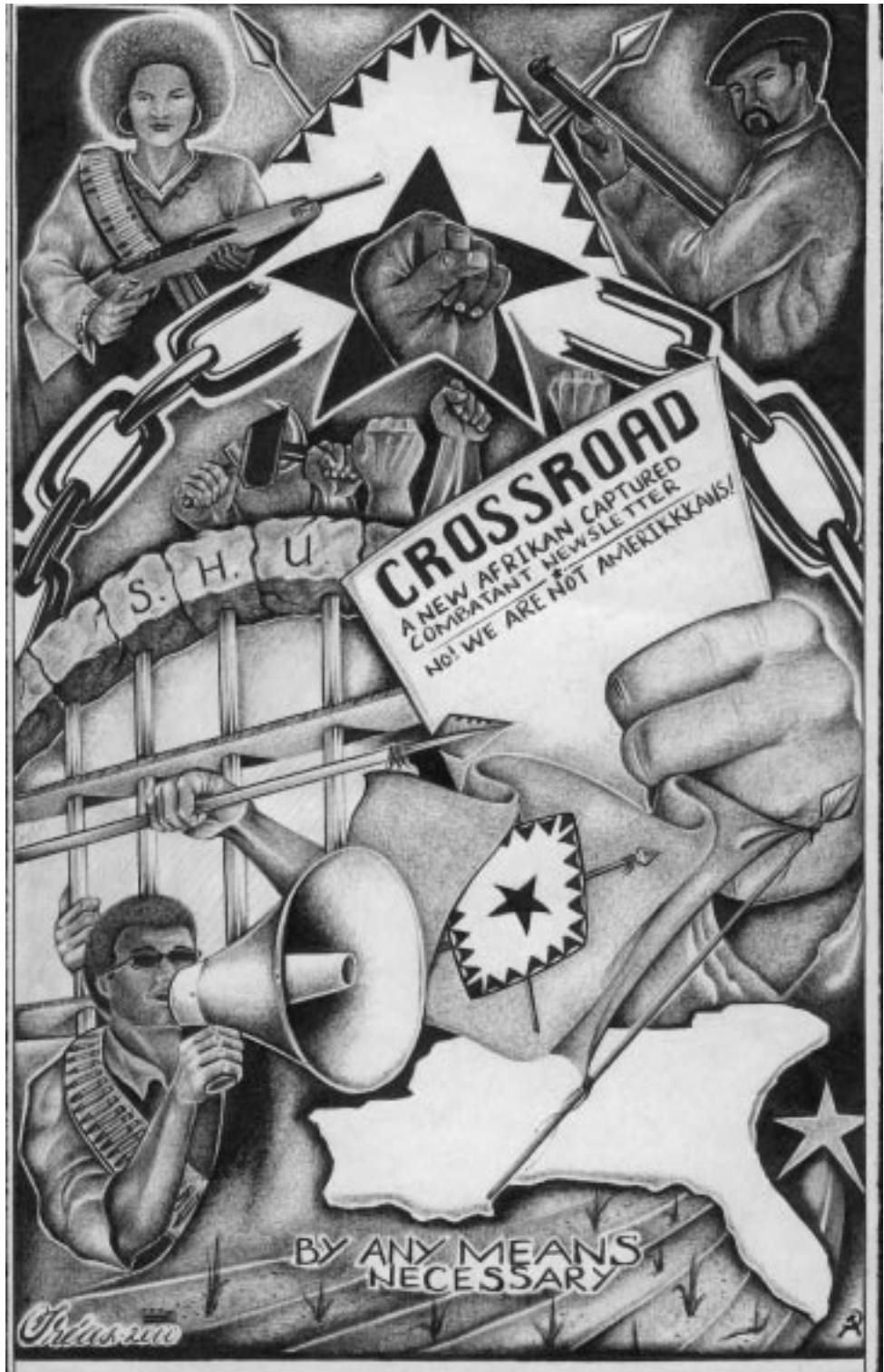
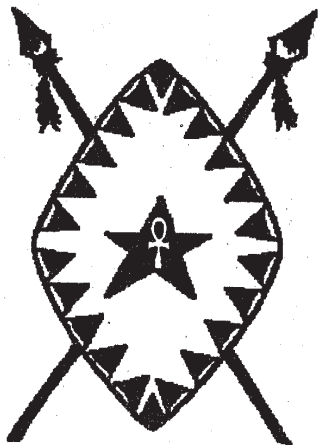


# CROSSROAD

VOL. 11, #1 Oct - Dec 2002

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WE, New Afrikan People in America, in consequence of arriving at a knowledge of ourselves as a people with dignity, long deprived of that knowledge; as a consequence of revolting with every decimal of our collective and individual beings against the oppression that for three hundred years has destroyed and broken and warped the bodies and minds and spirits of our people in America, in consequence of our raging desire to be free of this oppression, to destroy this oppression wherever it assaults **humankind** in the world, and in consequence of inextinguishable determination to go a different way, to build a new and better world, do hereby declare ourselves forever free and independent of the jurisdiction of the United State of America and the obligations which that country's unilateral decision to make our ancestors and ourselves paper-citizens placed on us.

We claim no rights from the United States of America other than those rights belonging to human beings anywhere in the world, and these include the right to damages, reparations, due us from the grievous injuries sustained by our ancestors and ourselves by reason of United States lawlessness.

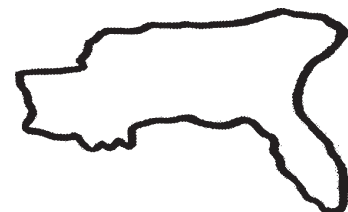
Ours is a revolution against oppression—our own oppression and that of all people in the world. And it is a revolution for a better life, a better station for **all**, a surer harmony with the forces of life in the universe. We therefore see these aims as the aims of our revolution:

- To free black people in America from oppression;
- To support and wage the world revolution until all people everywhere are so free;
- To build a new Society that is better than what We now know and as perfect as **We** can make it;
- To assure all people in the New Society maximum opportunity and equal access to that maximum;
- To promote industriousness, responsibility, scholarship, and service;
- To create conditions in which freedom of religion abounds and the pursuit of God and/or destiny, place and purpose of **humankind** in the Universe will be without hindrance;
- To build a Black independent nation where no sect or religious creed subverts or impedes the building of the New Society, the New State Government, or achievement of the Aims of the Revolution as set forth in this Declaration;
- To end exploitation of **human beings** by **each other** or the environment;
- To assure equality of rights for the sexes;
- To end color and class discrimination, while not abolishing salubrious diversity, and to promote self-respect and mutual understanding among all people in the society;
- To protect and promote the personal dignity and integrity of the individual, and **his or her** natural rights;
- To place the major means of production and trade in the trust of the state to assure the benefits of this earth and **our** genius and labor to society and all its members, and
- To encourage and reward the individual for hard work and initiative and insight and devotion to the Revolution.

