" and freedom.

Our implacables knew that if they were successful in breaking out into the surrounding wooded and mountain country they would be tracked by trained dog teams. Therefore, they took the following measures before setting their plan in motion: Destroyed all but the absolutely essential items in each of their cells, on leaving each cell for the last time, every item and every inch was sprayed with a strong smelling insecticide, each man took a shower and changed into fresh clothing and boots (the old clothing and boots were also sprayed). Consequently, no item could be used to give the dogs their scent. Plus, if one of these dogs came in contact with any of these sprayed items this dog would become temporarily incapacitated because the strong smell would damage its nose and other sinus membranes.

At seven fifteen on September 14, 1977, the plan was put in motion. The active participants were: Wayne "Mousa" Henderson, Reggie "Abdullah" Carter, Sherman Ross, Chris Mitchell, and Russell Shoats. One other implacable participated, but he escaped detection. From the start, the plan went as smooth as any combat could be expected to go. However, one member was unable to reach the "outside block" before a semblance of order was restored in the kamp. The implacables subdued four guards on this "outside block" and then placed their own armed guards at the entrance. Work then proceeded on the cell windows with the truck jack. The prisoners on the block were generally cooperative, some even offered sympathetic help. Only one prisoner had to be "disciplined" for attempting to interfere. However, because of the tight security exercise prior to the initiation of the plan, coupled with the demoralizing effect that the staff's institutionalized terror had on these particular prisoners, no one seemed enthusiastic about joining the implacables in their bid for freedom.

The efforts at forcing a cell window were not bearing fruit because the only objects to brace the truck jack on were wall radiators located directly below each window. In two different cells these radiators were torn off the wall before the windows would give enough to allow room to crawl through. In the meantime, the control center had called to speak to the guards who had been secured. These calls were taken with the implacables instructing the guards how to respond. On the second call the response was inadequate, causing the control center to send three guards to



investigate. These guards were met at the barred entrance and in the ensuing fight two guards who had cautiously hung back, escaped. The third guard was subdued and placed with the other four. It was decided at this time to abandon all efforts on the windows and to proceed with the backup plan. Three of the implacables forced the captured guards to identify the keys needed to gain access to the "enclosed yard." With these keys they entered this yard while the other two implacables remained with the guards. The three in the yard managed to get to the gym roof without using the rope and grappling hook, after one of them discovered that they could simply use a group of Jalousie windows at the intersection of the gym and cell block as a ladder to the gym roof. In the meantime, the two implacables acting as rear guard captured another guard who had come to investigate the disturbance. All of the guards wrists and ankles were taped and they were being kept in a cell near the entrance. On a signal from the implacables on the roof, one of the rear guards stealthily made his way through the "enclosed yard" and was shown how to mount the gym roof. It had become necessary to use extreme caution traversing this yard because a armed guard on a catwalk had become suspicious and was patrolling the "enclosed yard." On signal, the last rear guard attempted to make it through the yard but was intercepted by the guard on the catwalk and forced to return to the block. On seeing this, the four on the roof used their rope and grappling hook to lower themselves to the "outside yard" after failing to locate any guard patrolling below. They

then made for the fence and after placing a blanket over the barbed wire, they all breached the final barrier--they were out!

Lessons: 10) Diversions, supplementing a well thought-out and executed plan, will go a long way in disorganizing the normal resistance you would encounter.

11) Tight security during planning and preparation allows you to maintain the initiative and achieve surprise in your execution.

12) Patient and meticulous planning and preparation pays off in the end.

13) A dedicated group willing to risk their lives can breach any security system.

Haroon

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Check Out:

API NOTES

(Newsletter of African Prison Initiative)

P.O. Box 25169

Wilmington, DE 19899

## MOVE Response To Grand Jury Inaction

Ramona Africa  
Minister of Communication  
MOVE Organization

Ona Move! On Tuesday, May 3, 1988, the Philadelphia investigative grand jury announced its decision NOT to indict ANY officials for MURDERIN my MOVE family and tryin' to murder me, which formalized the fact that this system has no intention of prosecutin' officials for they crimes against MOVE.

