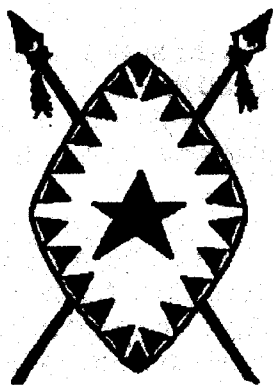


CROSSROAD

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\$ 1

NEW AFRIKAN DECLARATION OF INDEPENDENCE

WE, Black 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.

**Let's "Gang-Up" On Oppression:
Youth Organizations and the Struggle for Power
In Oppressed Communities
(Part Two)**

Owusu Yaki Yakubu

In the Spike Lee film Malcolm X, there's a scene which depicts a real event: Malcolm, without uttering a word, uses his hand to direct a disciplined corps of the F.O.I. outside of a police station, through the streets of New York City, and to the hospital to which an injured member of the Nation of Islam has been taken — at Malcolm's insistence, and under the threat of the unleashed power represented by Malcolm, the F.O.I., and the community which surrounds them. A police captain says: "That's too much power for one man to have." Clearly, that was not an objective observation.

The officer in question would not object to his having that much power, nor would he object to any other "one man" having that much power — so long as it was a man with whom he shared ideological, political, and economic interests.

The officer was uptight because "that much power" had just been used against him, his fellow police officers, and the interests of the state that they represented. He had been shocked upon seeing that a kind of power existed in an oppressed community — power that could force him to do (or to refrain from doing), that to which he was accustomed, in a community in which he was used to having his way, with no fear of opposition.

When the police captain spoke, he was speaking for the federal and local U.S. governments. And, he really meant that: 1) No person in the Afrikan nor in any other oppressed community should have the power to successfully act in opposition to federal, state, or local governments; 2) Organized power should not exist within or be exercised by the Afrikan or any other oppressed community — to realize its interests, in opposition to the interests of the oppressive U.S.

When that police officer witnessed and responded to the power of Malcolm, the F.O.I., and the Afrikan community, he knew it for what it was — he knew, too, the possibilities of that power, and that is what shook his world! Those who rule still tremble at the thought of *All Power to the People and Socialist Revolution!*

We witnessed a similar reaction by police and government officials when youth organizations in L.A. and Chicago announced, on separate occasions, that they were initiating a "peace" that would end violence between "gangs" in parts of both cities.

The police and government officials in both cities responded with anger and alarm to news of the "peace." They issued hasty releases to the media, claiming that the peace initiatives were shams, and that the peace wouldn't last. They made special attempts to discredit the youth organizations in the eyes of the communities to which the organizations belonged, calling into question their motives, their sincerity, and their integrity.

We would think that in light of all of the calls for an end to fratricidal violence in Afrikan and other oppressed communities, the police and other U.S. government

agencies would have welcomed news of a peace, and that they would have used their resources to support and sustain it. Instead, they tried to undermine it, going so far as to create situations that they hoped would help to reignite hostilities. Why?

Power: The ability to act in a desired manner, or to produce a desired effect, legal or official capacity or legitimacy; possession of control, authority, or influence over others; *specifically, a sovereign state...A controlling group.* Shared meaning element: The ability of a group to perform in a given way, or its capacity for a particular kind of performance.

Peace, Development, and New Contradictions

Peace between youth organizations in our communities means much more than an end to violent conflict between them. It also means that young people and adults must begin to reorder our priorities, redirect our energy, assume new responsibilities. Peace between youth organizations in oppressed communities can lead to the resolution of other internal contradictions which, in their turn, can help to pull the covers off of U.S. socio-economic structural obstacles that block our path to genuine peace and development. Once exposed, these obstacles will present themselves as new contradictions to be resolved; We will find ourselves confronting long-standing enemies who are far more threatening to us than are some of the young people in our communities.

A. When Youth Organizations End The Violence

The initiation of a peace process by youth organizations immediately brought to light one source of the potential power of the community — power that we can use to solve all of our problems...our selves. Fred Hampton often reminded us that there is "power wherever there are people," and people in our communities stopped violence that the U.S. imperialist state couldn't or wouldn't stop, even with its greater resources, skills, and its alleged greater will.