**In** mutual trust and great expectation, We the undersigned, for ourselves and for those who look to us but are unable personally to affix their signatures hereto, do join in this solemn Declaration of Independence, and to support this Declaration and to assure the success of the Revolution, We pledge without reservation ourselves, our talents, and all our worldly goods.

1. i believe in the spirituality, humanity and genius of Black people, and in our new pursuit of these values.
2. i believe in the family and the community, and in the community as a family, and i will work to make this concept live.
3. i believe in the community as more important than the individual.
4. i believe in constant struggle for freedom, to end oppression and build a better world. i believe in collective struggle; in fashioning victory in concert with my brothers and sisters.
5. i believe that the fundamental reason our oppression continues is that We, as a people, lack the power to control our lives.
6. i believe that fundamental way to gain that power, and end oppression, is to build a sovereign Black nation.
7. i believe that all the land in America, upon which We have lived for a long time, which We have worked and built upon, and which We have fought to stay on, is land that belongs to us as a people.
8. i believe in the Malcolm X Doctrine: that We must organize upon this land, and hold a plebiscite, to tell the world by a vote that We are free and our land independent, and that, after the vote, We must stand ready to defend ourselves, establishing the nation beyond contradiction.
9. Therefore, i pledge to struggle without cease, until We have won sovereignty. i pledge to struggle without fail until We have built a better condition than the world has yet known.
10. i will give my life, if that is necessary; i will give my time, my mind, my strength, and my wealth because this **IS** necessary.
11. i will follow my chosen leaders and help them.
12. i will love my brothers and sisters as myself.
13. i will steal nothing from a brother or sister, cheat no brother or sister, misuse no brother or sister, inform on no brother or sister, and spread no gossip.
14. i will keep myself clean in body, dress and speech, knowing that i am a light set on a hill, a true representative of what We are building.
15. i will be patient and uplifting with the deaf, dumb and blind, and i will seek by word and deed to heal the Black family, to bring into the Movement and into the Community mothers and fathers, brothers and sisters left by the wayside.

**Now**, freely and of my own will, i pledge this **Creed**, for the sake of freedom for my people and a better world, on pain of disgrace and banishment if i prove false. For, i am no longer deaf, dumb or blind. i am, by inspiration of the ancestors and grace of the Creator — a **New Afrikan**.



Letters

7/31/02

...Our (study & struggle) group has been slowly plowing through the literature that We've ordered from you and we seem to be having "some" trouble in understanding some of the sections of the literature. Some of it seems to be written for the "advanced" student and not for the beginner. What we were wondering is, do you have some literature that's specifically designed with the beginner in mind. For example, we're reading all this literature on armed struggle, etc., which is cool, but it's like we're on C and D when we should be on A and B. You feel me? What I'm saying is that we understand the need to fight, however we can't articulate ourselves as we should, on why we need "Armed Struggle & Struggle in General," and/or how/when to implement this/these phases of struggle. Maybe, we should get the rest of the book before we base this assumption. Nevertheless, we would like to know if you got literature that details, **on a beginners level**, Colonialism, Neo-Colonialism, Imperialism, Capitalism, etc. We want to know what they are, how they work, and in what ways do they affect us.

In conclusion, we want to know where we can order most of the books you cite in your essays. I/we thank you for your time and cooperation, PEACE.

8/23/02

greetings...

We are in receipt of your letter dated 7/31/02. It's good to hear from you and We are glad that you find some value in our work...things are quite different from what they were when the journals were first published. Your question in this regard is good in recognizing this reality. There were more 'advanced' students then, now We're nearly ALL beginners again! Thus, the slogan "Re-Build!". We are looking at the possibility of putting together an inexpensive glossary and encourage the input of our readers.

Basically, all nations throughout history have been organized into classes of exploited and exploiters. The exploiters take and control the wealth that is produced by the whole society, and their power & wealth grows, which is then used to continue, maintain, and protect this process of exploitation. This is the root of **capitalism**. **Colonialism** occurs when the capitalist class of one nation steals - or takes through force - the wealth, labor, and resources (human, material, and territory) of another nation. When the capitalist class of a nation repeats this process in more than one country, that class is building an **empire of colonies**. This process has come to be known as **imperialism**. **Neo-Colonialism** follows as colonized nations mount anti-colonial and anti-imperialist struggles for liberation. The Colonizers struggle to **co-opt** anti-colonial struggles by "putting black faces in high places", and defeat the liberation struggle for true independence and social development in the interests of the **colonized** masses.

It is also suggested that you all study some Malcolm X (Message to the Grassroots), Lenin (Imperialism: The Highest Stage of Capitalism), Mao (The Little Red Book), Amilcar Cabral (Revolution In Guinea, Return to The Source), and Nkrumah (Neo-Colonialism: The Last Stage of Imperialism), as well as Castro, Che Guevara, Huey P. Newton, and you've made a good start with the journals. Some of this material is readily available, but you must understand that capitalism doesn't like much of this stuff, so it has worked to make it very hard to get hold of. Most of these books are out-of-print, but sometimes they can be found in used book stores or online from left-leaning organizations. This is why it's good to maintain good relationships with family & friends outside. At this point in time, We don't know of any one place where these materials could be purchased...



Amilcar Cabral



Mao Tse-Tung



Angela Davis



Walter Rodney



Re-Build!



## The Harvest

Racism, colonialism, neo-colonialism, imperialism, isolationism and jingoism equal terrorism. Since the inception of America these devices have been the lynchpins that enable the politicians, the corporate and military industrial complexes, and the ruling class elite, to divide and conquer the so-called third world nations upon the globe.

The genocide of the indigenous people is not merely a 'bad' of the past. It continues today in federal and state attacks on treaty rights, violations of sovereignty, and in poverty and neglect.

State brutality of New Afrikan people, and other people of color, remains a continuation of slavery relations — a Columbian legacy! The destabilization of legitimate socialist governments in Afrika, South Amerika, and Central Amerika, and their depopulation is a continued legacy of American terrorism. The indiscriminate attacks and bombings of Panama, Grenada, Libya, Nicaragua, Iraq, Afghanistan, etc., are continued legacies of American terrorism.

The continued bombing on the island of Vieques, Puerto Rico, and the brutal commission of genocide against the Palestinian people by zionists with the direct economic and military support of the U.S. government, is a continued legacy of American terrorism. War has been waged by America upon the world's nations [from] long ago.

War, not terrorism, has finally touched upon the shores of the U.S. Terrorism has become the catch-phrase invoked to demonize and criminalize freedom fighters who dare oppose U.S. colonial and imperialist domination. Assuming the attacks of September 11, 2001 can be construed as terrorism, why are "terrorist" attacks upon Americans any more evil than American terrorist attacks upon other nations? Why are the terrorist attacks of Timothy McVeigh, and other disgruntled, spoiled, rich white... teenagers attacking high schools any less determinant as to the propensity of caucasian males?