I say FORMALIZED this fact because thanks to the wisdom instilled in MOVE people by John Africa, it was obvious to us as early as May 13, 1985, that this system have no intention of prosecutin officials and we told people this. It was obvious by the fact that I was arrested immediately, prosecuted, convicted, and sentenced to seven years in prison while officials were "investigated" -- first by the Goode Commission, then by this Phila. grand jury and the federal grand jury.

I was arrested because this system had every intention of prosecutin me for anything and everything they could; officials were not arrested because this system have no intention of prosecuting them for anything if they ain't pressured to, it is just that plain. Officials are always tellin MOVE and all money-poor, unofficial people that ain't nobody above legal law, that everybody is subject to legal law. On May 13, 1985, Police Commissioner Gregore Sambor is quoted as shoutin to us that this is America and

we have to abide by the laws of American society. Officials say they was followin legal procedure when they arrested me on May 13, based on the suspicion that I committed a crime--but at the same time, MOVE men, women, babies and animals were slaughtered, officials were--even by system standards--suspect of murder, even tho its always been obvious that they did in fact murder my MOVE family--yet no officials were arrested.

I was and am the only one to be arrested and prosecuted as a result of the events of May 13, 1985. But if everybody is subject to the same legal law, and if arrestin me is dictated by legal law, how come the same procedure wasn't and still ain't bein' applied to officials like it's applied to me? Like it was applied to my MOVE family that was arrested August 8, 1978? Like it's applied to millions of money-poor, unofficial folks daily that are arrested, not investigated, based on the suspicion that they committed a crime?

It is clear to MOVE people that arrestin, prosecutin, imprisonin me is a deliberate tactic to try to place the blame for the May 13th confrontation on me and my family, while takin the blame off officials. This tactic of blaimin the victim have been used historically by officials in a desperate attempt to excuse they crimes against MOVE. But thanks only to John Africa's coordination in us, MOVE people aint fooled one bit by this treacherous system. As long as we're rite, can prove ourself rite, we aint lettin nobody get in our face talkin about we have any responsibility for the crimes officials committed against us.

For the past twenty years, this system have beat MOVE men bloody, beat pregnant MOVE women into miscarriage, killed MOVE babies, knowingly sentenced innocent MOVE people to prison and despite all this injustice, not one single official have ever been sent to prison for crimes against MOVE people--but we have accumulated hundreds of arrests, unjust arrests, and instead of indicting this criminal system, the obvious crimes of this system, people always want to indict MOVE in some way. When MOVE stand before the people of this system explainin' clearly how the system they believe in is unjust, how it broke they own rules, went against its own procedure when it assaulted, imprisoned, murdered innocent MOVE members, people don't respond to the charges MOVE directs at this rotten system; people's immediate response is to question, attack MOVE people about MOVE belief, the teachin of John Africa.

People question MOVE about eatin' raw food, attack MOVE for not havin faith in corrupt politicians, attack MOVE for confrontin this putrid system. People deliberately evade the real issue--the injustice of this system, the issue of this systems breakin its own legal law, the issue of this system beatin, imprisonin, murderin innocent MOVE members. People deliberately ignore this system's crimes against MOVE and question, attack, MOVE belief, blame John Africa.

When a Catholic gets beat, imprison, murdered by system officials, people dont start questionin Catholicism and blamin the Pope. When a Christian is unjustly attacked, mistreated by sys-

tem officials, people dont criticize Christianity and blame Jesus Christ. But when MOVE members are murdered by this system, people question us about MOVE belief and blame John Africa instead of confrontin this corrupt unjust system.

As recently as rite now, after seein what this system did to MOVE on May 13, 1985, and is still doin to MOVE, people have the gaul to question me, try to blame me in some way for the grand jury's refusal to indict any officials because I wouldnt go along with this system's cherade and testify before the grand jury. But I aint acceptin that responsibility because it dont belong to me. If the district attorney's office was serious about prosecutin officials and thought that testimony from me was necessary, important to gettin indictments, they would have subpoenaed me, made me come to court to testify, which would have been easy since I'm in their custody. But they didnt do that because they never had any intention of prosecutin officials for murderin MOVE members or anything else. In fact, prosecutor Mark Gottlieb urged the grand jurors not to hand down any indictments. The purpose of a grand jury is to determine if there is enough evidence for the district attorney's office to suspect that a crime have been committed, it is not a trial. There is more than enough evidence accordin to legal law for the arrest of officials if that's what the prosecutor's office wanted to do--they have eleven bodies!