When, on one day it wasn't safe for children to sit in their windows, or play outside of their homes, and on the next day the entire community sat safely in parks and playgrounds that until then had been little more than free-fire zones — the people were relieved and thankful, but more was happening.

The end to the violence in parts of L.A. and Chicago generated a sense of hope, and a spirit of community and community power, which had not existed in these areas for some time. While recognizing that this power had manifested itself initially through the actions of groups of organized youth, there was also a gradual realization among people that even greater power lay dormant within the body of the collective community. As this realization spread, so too did the new legitimacy that was bestowed upon the youth organizations by the people in the community. The existence of the youth organizations now provided a vision of new possibilities for community development, and the people looked toward the organizations with new expectations.

In the community's transfer of legitimacy from the police and the state, to itself

and its organizations, We see why the state had been so alarmed when the peace process was announced. It wasn't just that the state didn't want the youth organizations to be seen as "heroes" — the state doesn't want the organizations to be seen as responsible... doesn't want them to be seen as legitimate actors for positive development... doesn't want them to become models for the process of transforming negative energy into positive energy. The state doesn't want dependent people to become self-reliant and begin to determine their own destiny. The state doesn't want Afrikan and other oppressed peoples to recognize that We can count on ourselves — and ourselves alone — for solutions to the problems of violence, inadequate health care, inadequate housing, unemployment, etc.

The police, and those that they truly serve and protect, do not want us to respect the actual and the potential power of our young people; they do not want us to glimpse, through our youth, the power that lies within each of us: If the Crips and Bloods can bring peace to our communities, and the police can't or won't, then why do We need the police? If the Disciples, Vice Lords, Cobras, and Latin Kings can serve and protect our children and our elders, and the state demonstrates that it can't or won't, then why should We continue to depend upon it and profess loyalty to it? If the power to end violence exists within our communities, then We should be looking for ways to increase our power, and looking for new ways to exercise it.

B. When Youth Organizations Participate In the Development of the Community

Other social, political, and economic implications arise as a result of youth organizations ending fratricidal violence in our communities. For example: The state can't then use such violence as a justification for increased expenditures on police personnel, equipment, and prison construction; politicians can't then use such violence in their campaign platforms; the state won't be able to use the existence of such violence as a pretext for additional repressive measures in our communities...

For these and other reasons, an end to fratricidal violence would mean that U.S. attention and funds could be directed toward the development of oppressed communities — but this is an expectation that the U.S. can't fulfill. The U.S. won't promote the kind of community development that We want and need, because it can't — the U.S. is not structurally designed to do so. Under the U.S. system of capitalist-imperialism, a significant number of people must always be unemployed, uneducated, ill-fed, ill-housed, and in all other respects, oppressed and exploited. Capitalism means development for a few, and underdevelopment for the masses. If We put more pressure on the U.S. to house the homeless, to feed the hungry, to hire the jobless (at wages above the subsistence level), to educate and to provide health care for all of the people, it will come up short. Contradictions will sharpen. Consciousness will rise and consolidate. People will organize. Lines will be drawn and people will choose sides. Interests will be distinguished and fought for.

When the youth organizations in L.A. and Chicago announced their plans for peace, they subsequently announced plans for their participation in the development of their communities.

The plan drafted by the Crips and the Bloods in L.A., proposed activities in five (5) defined areas:

- 1) **Community "face-lift":** to get abandoned buildings, and to encourage the city to purchase and to build community centers upon the property; to repair pavements and sidewalks, plant trees, increase lighting, and clean up vacant lots — all with community involvement and financial assistance from the city.
- 2) **Education:** to implement accelerated learning programs; to increase and upgrade school bathrooms and provide new landscapes for schools.
- 3) **Health and Welfare:** the construction of three new hospitals, forty health care centers and dental clinics; the establishment of day care centers. Eliminate welfare, and provide full employment, with the construction of new plants and facilities to service the city — provide welfare only for the invalid and the elderly.
- 4) **Law Enforcement:** The creation of "buddy-patrols" whereby members of youth organizations are paired with police, trained, and patrol the communities. Those who police the community must live there, and commanders of districts must be ten-year residents of the communities they serve.
- 5) **Economic Development:** Loans must be provided to all Afrikan small businesses at four per cent annual interest, and they must be security-free; ninety per cent of the people employed by the businesses in the community must be residents thereof.