On September 11, 2001, with the attacks upon the world trade towers and the pentagon, the sown seeds of centuries of American provocation and arrogance produced an abundant harvest. The ignorant, myopic patriots will scream that my assertions are relativist diatribes in favor of the attacks, but my assertions are neither for nor against. My assertions are not personal. They deal in fact. They're not founded upon ephemeral man made laws, but upon eternal, cosmic, universal law. Nothing in the universe goes unopposed. The universe has an equilibrium all its own; and when its scales are pervasively imbalanced — it corrects itself.

Americans are at a loss to figure out why so many people outside of America hate them. Their supreme arrogance even precludes most of them from fathoming anyone hating Americans. Political demagogues are using the ridiculously fallacious argument that Americans are hated because others hate freedom, and envy the material advantages Americans enjoy.

Psychologists will often instruct their patients that the first step in solving any problem is to first acknowledge the existence of a problem. It's this vain denial which precludes the abolition of state sanctioned murder; the cessation of racial profiling; that which fosters the steadfast resistance to acknowledging slavery's long term psychological effects and the paying of reparations, and precipitated the failure to participate in the international conference on racism, choosing instead to walk out. Now America seeks to reach out to the same nations they've slighted and abused, as well as long standing adversaries, in an effort to multiply and justify their retribution.

The root cause of the domestic problems, as well as the hatred abroad, is racism! It's the pathological belief that the existence and perpetuation of the white race depends



on the willingness of those assigned to it to place their global racial interest above class, gender, or any other interest they hold — through the process of systemic hegemony.

Ignorance is an invaluable, insidious tool for unchecked power! Politicians are aiding in destabilizing governments, planting pro-American puppets, supporting brutal oppressive regimes in the name of American national interest, and instituting foreign policy that undermines the self-determination of poor people globally. They do this in the name of the American people.

Every action has an equal and opposite reaction, and when that reaction comes about the politicians are whisked away to take refuge under rocks. They leave the people to suffer because the continuation of government (C.O.G.) must prevail at any cost to the civilian population. When the smoke clears they stick their tongues out to test the air. Finding that it's clear, they emerge spewing venomous ad hominem protestations to what they've caused. Just as in a pavlovian experiment, the jingoistic populace responds to the predetermined conditions, turning into sanguineous vampires demanding even more bloodshed. This, in turn, reinforces the political aims and objectives of America's "leaders."

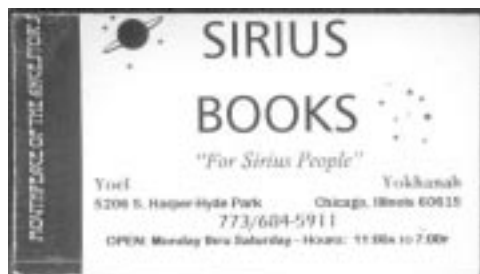
Today the American citizenry, oppressed and all, wave flags touting the greatness of American democracy, freedom and justice; while Arabs, Muslims, and dark skinned people appearing to be so, are profiled, detained without probable cause, beaten and murdered. Today the American citizenry, oppressed and all, attend religious services imploring God to bless sin-filled America while publicly calling for the mass murdering of Middle Eastern people, the bombing of Iraq and Afghanistan without evidence of their involvement in any attack; the hunting down and killing of men, and the reinstating of assassination policies for the rogue C.I.A. against anyone viewed as a threat to American imperialist interests. Today with little to no direct evidence, American citizens are poised to support an all out assault on any political dissent.

America has made so many enemies that it cannot rightfully speculate about who may have been responsible for the September 11, 2001 attack; so to weed them out they've employed a 'with the U.S. or against the U.S. standard' by which to target enemies. Today the American citizenry, oppressed and all, tout their freedom that others hate while acquiescing to the continued dissolution of an already barren constitution. This will simply serve to legitimize the violations of people of color and their civil liberties - eroding any pretexts of protection even further.

Today, the American citizenry continues in its same arrogance, still not realizing that it's this very mindset which causes the attacks on, and the hatred of, Americans. Today, Americans have still not learned from yesterday; and those who do not learn from history are doomed to repeat it.

America's true destiny has yet to manifest! Their true harvest has yet to be reaped.

Obadiyah Ben-Yisrayl  
P.O. Box 41/#922005  
Michigan City, IN 46361-0041



# Women In Prison

## MOVE UPDATE

On August 5, 2002 a new rule will be going into effect here at Cambridge Springs prison, allowing the male staff to pat search the female inmates. In a routine pat search the officers run their hands across the shoulders, down the arms, down the entire back, between and under the breasts, down the sides of the torso, around the waist, down the buttocks, down the inside and outside of the thighs and legs starting at the crotch. To have men searching women like this is a violation against us as women. They are saying that these men are at liberty to feel on us like this any time they want to. And that's just what some of these men are going to be doing- using this as an opportunity to feel on women. There has already been situations of sexual misconduct by employees, and inmates, by consent and force. In August 1997, this prison was under investigation by state representatives for misuse and abuse of authority, and sexual misconduct. At the time 4 officers had been brought up on sexual charges, found guilty and fired. Some quit before they were fired. Despite these hearings the sexual misconduct continues.

This is the reason why the women inmates can't wear sleeveless T-shirts, our shorts have to be just above the knee because the prison administration feels it will keep down sexual attractions and misconduct by their staff. If the prison feels a man can't control himself seeing a woman's armpit, what do they think these men are going to do when they actually touch a woman! The memo says the searches will be conducted in a professional manner but these men took an oath, saying they wouldn't get into any relations with the women inmates. They aren't abiding by that with the threat of losing their jobs or even being prosecuted, so what makes the prison administration think they can trust these men not to misuse the pat search to fondle women. Besides its just not right for these male guards who are not our husbands, to be allowed to feel on the women and its not necessary, there are hundreds of female officers, supervisors working here.

In the prison rule book they have a policy about sexual harassment/abuse against inmates by staff members. In this policy, DC-ADM 008, it says sexual harassment is: "the intentional touching, either directly or through clothing, of the genitalia, anus, groin, breast, inner thighs, or buttocks of any offender; conversation or correspondence that demonstrates or suggests a romantic or intimate relationship." This description fits the exact description of a "pat search". It is unwanted unnecessary "intentional touching" labeled "pat search", "pushed" on us by this administration calling themselves moral. The superintendent, herself, a woman. This administration can't determine the motivation of these guards. We have been in prison 24 years, and we know a lot of these officers are going to take full advantage of this to pick any woman, as many women as they want, whenever they want to feel on. They're also going to use it to hurt anybody they don't like, to degrade, and embarrass, women, in an attempt to break their spirits, their morale, and ultimately break them down through threats of lock up, and intimidation, if they refuse a pat search. This is sexual harassment because we are being forced to allow these men to touch us, or be punished.