William Bradfield and Jay Smith were prosecuted and convicted of murderin the two children of Susan Reinert when no bodies have

ever been produced to substantiate that the children are dead. In the case of the May 13th attack on MOVE, the district attorney's office has eleven bodies as evidence of the murder of my family; officials have video tapes of the bombin of me and my MOVE family as evidence of the assault on me and my MOVE family; officials have video tapes of the fire ignited by the bomb and the fire commissioner's refusal to extinguish the fire, which is the job he is paid to do. If the district attorney's office wanted to prosecute officials, all they had to do is do it, arrest and prosecute 'em like they did me, like they do millions of unofficial people daily, with nowhere near as much evidence against the accused.

There aint but one issue, and it's the issue of the official bombin and mass murder of innocent MOVE members and we aint lettin people divert from the issue by tryin to blame anybody in MOVE. Thanks to John Africa, MOVE aint no fools, we know that convenin this grand jury in the first place was not an indication of the district attorney's intention to prosecute officials for crimes they committed against me and my family. It was an obvious indication of they intention to avoid prosecutin anybody but me. MOVE know exactly why people (official and unofficial, includin those twenty grand jurors) take the position they do with us and refuse to indict this putrid system. The Coordinator have proven that when it comes to the MOVE organization, those that claim to be fair-minded, just, supporters of riteousness, are put in the position of havin to demonstrate it rather than merely say it or be

exposed as liars, phoneys. To quote John Africa, the Coordinator: "Government want MOVE stopped because government is supposed to be about one thing but the Coordinator has proven that government is about something else and all these activist, radio, television, newspaper, political, social, so-called grass roots want MOVE stopped for the same reason as government. MOVE has exposed the game players, the phoneys in and out of government and they are all bitter, it is just that plain." Long live John Africa, the Coordinator.

MOVE is bitter too, tho, justifiably bitter, but those outside MOVE aint justified in bein bitter toward MOVE. MOVE is bitter about so-called "scathin reports," meaningless words bein used to send the message to officials that what they did on May 13th is wrong, unacceptable. The system didnt merely issue no "scathin report" on its interpretation of MOVE activity. Officials didnt use mere words on MOVE to send the message to us that they think what we're doin is wrong, unacceptable. Officials came at us with the federal government, the FBI, the U.S. Justice Department, the state government, state police, the mayor's office, the managing director's office, the dept. of licenses and inspection, the city solicitor's office, the district attorney's office, the fire dept., judges, hundreds of cops who came at us with: Smith & Weston 38s, M 16s, 9mm Uzis, 30-06 sniper rifles, 22 rifles with silencers, Browning Automatic Rifles (BARs), M60 machine guns, 50 caliber machine guns, bombs and fire. They came at us with ten thousand rounds of ammunition in less than ninety minutes, not ten thou-



sand words. This system came at us with every agency and every sadistic, life-takin piece of technology they could find. Understand something tho, when system officials came out to Osage Avenue on May 13, 1985, we was not suspected of pushin or takin drugs, but system officials came down on us with everything they could think of; they executed my family on May 13th, yet when it comes to them and the issue of murder, the issue of eleven dead MOVE people, the only thing comin at them is words, a report, and MOVE is expected to accept that, to interpret that as justice. The American government is always tellin people they should be glad, feel fortunate to be livin in America, the land of freedom, justice, equality; the land where justice is blind and therefore everybody is treated justly, without regard for race, religion, economic status or social position; the land where officials cant just exterminate, assassinate, they opposition--at least not without bein held accountable and facin legal repercussions. America always points its finger at countries like Iran, Libya, Russia, Cuba, East Germany, South Africa, Nicaragua, etc., and say how oppressed the people of those countries are; say how the officials of those countries blatantly murder the people of those countries that oppose the government and the officials get away with it, they aint held accountable for murderin the people of those countries. It should be obvious to everybody that this government is guilty of the same tyranny, American officials' hands are drenched with the blood of innocent MOVE members and not one is bein held accountable by nobody but MOVE.