The Chicago plan, which focused primarily upon the Cabrini-Green area, was drafted by the King David Black Disciples, the King Cobra Nation, the North Branch Gangster Disciples, and the Magic Insane. It was endorsed by a coalition of other community organizations, religious institutions, political activists, and elected officials. It was presented to Chicago's mayor, Richard M. Daley, and to the equally infamous housing authority chairman, Vince Lane. This plan called for:

- 1) The provision of educational, job training, and recreational activities to all youth and adults.
- 2) U.S. Representative Cardiss Collins to convene a congressional hearing on "what led to the destruction of Cabrini-Green and the entire Near-North Black community."
- 3) U.S. Housing and Urban Development regional administrator Gertrude Jordan to "cite Metroplex, the owners of Town and Barden Apartments, for gross violation of their contract with HUD, and to reclaim the property and turn them into scattered site housing" for Cabrini-Green residents.

- 4) The repair of all vacant Chicago Housing Authority units, and their occupation by homeless families.
- 5) The turning of the 1117-1119 Cleveland Avenue building into a multi-purpose service center including an alternative high school, drug program, library, and a shelter for youth and adults.
- 6) The construction of a theatre, bowling alley, and a recreational arcade.
- 7) The support of existing agencies, churches, and community organizations that already provide services to the area residents.
- 8) The provision of additional resources and support to all area schools.
- 9) The establishment of food and clothing cooperatives for the area. The establishment of a 24-hour troubleshooter hotline.
- 10) The holding of elections for Local Advisory Councils. The establishment of community-wide governing Councils that represent all groups in the community. And, the holding of monthly community accountability sessions and status reports.

* * * * *

Above our discussion of these plans, We tried to emphasize the fact that violence in the L.A. and Chicago communities in question was stopped by the people of those communities, and not by the police or other U.S. government agencies. The people in these communities made a decision to harness and exercise some of their power, and their action resulted in a victory that can have far-reaching possibilities. However, in order to realize any of the possibilities, We must be sure about what We're fighting for, and We must think through the tactics and strategies that We use in the fight.

We fight so that We can become the masters of our own destinies. We fight so that We can seize the power to freely determine and fully benefit from our productive capacities, and to shape all productive and social relations in our society. In this fight, We will unavoidably choose methods and employ tactics that will be called "reformist," but such methods and tactics must be chosen and employed on the basis of a strategy that seeks to fundamentally change the socio-economic order according to which We will live. In other words, ours must be a revolutionary strategy, i.e., a revolutionary democratic program designed to transfer all power to the people. We must remember that the state was alarmed when peace was announced because of its understanding of the possibilities of the power of the people: They were alarmed because they feared that the people would exploit their potential to go beyond reform, and to pursue a revolutionary democratic agenda. (A "democratic" agenda, in simple terms, is one that seeks to satisfy all of the basic rights and needs of the people. Such an agenda is "revolutionary" because its realization will require the overthrow and junking of the present U.S. socio-economic order, and the construction of a non-capitalist, i.e., a socialist, society.) These points are raised because both of the plans discussed above

exhibit a dual character, i.e., potentially harmful (mere reformist), and potentially beneficial (revolutionary democratic), tendencies.