The prison want us to trust these men to be so called "professional" in these pat searches; but why. Just because these men are wearing uniforms don't make them no different than no other man. And just like nobody would or should tolerate some man demanding to run their hands up and down the bodies of their mothers, sisters, wives, daughters, it shouldn't be allowed to be done to us! Because to accept this is to create, promote, perpetuate, the climate for molestation, rape, insecurity, crime. People trusted their children with Catholic priests, thinking them men of God and those men sexually molested and raped hundreds of children, for years. If you can't trust a priest, a person who is taught to be seen as the most trusted person there is, what makes this prison think they can trust these guards. No woman should be subjected to this violation in prison or out. MOVE is not guilty, and we don't deserve to be treated like they say guilty people should be treated.

*ONA MOVE  
JANET*



Tamara Brooks (left) and Jackie Morris were inundated by interview requests and Hollywood producers wanted to buy the rights to their story.

•••••  
• Two Young  
• Women  
• Fight Off  
• Kidnapper/  
• Rapist  
•••••





## Critical Resistance/INCITE! Statement

*Gender Violence and the Prison Industrial Complex*

We call social justice movements to develop strategies and analysis that address both state AND interpersonal violence, particularly violence against women. Currently, activists/movements that address state violence (such as anti-prison, anti-police brutality groups) often work in isolation from activists/movements that address domestic and sexual violence. The result is that women of color, who suffer disproportionately from both state and interpersonal violence, have become marginalized within these movements. It is critical that we develop responses to gender violence that do not depend on a sexist, racist, classist, and homophobic criminal justice system. It is also important that we develop strategies that challenge the criminal justice system and that also provide safety for survivors of sexual and domestic violence. To live violence free-lives, we must develop holistic strategies for addressing violence that speak to the intersection of all forms of oppression

The anti-violence movement has been critically important in breaking the silence around violence against women and providing much-needed services to survivors. However, the mainstream anti-violence movement has increasingly relied on the criminal justice system as the front-line approach toward ending violence against women of color. It is important to assess the impact of this strategy.

1) Law enforcement approaches to violence against women MAY deter some acts of violence in the short term. However, as an overall strategy for ending violence, criminalization has not worked. In fact, the overall impact of mandatory arrests laws for domestic violence have led to decreases in the number of battered women who kill their partners in self-defense, but they have not led to a decrease in the number of batterers who kill their partners. Thus, the law protects batterers more than it protects survivors.

2) The criminalization approach has also brought many women into conflict with the law, particularly women of color, poor women, lesbians, sex workers, immigrant women, women with disabilities, and other marginalized women. For instance, under mandatory arrest laws, there have been numerous incidents where police officers called to domestic incidents have arrested the woman who is being battered. Many undocumented women have reported cases of sexual and domestic violence, only to find themselves deported. A tough law and order agenda also leads to long punitive sentences for women convicted of killing their batterers. Finally, when public funding is channeled into policing and prisons, budget cuts for social programs, including women's shelters, welfare and public housing are the inevitable side effect. These cutbacks leave women less able to escape violent relationships.

3) Prisons don't work. Despite an exponential increase in the number of men in prisons, women are not any safer, and the rates of sexual assault and domestic violence have not decreased. In calling for greater police responses to and harsher sentences for perpetrators of gender violence, the anti-violence movement has fueled the proliferation of prisons which now lock up more people per capita in the U.S. than any other country. During the past fifteen years, the numbers of women, especially women of color in prison has skyrocketed. Prisons also inflict violence on the growing numbers of women behind bars. Slashing, suicide, the proliferation of HIV, strip searches, medical neglect and rape of prisoners has largely been ignored by anti-violence activists. The criminal justice system, an institution of violence, domination, and control, has increased the level of violence in society.

4) The reliance on state funding to support anti-violence programs has increased the professionalization of the anti-violence movement and alienated it from its community-organizing, social justice roots. Such reliance has isolated the anti-violence movement from other social justice movements that seek to eradicate state violence, such that it acts in conflict rather than in collaboration with these movements.

5) The reliance on the criminal justice system has taken power away from women's ability to organize collectively to stop violence and has invested this power within the state. The result is that women who seek redress in the criminal justice system feel disempowered and alienated. It has also promoted an individualistic approach toward ending violence such that the only way people think they can intervene in stopping violence is to call the police. This reliance has shifted our focus from developing ways communities can collectively respond to violence.

In recent years, the mainstream anti-prison movement has called important attention to the negative impact of criminalization and the build-up of the prison industrial complex. Because activists who seek to reverse the tide of mass incarceration and criminalization of poor communities and communities of color have not always centered gender and sexuality in their analysis or organizing, we have not always responded adequately to the needs of survivors of domestic and sexual violence.

1) Prison and police accountability activists have generally organized around and conceptualized men of color as the primary victims of state violence. Women prisoners and victims of police brutality have been made invisible by a focus on the war on our brothers and sons. It has failed to consider how women are affected as severely by state violence as men. The plight of women who are raped by INS officers or prison guards, for instance, has not received sufficient attention. In addition, women carry the burden of caring for extended family when family and community members are criminalized and warehoused. Several organizations have been established to advocate for women prisoners; however, these groups have been frequently marginalized within the mainstream anti-prison movement.

2) The anti-prison movement has not addressed strategies for addressing the rampant forms of violence women face in their everyday lives, including street harassment, sexual harassment at work, rape, and intimate partner abuse. Until these strategies are developed, many women will feel shortchanged by the movement. In addition, by not seeking alliances with the anti-violence movement, the anti-prison movement has sent the message that it is possible to liberate communities without seeking the well-being and safety of women.

3) The anti-prison movement has failed to sufficiently organize around the forms of state violence faced by LGBTI communities. LGBTI street youth and trans people in general are particularly vulnerable to police brutality and criminalization. LGBTI prisoners are denied basic human rights such as family visits from same sex partners, and same sex consensual relationships in prison are policed and punished.

4) While prison abolitionists have correctly pointed out that rapists and serial murderers comprise a small number of the prison population, we have not answered the question of how these cases should be addressed. The inability to answer the question is interpreted by many anti-violence activists as a lack of concern for the safety of women

5) The various alternatives to incarceration that have been developed by anti-prison activists have generally failed to provide sufficient mechanism for safety and accountability for survivors of sexual and domestic violence. These alternatives often rely on a romanticized notion of communities, which have yet to demonstrate their commitment and ability to keep women and children safe or seriously address the sexism and homophobia that is deeply embedded within them.