American cops, not Iranian cops, bombed innocent MOVE members; American officials, not Libyan officials, killed innocent MOVE members; an American judge, not a Russian judge, arrogantly acquitted three cops of beatin my unarmed Brother, Delbert Africa, despite viewin the video tape of the cops beatin, stompin, kickin Delbert. An American judge, not a Cuban judge, convicted my nine MOVE Sisters and Brothers of murderin one cop with one bullet, sentenced them to a total of nine-hundred years in prison, then publicly admitted the next day that he don't know who killed the cop he convicted my family of killin.

After May 13, 1985, it was an American mayor, not an East German mayor, that said he'd do the same thing again order the bombing of the MOVE house; an American parole board, not a Palestinian parole board, is keepin me and my MOVE family members that are eligible for parole in prison by prejudicially establishin a stipulation that we can only be considered for parole if we turn traitor to John Africa, to our religion, leave the MOVE organization and have no further contact with any MOVE people at all. It's American prison officials, not South African prison officials, that have kept MOVE people in solitary confinement, in the holes of prisons because we won't violate our religion by cuttin our hair. American officials are doing the same thing to MOVE that they condemn other countries for doin to their people. MOVE is fed up with talk, we ain't lookin for sympathy, we lookin for people to really understand that there ain't no justice in this system and to stop supportin it, for their own sake, for the sake

of their children, grandchildren and great grandchildren. The injustice of this system aint no MOVE issue--it was middle-class white students, not MOVE people, this government shot down at Kent State University for protestin war; it's patriotic Vietnam vets, not MOVE people, this government refused to help after causin the vets to be contaminated with Agent Orange. People must understand that when you endorse injustice for others, you are leavin yourself open to be victimized by the very injustice you endorse for others because as long as injustice exists it is a threat to everybody, This is what John Africa teach.

In closin, let me leave you with the profound wisdom of MOVE's loved founder, John Africa: "When you endorse the system that cause your Brother to complain you lose the rite to complain when what is devastatin your Brother begin crystalizin to you....It is past time for all poor people to release themselves from the deceptive strangulation of society, realize that society has failed you, for to attempt to ignore this system of deception now is to deny you the need to protest this failure later. The system has failed you yesterday, failed you today, and have created the conditions for failure tomorrow, for society is wrong...." Long Live John Africa! Long Live John Africa's Revolution and Down With This Rotten System!

Ramona Africa

Revolutionary Disciple of

John Africa

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JUDGE ORDERS TRANSFER OF  
WOMEN POLITICAL PRISONERS OUT OF LEXINGTON

It is one thing to place persons under greater security because they have escape histories and pose special risks to our correctional institutions. But consigning anyone to a high security unit for past political associations they will never shed unless forced to renounce them is a dangerous mission for this country's prison system to continue.

So concludes the ruling in the litigation challenging the FCI Lexington, Kentucky Women's High Security Unit. On July 15, 1988 District of Columbia senior federal judge Barrington D. Parker issued a permanent injunction ordering the Federal Bureau of Prisons to immediately transfer to general population anti-imperialist political prisoners Silvia Baraldini and Susan Rosenberg. The order was based on the court's finding that the criteria for placing these women in small group isolation in this underground prison are vague and overbroad, and therefore unconstitutional on their face and as applied, in violation of the First Amendment, adding that the hyperbolic security measures are an exaggerated response.

Just what are these criteria the court has ordered the government to abandon? BOP chiefs spoke of needing a unit for women for fear of "external terrorist attacks" where they would consider women for placement based on their "past or present affiliation, association or membership in an organization which has been documented as being involved in acts of violence, attempts to disrupt or overthrow the government of the U.S., or whose published ideology advocates law violations to free prisoners." Rejecting testimony by the

highest BOP officials denying that they considered the women's politics, the court found that "[e]very document used to support the transfers of Plaintiffs Baraldini and Rosenberg concentrates on their political views and associations," noting the many BOP memos referring to the FALN, May 19th Communist Organization, the Black Liberation Army, and the New Afrikan Freedom Front. The judge relied specifically on a memo the government failed to produce in discovery, \*recommending Lexington placement for women with "committed alliance to terrorist-oriented ideals and politically - revolutionary organizations." Forcefully applying the First Amendment, the judge spoke of Baraldini's right to freely "hold th[e] view that communism is more equitable and desirable than capitalism" and to join with others who share that view; and of Rosenberg's right to "believe Puerto Rico should be an independent country." "It is no crime for Baraldini and Rosenberg to be members of leftist political organizations, even if those groups engaged in unlawful pursuits in the past."