The primary reason for offering any proposal to local and federal U.S. governments should be that We want to further expose to the people the unwillingness and/or the inability of the U.S. to solve our problems. We need to use all opportunities to show to the people that these governments are not just, that they are illegitimate, and that they have no right to rule over us. Every struggle that We engage in must have the dual purpose of undermining U.S. power, and of transferring that power to the people. We must gradually dismantle the oppressive state apparatus, and begin to build a new, people's state apparatus, creating its embryonic structures in our communities, as We build people's organizations and institutions that end the violence, house the homeless, feed the hungry, heal the sick, and educate and train our people for their responsibilities in a new society. Each time the people themselves create and develop an idea, build an organization, solve a problem, We show through practice that We can create new structures, and new ways, that satisfy our needs. Otherwise, our needs will go unsatisfied.

We must understand that by appealing to the state We end up hampering the development of the people's self-confidence, class and national consciousness, and power. When We rely upon the oppressive state to solve our problems, We promote the idea that it is not necessary to struggle against the state and to replace it. This is a principle that should be stressed as often and in as many ways as possible. However, none of this is to say that demands should not be made upon the state. It is only to say that We should have no illusions, and We must not allow illusions to be cast.

The state will make cosmetic changes — reforms designed to lessen, or to give the impression of lessening, certain contradictions. Some of these changes will be made on the state's own initiative, but most of them come as a result of the pressure applied by organized groups of the people. No matter what form the inspiration takes, the purpose of reforms by the state is to preserve its rule, to distract and disperse the groups of people that challenge its legitimacy and its power.

All demands made upon the state by people's organizations should be widely exposed, and each step in the process should be summed up and lessons shared with the masses. This is part of the process of mass political education, and part of the process of creating responsible organizations and leadership which emerges from within the masses. The people will learn when, why, and how the U.S. government is failing them and, at the same time, they will learn that their own organized strength is working to serve their interests. The state will make a concession here or there, and soon the people will realize that the concession meant nothing — that daily struggles and victories aren't in themselves decisive. But more covers will be pulled off, more consciousness will develop, people will see more clearly just how far they will have to go to realize fundamental change — in themselves, and in the world.

The plans discussed above provide us with good, concrete examples of how the process We're describing can and should unfold, i.e., make your appeals to the state, but build upon the power of the people — use existing resources to meet existing needs. Find out exactly what the people need, and organize them through the process of serving

those needs.

To begin with, We should take special note of the fact that the youth organizations were not alone in the initiation of the peace. They were encouraged by... they were joined by other community organizations and institutions (e.g., churches, businesses, local elected officials, educators, health care providers). This is an example of unity in the community that should not be wasted.

We see varied groups and strata, representing the entire community, binding together and pursuing particular, shared interests. Rather than march against the youth, some responsible and conscious adults decided to march with youth and other organizations to challenge the real criminals and to regain control of the colonized territories that are commonly referred to as "inner cities." Let's talk less about marching against our children, and talk more about marching with them, to take back our communities from those who have arrested our creative and productive capacities. Now, let's look briefly at other examples in the plans which We should use as elements of a people's program.

The L.A. plan called upon the government to provide a "community face-lift," but surely the people and institutions in the community can take on this type of project, using presently available resources, and within the process of the comprehensive development of the community (economic, political, socio-cultural), create the means of acquiring / creating new resources.

We know that We can't complete the development of the community in one day... We can't repair or replace all the abandoned housing overnight — but We can select one site, and use this as a model, a starting point. The entire community can be involved in such a project, or, several sites can be selected, one in each of the areas where certain organizations predominate, or where certain churches or businesses are located, or which are represented by certain local, state, or federally elected officials. Some of the youth organizations may decide to get into the "legitimate" business of housing construction or rehab. Business and vocational skills can be acquired. The point, however, is that if appeals are made to the city, asking it to pave sidewalks or to clean up vacant lots, and the city fails to respond, what happens when the people in the community take on the tasks?

What does it really take to repair sidewalks, plant trees, increase lighting, or clean up vacant lots in our communities? How much money? How many people? Again, We don't have to start big; We can start on one block, learning "how to win judiciously, step by step." Poor neighborhoods can be clean neighborhoods, if enough of the people therein assume the responsibility for making it so. We can do this; We can take pride in it, and We can use the sense of accomplishment that We will derive from it as a springboard for greater accomplishments.