We call on social justice movements concerned with ending violence in all its forms to:

1) Develop community-based responses to violence that do not rely on the criminal justice system AND which have mechanisms that ensure safety and accountability for survivors of sexual and domestic violence. Transformative practices emerging from local communities should be documented and disseminated to promote collective responses to violence.

2) Critically assess the impact of state funding on social justice organizations and develop alternative fundraising strategies to support these organizations. Develop collective fundraising and organizing strategies for anti-prison and anti-violence organizations. Develop strategies and analysis that specifically target state forms of sexual violence.

3) Make connections between interpersonal violence, the violence inflicted by domestic state institutions (such as prisons, detention centers, mental hospitals, and child protective services), and international violence (such as war, military base prostitution, and nuclear testing).

4) Develop an analysis and strategies to end violence that do not isolate individual acts of violence (either committed by the state or individuals) from their larger contexts. These strategies must address how entire communities of all genders are affected in multiple ways by both state violence and interpersonal gender violence. Battered women prisoners represent an intersection of state and interpersonal violence and as such provide an opportunity for both movements to build coalitions and joint struggles.

5) Put poor/working class women of color in the center of their analysis, organizing practices, and leadership development. Recognize the role of economic oppression, welfare "reform," and attacks on women workers' rights in increasing women's vulnerability to all forms of violence and locate anti-violence and anti-prison activism alongside efforts to transform the capitalist economic system.

6) Center stories of state violence committed against women of color in our organizing efforts.

7) Oppose legislative change that promotes prison expansion, criminalization of poor communities and communities of color and thus state violence against women of color, even if these changes also incorporate measure to support victims of interpersonal gender violence.

8) Promote holistic political education at the everyday level within our communities, specifically how sexual violence helps reproduce the colonial, racist, capitalist, heterosexist, and patriarchal society we live in as well as how state violence produces interpersonal violence within communities.

9) Develop strategies for mobilizing against sexism and homophobia WITHIN our communities in order to keep women safe.

10) Challenge men of color and all men in social justice movements to take particular responsibility to address and organize around gender violence in their communities as a primary strategy for addressing violence and colonialism. We challenge men to address how their own histories of victimization have hindered their ability to establish gender justice in their communities.

11) Link struggles for personal transformation and healing with struggles for social justice.

We seek to build movements that not only end violence, but that create a society based on radical freedom, mutual accountability, and passionate reciprocity. In this society, safety and security will not be premised on violence or the threat of violence; it will be based on a collective commitment to guaranteeing the survival and care of all peoples. Please sign our statement.

Name:

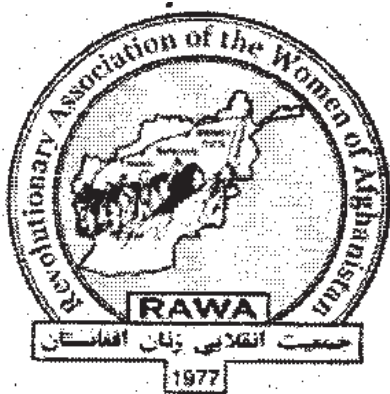
Organization (for identification purposes only):

Please send signed statements to *Andrea Smith, U. Of Michigan, Program in American Culture, 2402 Mason Hall, Ann Arbor, MI 48109-1027.*

For more information, contact [incite\\_national@yahoo.com](mailto:incite_national@yahoo.com); 415-553-3837; [www.incite-national.org](http://www.incite-national.org)



## RAWA Statement on the anniversary of the September 11 tragedy Fundamentalism is the Enemy of All Civilized Humanity



RAWA joins with the rest of the civilized world in remembering the innocent lives lost on September 11th, as well as all those others lost to terrorism and oppression throughout the world. It is with great sadness that RAWA sees other people experiencing the pain that the women, children and men of Afghanistan have long suffered at the hands of fundamentalist terrorists.

For ten long years the people of Afghanistan -Afghan women in particular- have been crushed and brutalized, first under the chains and atrocities of the “Northern Alliance” fundamentalists, then under those of the Taliban. During all this period, the governments of the Western powers were bent on finding ways to “work with” these criminals. These Western governments did not lose much sleep over the daily grind of abject misery our people were enduring under the domination of these terrorist bands. To them it did not matter so very much that human rights and democratic principles were being trampled on a daily basis in an inconceivable manner. What was important was to “work with” the religio-fascists to have Central Asian oil pipelines extended to accessible ports of shipment.

Immediately after the September 11 tragedy American military might moved into action to punish its erstwhile hirelings. A captive, bleeding, devastated, hungry, pauperized, drought-stricken and ill-starred Afghanistan was bombed into oblivion by the most advanced and sophisticated weaponry ever created in human history. Innocent lives, many more than those who lost their lives in the September 11 atrocity, were taken. Even joyous wedding gatherings were not spared. The Taliban regime and its al-Qaeda support were toppled without any significant dent in their human combat resources. What was not done away with was the sinister shadow of terrorist threat over the whole world and its alter ego, fundamentalist terrorism.

Neither opium cultivation nor warlordism have been eradicated in Afghanistan. There is neither peace nor stability in this tormented country, nor has there been any relief from the scourges of extreme pauperization, prostitution, and wanton plunder. Women feel much more insecure than in the past. The bitter fact that even the personal security of the President of the country cannot be maintained without recourse to foreign bodyguards and the recent terrorist acts in our country speak eloquent volumes about the chaotic and terrorist-ridden situation of the country. Why is it so? Why has the thunderous uproar in the aftermath of September 11 resulted in nothing? For the following reasons which RAWA has reiterated time and again:

1. For the people of Afghanistan, it is “out of the frying pan, into the fire”. Instead of the Taliban terrorists, Jihadi terrorists of the “Northern Alliance” have been installed in power. The Jihadi and the Taliban fundamentalists share a common ideology; their differences are the usual differences between brethren-in-creed.
2. For the past more or less twenty years, Osama bin Laden has had Afghan fundamentalists on his payroll and has been paying their leaders considerable stipends. He and Mullah Omar, together with a band of followers equipped with the necessary communication resources, can live for many years under the protection of different fundamentalist bands in Afghanistan and Pakistan and continue to plot against the people of Afghanistan and the rest of humankind.
3. The Taliban and the al-Qaeda phenomena, as manifestations of an ideology and a political culture infesting an Islamic country, could only have been uprooted by a popular insurrection and the strengthening and coming to power of secular democratic forces. Such a purge cannot be effected solely with the physical elimination of the likes of Osama and Mullah Omar.

The “Northern Alliance” can never sincerely want the total elimination of the Taliban and the al-Qaeda, as such elimination would mean the end of the *raison d'être* of the backing and support extended to them by foreign forces presently dominant in the country. This was the rationale behind RAWA's slogan for the overthrow of the Taliban and al-Qaeda through popular insurrection. Unfortunately, before such popular insurrection could come about, the Taliban and al-Qaeda forfeited their positions to the “brethren of the ‘Northern Alliance’” without suffering any crippling decimation.