As the prison records of the two political women provided absolutely no rational basis for their placement in the punitive setting, and as many women with actual escape histories were not placed in the unit, the judge found that they "were singled out and placed in the High Security Unit for

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\*The memorandum was obtained by Plaintiffs' counsel not through discovery, though it was certainly responsive to their requests, but via a FOIA request which the BOP complied with only post-trial.



their alleged past connections with leftist groups promoting ideas that some government officials did not favor." "[T]he designations of prisoners solely for their subversive statements and thoughts is the type of overreaction that the Supreme Court has repeatedly warned against".

Alejandrina Torres, a Puerto Rican independence fighter and one of the first two women placed in the Lexington unit, is clearly affected by the ruling. Torres did not participate in the litigation because of her prisoner of war position. Yet the government used the identical criteria - now unconstitutional - to punish her for her associations as well as as her beliefs. The government asserts that Torres is a member of the FALN.

Conditions exposed at the evidentiary hearing included:

1. Constant electronic surveillance, including cameras trained on the shower area, which had no shower curtain for over 10 months, constantly patting down the prisoners on their breasts.
2. Male prison guards watching the women shower and walking in on them in their cells as they sat on the toilet or undressed.
3. No natural light and an environment devoid of stimulation other than freezing winter temperatures.
4. Withholding of reading material and extreme limitations on contact with visitors and by phone or through the mail.

Richard Korn, the Plaintiff's expert psychologist reported after reviewing the unit:

Unfortunately, there is no question in my mind but that the experiment being conducted in the HSU at Lexington is an attempt to replicate, under modern constraints and by "acceptable methods," the program originally developed by the Chinese. This program sets up a hierarchy of objectives. The first of these is to reduce prisoners to the state of submission essential for their ideological conversion. That failing, the next objective is to reduce them to a state of psychological incompetence sufficient to neutralize them as efficient, self-directing antagonists. That failing, the only alternative is to destroy them, preferably by making them desperate enough to destroy themselves.

The judge found that "the Bureau still operates a unit that in many respects measures below acceptable standards for federal prisons." "[T]he Court is greatly troubled about the previous conditions within the Unit and the Defendants' gross insensitivity and belated response to those conditions. The Unit at best meets the bare Eighth Amendment standards but at times the treatment of the Plaintiffs has skirted elemental standards of human decency. The exaggerated security, small group isolation, and staff harassment serve to constantly undermine the inmates' morale."

Though he found no Eighth Amendment violation, the judge was convinced of abiding problems that could ultimately require such a finding: "In light of the Bureau's statement that it intends to transfer the mission' of the High Security Unit to the new security unit at Marianna, Florida, this Court is afraid that the Marianna facility will automatically assume

many of the problems haunting the Lexington Unit." He provided that the women may apply to him for relief from Eighth Amendment violations which may occur at Marianna.

Finally, the order enjoins the government assigning anyone to Marianna based on her political views or affiliations.

And what is the significance of this strong, careful order? It certainly seems to find that the Lexington HSU acted as a political prison, where the government placed radical women to punish them for their political associations/beliefs and/or to force them to forsake such associations/beliefs. This contributes substantially to the recognition of not only the existence of political prisoners in United States prisons, but also of special and onerous treatment meted out to them.

The timing of the order is significant as well. It comes on the heels of the U.S./USSR summit, where the Soviets raised the existence of political prisoners in the U.S. and specifically mentioned the Lexington unit as an experimental psychological program on women political prisoners. It also comes on the heels of the Mexican government's denial of the U.S. request to extradite William Guillermo Morales, and subsequent release of Morales to freedom in Cuba. The U.S. wanted Morales, a Puerto Rican independentista alleged to be a member of the FALN, who escaped from custody in 1979, to extract from him a 99 year sentence imposed in 1978. Yet the Mexican foreign minister refused the extradition request, acknowledging that Morales was a "politically persecuted"

person.

As for the effect of the injunction, at press time the government had yet to indicate its decision as to whether it would appeal and seek a stay, and the Plaintiffs were preparing to seek enforcement of the order.

Jan Susler  
People's Law Office

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