Now, some of the conscious and responsible adults that worked (and continue to work) with the youth organizations in L.A. and Chicago were educators. The coalitions that spring up in each of our neighborhoods should include educators, and they must help us to develop our own "accelerated learning programs." There's nothing wrong with making demands upon city governments and upon city and state educational institutions — but our primary objective must be that We seek control of the institutions that must educate our children — and educate them so that they can become fully developed, and so that they can help us to serve our true interests. What

can We do to increase and upgrade the textbooks that our children need? What can We do to improve the physical structures of the schools that our children attend? What can We do to insure that those who help to develop the minds of our children are themselves psychologically and ideologically "stable"? Who do the schools belong to? Who do the teachers work for? To what community (of interests) do the teachers belong?

Let's challenge the profit motive with regard to health care, and raise the question of society's responsibility of providing for those who are unable to provide for themselves — especially when it is society itself (i.e., those who determine economic, political, and social policies and motives) which structurally eliminates jobs, dismantles the health care system, and fails to adequately educate all citizens so that they can be creative and productive.

Those who control this society are talking out of both sides of their mouths. From one side, they say they want to put people to work; from the other side, they say that they need to keep an unemployment level of at least six per cent in order to insure the stability of U.S. capitalism! The people in our communities will never be "fully employed" so long as U.S. capitalism remains in place. We will not receive adequate health care so long as insurance companies and corporate boards are in control of the health care system and place more value on profits than they do on people.

We don't need to receive permission from the state in order to select people from within our communities to lead and represent us. The creation of our own governing councils is a needed step toward the existence of leadership which is truly accountable to the people that are served. It is also a prerequisite in the establishment of "dual or contending" bases of power in the hands of the people in the fight to create a new social order.

C. New Contradictions

As stated above, peace in our communities, and our struggle to develop our communities, will place new demands upon us, and will take us to new levels of confrontation with our real enemies.

We must first wage battles within ourselves; as individuals who want to be better persons, and as communities that want unhindered development. We must develop new values, abandoning individualism, petty envy and jealousy; We must abandon fear of the enemy and fear of change and sacrifice in service to collective interests. We must truly love ourselves, love our sisters and brothers as we love ourselves; We must "believe in the family and the community, and in the community as a family," and work to make this concept live. We must believe in the community as more important than the individual, because no individual interests can be realized apart from realization of the interests of the community. Through all this, and more, new contradictions will arise, most notably, those which will stand us in opposition to the state.

The U.S. is an oppressive, exploitative state. It seems all-powerful because we do not have the kind of power that we need; the power that we do have is not yet fully exercised. The more we exercise our power, the more antagonistic our relationship to the U.S. will become. This antagonism is both part and consequence of our struggle to become more socially responsible, more politically conscious and active, more economically powerful and self-sufficient.....(end)

7th Pan African Congress Called to Support Political Prisoners and P.O.W.'s Held by The U.S.

Resolution presented at the 7th Pan African Congress by Dhoruba Bin Wahad, former prisoner of war, supported by the North American delegation.

The 7th Pan African Congress recognizes that people of African descent forcibly kidnapped from Africa and enslaved in the former European colonies of the western hemisphere, have, as a consequence of their common oppression, history, and culture been transformed into a captive people under the control and jurisdiction of the United States government. These people of African descent to this day only enjoy nominal human and civil rights and have been subjected to conditions of social degradation, poor health care, inadequate housing, the criminalization of their communities by a racist power structure, and unbridled police brutality and terror.

This congress also takes note of the following facts:

That the US government in the late 1960s and early seventies targeted the African liberation movement inside of its borders for discreditation, and destruction, and in pursuit of this objective conducted a racist program of murder, and counter-insurgency inside of the African-American communities. This program of repression was officially named "The Counter-Intelligence Program" against Black Nationalist hate groups, or COINTELPRO for short, and resulted in the murders of scores of Black nationalist militants, the exile of dozens of activists, and the imprisonment of over fifty members of the Black Panther Party and the Black Liberation Army, many of whom have been in prison for over 23 years.