With their second occupation of Kabul, the “Northern Alliance” thwarted any hopes for a radical, meaningful change. They are themselves now the source and root of insecurity, the disgraceful police atmosphere of the Loya Jirga, rampant terrorism, gagging of democracy, atrocious violations of human rights, mounting pauperization, prostitution and corruption, the flourishing of poppy cultivation, failure of beginning to reconstruct, and a host of further unlisted evils, too many to enumerate.

Oppression and crimes against women are rife in different forms throughout the country. RAWA has always maintained that the fundamentalists' rabid hatred of women as equal human beings -be they fundamentalists of the Jihadi brand or of the Taliban one- is not due merely to their unhealthy upbringing or morbid mind frame, but emanates from their religio-fascistic ideological world outlook. As long as such an ideology exists, propped up by military forces available at its disposal, neither crazed misogyny nor a myriad of shameful social evils associated with it can be eradicated. This is not a problem that can be dealt with by the creation of a “Ministry of Women's Affairs” nor by the presence of a couple of token

women in high government positions. To hope for the attainment of freedom, democracy and equality within the framework of a corrupt, religion-based, ethno-chauvinistic system is either self-delusion or hypocrisy -or both.

We find no happiness in the fact that RAWA's predictions in regard to the consequences of the re-domination of the "Northern Alliance" have once again been borne out. Those who claimed that the "Northern Alliance" were better than, and therefore preferable to, the Taliban must wake up and apologise to our people for their noxious sermons. The establishment of democracy and social justice can be possible only with the overthrow of fundamentalist domination as a prime precondition. This cannot be achieved without an organised and irreconcilable campaign of the women masses against fundamentalism, its agents and apologists.

Some politically bankrupt entities who have no shame in grovelling to the "Northern Alliance" in the hope of securing positions and feathering their nests, label RAWA as "Maoist" and "radical" because of our decisive and irreconcilable stances and viewpoints. But does the current situation in the country prove the fallacy of RAWA's positions or do they give a slap in the face to the ladies and gentleman with the penchant for being colluding and mealy-mouthed? The assassinations of a vice president and a cabinet minister and the ban on investigating these murders, the discovery of mass graves, the banning of women singers and artists and showing of dancing on TV, the censorship of the media, arbitrary fatwas of kofr and apostasy against women, gang rapes of even expatriate women working for international NGOs, the disgusting campaign of making an idol out of Ahmad Shah Masoud, are these not enough to bring home the realisation that indulgence and permissiveness towards rabid dogs only serve to make them more ferocious?

RAWA's experience in fighting fundamentalism, particularly during the past 10 years, motivates us to be all the more persistent in our attempts to mobilise women even in the most remote corners of our country. At the same time, we shall not desist from pursuing an irreconcilable policy towards fundamentalism and standing in solidarity with all pro-democracy forces. We staunchly believe that in addition to causing the tragic deaths of over 3,000 innocent Americans and non-Americans and the sorrow and bereavement of tens of thousands more, the monstrous terrorist attack of September 11 showed the world what a nefarious pestilence fundamentalism is; it showed the world the sort of inferno the peoples of Afghanistan, Iran, Algeria, Sudan and other such countries live in.

Fundamentalism is the mortal enemy of civilised humanity; to address it demands the consolidated action of all freedom-loving nations of the world. The present "world anti-terrorism coalition" has been debased by innumerable ambiguities and impurities of purpose, motivation and objectives. The contradictions between world powers will spell its doom. Therefore, it behoves anti-fundamentalist individuals and organisations working for social justice the world over to draw together without hesitation to contain and ultimately stamp out, once and for all, the vermin of fundamentalism, so that the tragedy of September 11 will never be repeated, neither in America nor anywhere else.

RAWA takes pride in the fact that up till now we have been able to establish contact with a considerable number of anti-terrorist organisations on all five continents and enjoy their moral and material support. However, for the purpose of waging a swifter and more encompassing fight against terrorism, it is necessary for such solidarity to be expanded and strengthened. In this connection we shake the hands of all freedom-loving individuals and organisations.

We would like to avail ourselves of this opportunity to once again extend our heartfelt condolences to all those who lost their loved ones in the savage calamity of September 11, as well as to the friends and families of those innocent compatriots -for all we know, anti-Taliban and anti-"Northern Alliance"- who were blown to shreds by American aerial bombardment. We sincerely hope that a vast number of those who are bereaved and grieving for their loved ones will, sooner or later, join the ranks of the legions mobilising against fundamentalist fascism in their respective countries and on an international level.

**No to Al-Qaeda, No to the Taliban, No to the "Northern Alliance"!**

**Long Live a Free, Democratic and Blossoming Afghanistan!**

**Victory in the Decisive War to the Very End of Afghan Women Against Fundamentalism and for Democracy!**

**Long Live International Solidarity Against Fundamentalist Terrorism!**

Revolutionary Association of the Women of Afghanistan (RAWA)

September 11, 2002

**For more information:**

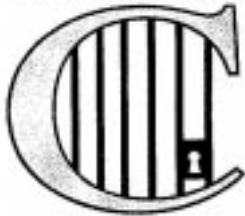
[www.rawa.org](http://www.rawa.org)

[www.afghanwomensmission.org](http://www.afghanwomensmission.org)



**Imprisonment, Families and  
the Community:  
A Brief Perspective**

CAMPAIGN IN  
SUPPORT OF



NUMBER

SETTING A STANDARD FOR FAIRNESS

Campaign in Support of C Numbers  
OO Uptown People's Law Center  
444 N. Dearborn • Chicago, IL 60610  
Phone: (773) 675-2008 Fax: (773) 683-9488

“Lock ‘em up and throw away the key;” some say, “we don’t want them back in our community.” But wanted or not, almost all prisoners do eventually get released from prison and return to our communities.

Unfortunately, the vast majority of the 45,000 prisoners in Illinois are not prepared for release. They have been punished, but not rehabilitated. Because most have not developed skills or furthered their education, the pattern of behavior that started on the streets will continue. Current high recidivist rates prove that punishment and retribution alone are not going to make our neighborhoods safe.

We have all heard the argument that it costs as much to incarcerate someone for a year as it does to send them to a major private university. But the Illinois Department of Corrections’ billion dollar plus budget is solely for security, not for a prisoner’s future outside the prison walls. These correction budgets are now bigger than the funds allocated to educate our children! Ironically, greater investment in one could make obsolete the other.

Instead, the legacy of probable imprisonment is passed from generation to generation. It is a sad state of affairs when a child feels he is destined to go to jail. Some folks in our community want to keep people in prisons longer, but they are blind to the wake of imprisonment: the tragic waste of human life. Under the current system, prisons create smarter criminals with hardened criminal mentalities. They do not pre-

pare people for release in even a modest way. If we do not intervene now the cycle of violence will never stop. We must find ways to reach our children before it is too late. Without intervention, the cycle of incarceration will continue to pass from one generation to the next. It is our responsibility to stop that cycle today, or at least to begin that process for the future of our community.