Realizing that the United States government maintains that it has no political prisoners or prisoners of war inside its prisons and jails, despite the fact that all of the political prisoners who are now in prison as a consequence of their activity in behalf of the African liberation movement, are subjected to "special treatment" and often placed in isolation and high security units precisely because of their political affiliations;

We understand that the United States government and its subdivisions utilize criminal law in order to repress the political rights of all national minorities in general and the African American community in particular. For example, the state of Pennsylvania is utilizing its death penalty as a mechanism of political assassination in the case of Mumia Abu Jamal, a former Black Panther and journalist, who is presently awaiting execution on Pennsylvania's death row. Abu Jamal has been singled out by that state for execution solely because of his efforts as a journalist to report the atrocities committed by the predominately white Philadelphia police against the African-American community of that city. The details of Abu Jamal's case are documented in the dossiers of African American political prisoners and prisoners of war submitted to this conference.

Let it therefore be resolved: that this conference will contact the U.N. Commission on Human Rights, and request that they investigate the existence of African American political prisoners and prisoners of war inside US prisons and jails and report their findings to the secretariat of the OAU.

Let it be further resolved that this conference will call upon the OAU to formally ask the US government to free all of its political prisoners.

We also resolve that we must defend the Pan African movement from political repression by former colonial powers, including the United States, therefore, because the existence of African American political prisoners clearly illustrates that those who struggle for the liberation of African people will face the unbridled repression of the United States' government and its allies, we believe it is necessary for the survival of a viable Pan African movement to create legal and diplomatic mechanisms for the repatriation of African American political prisoners to Africa.

Therefore, we will call upon all progressive African nations to pass legislation granting Africans in the diaspora the right of return and citizenship.

N.B. - According to the *Campaign To Free Black and New Afrikan Political Prisoners and P.O.W.s In the U.S.*, there was "major editing of the resolution" after it was passed but before it was published, and "it is still not clear to us what protocol allowed for the major editing of the resolution which occurred." The campaign provided us with the following version which appears as "Resolution no. 15" in the 'Plenary Resolutions' booklet:

"Noting that the United States maintains that it has no political prisoners inside its prisons, this

Congress resolves it will contact the UN Commission on Human Rights, and request that they investigate the existence of African-American political prisoners and report findings to the Secretariat of the OAU; It is further resolved that this Congress will call upon the OAU to formally ask the US government to free all its political prisoners.

We also resolve that we must defend the Pan-African movement from political repression by former colonial powers, including the United States. Therefore, because the existence of African-American political prisoners clearly illustrates that those who struggle for the liberation of African people will face the unbridled repression of the United States Government and its allies, we believe it is necessary for the survival of a viable Pan-African movement to create legal and political mechanisms to enable framed African political prisoners to be welcomed to Africa for rehabilitation. We, therefore, call upon all progressive African nations to pass legislation granting Africans in the diaspora the right of return and citizenship."

For more information, write to the Campaign To Free Black and New Afrikan Political Prisoners and P.O.W.s In The U.S., Kingsbridge Station - P.O. Box 339, Bronx, NY 10463-0339 • 718-624-0800

Updates

• On Wednesday, August 22, Geronimo Ji Jaga (Pratt) was denied parole for the 14th consecutive time.

• International Political Prisoners Unite to Save Mumia Abu Jamal: Art and Writings Against the Death Penalty

We are writing to you as well as many other political prisoners internationally to ask you to join us by contributing your best creative energies to the fight to save our brother, US political prisoner Mumia Abu Jamal, from execution...

We ask you to submit: Artwork (drawings, paintings, etc.); Crafts; Poetry; Rap; Essays; Short Stories; Plays

Send your artwork, crafts, and/or writings by November 1st to:

Mary Taylor
164 Lexington Ave.
Jersey City, NJ 07304
(201) 435-3244

ABOLISH THE DEATH PENALTY!