Not all prisoners are bad people. To the contrary, there are many good men and women in prison. The lack of opportunity that exists on the streets follows a prisoner into prison. Many do fall prey to passivity, but those who change their lives in prison exhibit a high level of self-discipline and integrity, raising themselves above the institution’s violence. As hard as it may have been for these people to succeed on the streets, it is even harder for them to be productive inside prison. The extraordinary measures they employ are commendable.

We have not explored the valuable resources these ex-prisoners can be to our communities, we can learn from their mistakes and misfortune. There are underlying circumstances that create criminal behavior and many social issues fuel this type of behavior. Through our own understanding of the problem, options can be created. Without community and spiritual intervention, however, change is next to impossible.

The first step toward change is to recognize and honor the humanity in these men and women. They have lives and loves, but we seldom think about what happens to the children, wives, husbands, parents and other family members who are left behind when a family member is imprisoned. What are the hardships they endure from the loss of a loved one? In a sense, aren’t these law abiding relatives also victims? When we deal with prisoners’ issues we also need to be conscious of the impact imprisonment has on both their families and their communities.

Relatives of prisoners find themselves trying to hold their lives together with limited resources. Many find themselves in inadequate housing with limited health care services and no access to educational programs. Often there are so many hardships to overcome that even holding two or three jobs cannot neutralize the tremendous financial impact their loss creates. Moreover, since prisons can be hundreds of miles away, family visitation and high-rate collect phone calls are an additional expense. As a result of exorbitant billing, phone service is turned off for some families. In addition, dealing with the prison system can be humiliating. Family members have even been strip searched before going in to visit a loved one. We must have compassion for all who suffer the financial and emotional ramifications of incarceration, and in so doing open ourselves to the tragic lessons those who are long involved in the prison system have to teach us.

There is a group of approximately 400 prisoners in Illinois who have been incarcerated between 24 and 50 years. These men and women were sentenced under an old, indeterminate sentencing law and are commonly referred to as “C Numbers” (C#’s). These are the men and women who can become resources for answering some of the problems we face as a community. Many C#’s have used their time in prison to



better themselves, gaining knowledge and skills that enable them to provide a perspective on life, crime and spirituality no one else can. Although they understand that their release may never come, they work hard to advance their lives. But in the wake of an arbitrary system that wants to "get tough on crime," these men and women have been victimized themselves. They are the only prisoners in the system without fixed release dates, and those release dates can be set only by the Prisoner Review Board. Over the last 19 years the Board's release rate for C#'s has been a meager 1% to 4%.

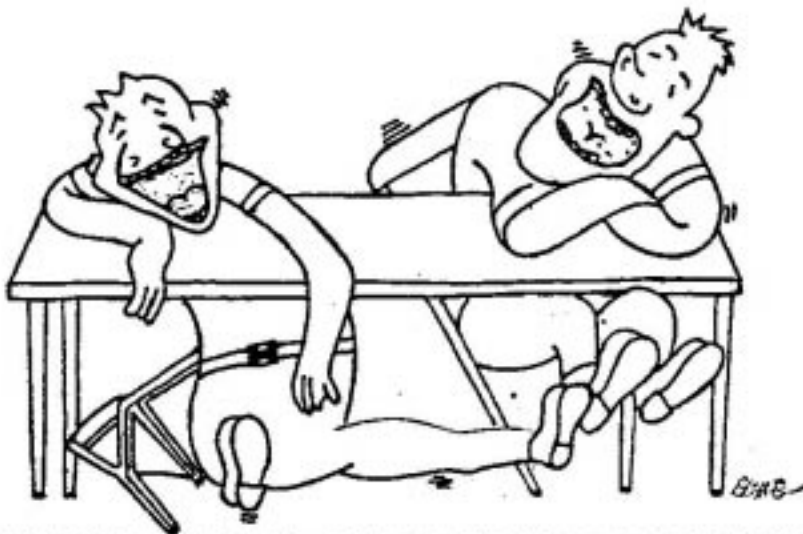
These men and women are now family elders; the lives of their sons, daughters and grandchildren could be enriched by their love and unique vision. As a group, these prisoners have clearly established themselves as model prisoners. They have elevated the mark of their potential in spite of their prison environments. They daily prepare for release through self-education, spiritual development and community involvement — many prison officials and correctional personnel have acknowledged that they have even prevented turmoil inside the prisons.

We must focus our attention on these family elders in prison. Community organizations and prison ministries must get involved in this issue. We have to enhance our chances of providing our youth with the wisdom of those who have made serious mistakes but then worked hard to turn their lives around. Upon release, these C#'s could provide a perspective to our youth that would help them understand the many ways a negative lifestyle can impact them and their families.

Releasing C# prisoners who have earned the right for a second chance is not a slap in the face to their victims or their victims' families. To the contrary, releasing productive people into the society to carry out invaluable work for the betterment of humankind is the best way to repay victims of crime. Nothing can bring back loved ones who were murdered, but if we, as a community, can embrace the positive energy these men and women have to offer it will be a first step in healing our communities.

As a class of prisoners they have demonstrated their resolve to do whatever necessary to help themselves, their families and others. We must work on their behalf and provide them with the opportunity to repay our community for their past misdeeds. Although not all C#'s are good candidates for release, the vast majority have proven themselves worthy of a chance to be united with their families. These men and women seek only the opportunity to have their pleas heard. We must listen, forgive and demand high standards from those released. It is time they get a chance to pay back society, not by wasting away in prison, but by living productive lives within our communities. Lastly, these C# men and women can be an inspiring voice in the reconstruction of so many troubled families.

## ILLINOIS PRISONER REVIEW BOARD



**WE HAVE READ YOUR PAROLE  
PLANS AND ARE GIVING THEM  
SERIOUS CONSIDERATION.**



## The Myth of the Generous Offer

by Seth Ackerman

...To understand what actually happened at Camp David, It's necessary to know that for many years the PLO has officially called for a two-state solution in which Israel would keep the 78 percent of the Palestine Mandate (as Britain's protectorate was called) that is has controlled since 1948, and a Palestinian state would be formed on the remaining 22 percent that Israel has occupied since the 1967 war (the West Bank, the Gaza Strip and East Jerusalem). Israel would withdraw completely from those lands, return to the pre-1967 borders and a resolution to the problem of the Palestinian refugees who were forced to flee their homes in 1948 would be negotiated between the two sides. Then, in exchange, the Palestinians would agree to recognize Israel (PLO Declaration, 12/7/88; PLO Negotiations Department, [www.nad-plo.org](http://www.nad-plo.org)).

Although some people describe Israel's Camp David proposal as practically a return to the pre-1967 borders, it was far from that. Under the plan, Israel would have withdrawn completely from the small Gaza Strip. But it would annex strategically important and highly valuable section of the West Bank — while retaining “security control” over other parts — that would have made it impossible for the Palestinians to travel or trade freely within their own state without the permission of the Israeli government (Political Science Quarterly, 6/22/01; New York Times, 7/26/01; Report on Israeli Settlement in the Occupied Territories, 9-10/00; Robert Malley, New York Review of Books, 8/9/01).

The annexations and security arrangements would divide the West Bank into three disconnected cantons. In exchange for taking fertile West Bank lands that happen to contain most of the region's scarce water aquifers, Israel offered to give up a piece of its own territory in the Negev Desert — about one-tenth the size of the land it would annex — including a former toxic waste dump.

Because of the geographic placement of Israel's proposed West Bank annexations, Palestinians living in their new “independent state” would be forced to cross pre-Israeli territory every time they traveled or shipped goods from one section of the West Bank to another, and Israel could close those routes at will. Israel would also retain a network of so-called “bypass roads” that would crisscross the Palestinian state while remaining sovereign Israeli territory, further dividing the West Bank.

Israel was also to have kept “security control” for an indefinite period of time over the Jordan Valley, the strip of territory that forms the border between the West Bank and neighboring Jordan. Palestine would not have free access to its own international borders with Jordan and Egypt — putting Palestinian trade, and therefore its economy, at the mercy of the Israeli military.

Had Arafat agreed to these arrangements, the Palestinians would have permanently locked in place many of the worst aspects of the very occupation they were trying to bring to an end. For at Camp David, Israel also demanded that Arafat sign an “end-of-conflict” agreement stating that the decades-old war between Israel and the Palestinians was over and waiving all further claims against Israel...

...In February 2001, Ariel Sharon was elected prime minister of Israel. Sharon has made his position on the negotiations crystal clear, “You know, it's not by accident that the settlements are located where they are,” he said in an interview a few months after his election (Ha'aretz, 4/21/01).

They safeguard the cradle of the Jewish people's birth and also provide strategic depth which is vital to our existence.

The settlements were established according to the conception that, come what may, we have to hold the western security area [of the West Bank], which is adjacent to the Green Line, and the eastern security area along the Jordan River and the roads linking the two. And Jerusalem, of course. And the hill aquifer. Nothing has changed with respect to any of those things. The importance of the security areas has not diminished, it may even have increased. So I see no reason for evacuating any settlements...

excerpted from EXTRA! The Magazine of FAIR - The Media Watch Group (August 2002). PO Box 170, Congers, NY 10920-9930. [www.fair.org](http://www.fair.org)

Israelis More Than Offensive

Dust and rubble cover the bodies  
Turning into skeletons  
As life turns to premature death  
Candles becomes electricity  
And urine replaces water  
Mother's tears fall on  
No one's ears  
Just mounds of destruction  
As they search  
For husbands and sons  
Buried beneath the conflict  
And war  
In a crippled city  
Mutilated by design  
And smiles

The Jenin refugee camp  
Left with bones  
Poking through flesh  
Like concentration camp victims  
Complete with the stench of  
Burnt bodies  
And a call for justice  
In this latest atrocity  
Of the new David and Goliath  
Where biblical roles are reversed  
In the wake of hopes  
Bulldozed into mass graves  
And a “Never Again” mantra  
Remembering one genocide  
While blind to another

April 14, 2002

# When I'll Wave The Flag

by Marvin X  
([xblackxmanx@aol.com](mailto:xblackxmanx@aol.com))

I'll wave the flag,  
When the trillions in reparations are paid to the  
Afrikan American Nation  
For 400 years of being terrorized in America  
When the bill of the Middle Passage is paid  
When the bill from the cotton fields is paid

I'll wave the flag  
When the damages due the descendants of mass  
murder  
is paid  
Mass kidnapping  
Mass rape

I'll wave the flag  
When the police stop terrorizing us for breathing  
while black  
Walking while black  
Loving while black

I'll wave the flag  
When the 2 million men and women in prison are re-  
leased  
for petty crimes  
and those guilty of stealing elections take their place  
in the cells

I'll wave the flag  
When those guilty of stealing labor, stealing energy,  
stealing souls of the poor are jailed

I'll wave the flag  
When those guilty of miseducation of our children are  
jailed for crimes against humanity

I'll wave the flag  
When those who terrorize the earth, pollute the earth,  
poison the food, the water, the air  
Inject animals with hormones  
Genetically alter vegetables and fruits  
When these people are taken before the world court for  
terrorizing the world  
I'll wave the flag

Until then  
Kiss my motherfuckin' ass.

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WE ALL KNEW

What did Bush know, & when did he know it?  
What did We know?  
What do We know?

Hiroshima, Nagasaki, 'The Trail of Tears', Vietnam.  
Ongoing unconditional support of Israel in it's genocidal war on Palestine.  
Rape & Pillage of all of Afrika.

Chile, 1971

Malcolm, Che, Fred, Lumumba, George, Cabral, Mondlane

Iraq, 1991

Ongoing unconditional support of Turkey & repression & hunger strikes

Hawaii, Puerto Rico, the Inuits of Alaska

the list goes on - the beat goes on

Invasion & annexation of Northern Mexico  
enslavement & genocide the world over  
Guatemala, 1954. My Lai. School of Assassins.



What did Bush know?  
Shit, what did We know? What do We Know?  
9-11 was only a matter of time  
What did Bush know?

WHAT DID WE DO?

**Black Panther Party**

**HISTORY MONTH**  
October 1-31, 2002

**PHOTO EXHIBIT**  
The Oakland Public Library and It's About Time will co-sponsor the Black Panther Party Photo Exhibit during the entire month of October. The exhibit will cover the growth and development of the BPP in Oakland, including the famous rifle-to fire Huey at the Alameda County Courthouse, the Free Breakfast for Schoolchildren Programs and other community programs. Most of the pictures will be displayed in the Oakland History Room in the Main Library downtown. Photos will also be on display at the West Oakland Library at 18th and Addison and the Martin Luther King Branch on 68th and East 14th Street in East Oakland.

**BPP VIDEO/FILM FESTIVAL**  
October 18-19  
Laney College Aud.  
Times to be posted

**BPP LEGACY DINNER**  
October 19  
Geoffrey's Inner Circle  
410 Franklin Blvd.  
Oakland  
BPP members, community workers, and supporters

**COMMUNITY BBQ**  
October 20

**FOR MORE INFORMATION:**  
It's About Time • PO Box 221100 • Sacramento CA 95822 • (916) 455-0908  
website: www.itsabouttimebpp.com • e-mail: itsabouttime3@juno.com

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