Alberto Rodriguez
Jihad Abdul Mumit
Larry Giddings
Ricardo Jimenez
Sundiata Acoli
Kojo Bomani Sababu
Hanif Shabazz Bey
Abdush Shakur
Tim Blunk

Emergency Phone & Fax Campaign To Protest Dr. Mutulu Shakur's Illegal Transfer to Marion Prison

Dr. Mutulu Shakur, a lifelong activist in the New Afrikan/Black freedom movement and doctor of acupuncture, is a political prisoner. On March 24, 1994, he was taken from his cell at Lewisburg Federal Prison and transferred by a high security caravan to Marion Federal Prison. Marion is a hi-tech, maximum security prison that has been condemned by other human rights organizations as a major violator of human rights. The transfer of Dr. Shakur was made at the highest level of the U.S. Department of Corrections, unrelated to any specific evidence, legal charges, incidents or violations of prison rules. This is the second time in the past year that he has been moved from one region of the country to another by the Federal Bureau of Prisons. In summer 1993 Dr. Shakur was transferred from Lompoc prison in California and taken to Lewisburg, Pennsylvania for no reason other than vague "security concerns". Transfers around the country like this are political and psychological harassment and must be condemned!

As an acupuncturist, Dr. Shakur co-founded the Black Acupuncture Advisory Association of North America and was a leader in the program to use acupuncture to assist the detoxification of thousands of drug addicts. An activist for Black Liberation, he was a co-founder of the Republic of New Afrika (1968), and worked on campaigns to free political prisoners. Dr. Shakur was at the forefront of efforts to expose the CIA's illegal COINTELPRO campaign of domestic repression. At the international level, he has participated in efforts to bring before the United Nations the genocidal conditions of life for Black people in this country and has assisted liberation struggles in Southern Africa.

In 1987, Dr. Shakur was convicted and sentenced to 60 years, for an alleged conspiracy by the Black Liberation Army/New Afrikan Freedom Fighters against the United States government. The government's charges consisted of expropriation of funds (reportedly given to liberation movements throughout the U.S. and the world), the liberation of prisoners of War inside U.S. prisons (such as Assata Shakur) and the perpetuation of an underground network. During his seven years in prison Mutulu Shakur's conduct has been impeccable. Beyond being a model inmate, Dr. Shakur has been a peacemaker in prison at a time when the system has become increasingly violent.

**PLEASE HELP US PROTECT DR. MUTULU SHAKUR'S HUMAN RIGHTS!
DEMAND AN EXPLANATION AND REVISION OF THE TRANSFER FROM THE
DIRECTOR OF THE BUREAU OF PRISONS: KATHLEEN HAWK**

Call or fax your message to Kathleen Hawk, Dir. Federal Bureau of Prisons • Phone: 202-307-3250
Fax: 202-514-6878. If you wish to write, Director Hawk's address is 320 1st N.W. Washington D.C. 20534

7x7x7

Prosser crooned a blues chorus,
 wailed for a New Richmond. hanged!
 betrayed by house Judases.
 Vesey beat the ju ju drums
 for mass uprising to come;
 betrayed! hanged like fresh deer meat.
 Cinque rebelled through noble blood
 of forebears. The Amistad
 freed! a bold new star at sea.
 Walker's Appeal breathed black flames;
 slave masters cringed like crazed beasts!
 poisoned by masters' blood hounds.
 Nat wielded Christ's holy sword,
 blood gushed under sun and moon!
 hanged. he stands by Michael's side.
 Garrison's voice was thunder;
 shattered "christian's" peace of mind;
 he stood like a moral rock.
 Garnett's words were like lightning bolts
 to strike dead all slave masters,
 through divine revolts like Nat's!
 Sojourner's truths were sheets of
 hail rained from Northern sky posts;
 the North girded its loins.
 Parker's sermons were brimstone
 showers scorching South's chattel
 sins. prayed for blessed civil war!
 Harriet was divinest
 "Moses". aura of psychic
 breadth. slave catchers dumbfounded!
 Fred'rick was ex-slave turned "prince",
 his hot language damned slave masters;
 embraced the "Old Man" — John Brown.
 Dred Scott! less freedom than beasts;
 slave property anywhere;
 Supreme Court whipped up cyclones!
 Brown in white skin with Nat's soul!
 fired blessed bullets at Harper's
 Ferry. hallowed the gallows!
 Noble lives! I dedicate
 Satchmo's powerfully hot
 classic — "King of the Zulus".

Tashunka Raven

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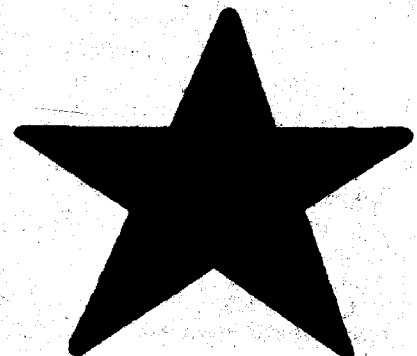
For Further Information:

Program: Dr. Alexa B. Henderson
 (404) 880-8184

Tickets: Dr. M.C. Barksdale (404)
 681-2800 x2528

Ads and Exhibits: Ms. M. Powell
 (404) 215-2520

General Information: Ms. M.
 Powell



Support Needed for Ruchell Magee

Ruchell Cinque Magee is the **LONGEST** held Political Prisoner held here in the **BELLY OF THE BEAST**. An innocent man has been held kaptive for **30 years** for kidnapping, a crime that he was acquitted of. This brotha not only has been held kaptive for **30 years**, he has been in solitary confinement since 1978, under the pretense of "**SECURITY REASONS**".

Ruchell has no access to the telephone, no interaction with other prisoners, no visits from the outside, all under the pretense of "**SECURITY REASONS**". Sistas and Brothas you be the judge of the facts in this case and respond according to your conscience. Facts surrounding this case are as follows:

SUPPRESSION OF EVIDENCE OF INNOCENCE

The Prosecution withheld the reporters transcript of the May 27, 1963 proceedings showing: 1) Mr. J. Stanley Brill (officer of the court) entered a sham guilty plea to the charge of kidnap to robb for \$10.00, in Ruchell's behalf, over his strenuous objection, and 2) with full knowledge of Brill's plea being false misrepresentation, the District Attorney, Mr. Marshall Schulman, during his final argument, told the jurors: The witness Brown's testimony could not be used, to convict defendants Stewart and Magee on Mr. Brill's guilty plea.

The jury did as told. The guilty plea by Brill shows in the May 27, 1963 Clerk's minutes (without detail). The reporter's transcript shows there proceedings no where. The record in question proves the fact of insufficient evidence to convict, resulted into Prosecution tactics of known false misrepresentation 1963. Moreover, this evidence has been suppressed by Whites to hide the fact that Collateral Estoppel Evidence was used to convict a second time, July 1965 for the same offense, renewing the life imprisonment sentence August 23, 1965, in violation of Double Jeopardy. Secret Two Kept Hidden:

SENTENCE TERMINATED

In 1976, the California State Legislature ruled that all life sentences for kidnap to robb, especially in cases of non-violent and under \$25.00 was illegal and "**MUST**" be reduced to 8 years **MAXIMUM SENTENCE**. Prison officials and L.A. County Prosecution left the sentence life and have nothing to show for it. SB-42 of 1976 **DETERMINATE SENTENCE LAW** is now Penal Code Section 1170.2 **SENTENCE TERMINATED**. These issues are before the courts and not one of these **SPINELESS SWINES** have showed any respect for the law, or any desire to render justice. Brothas and Sistas call this kamp and begin to inquire about our dear brotha. Write him, send him funds to support himself and most of all demand **JUSTICE**.

Write to Ruchell at:
Ruchell Cinque Magee
 Box 7500
 2C-223, A92051
 Crescent City, California 95531

FIGHT TO WIN, HOTE P
 Shiriki Unganisha

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MOVE Update

ON A MOVE! Boah, does MOVE have lots of productive and fruitful things to tell you about in this update. Our newspaper "FIRST DAY" is back in circulation and is getting rave reviews. If you're interested in taking out an ad or submitting an article/letter to the editor, contact us at P.O. Box 19709, Philadelphia, PA. 19143(215) 387-9955. Our next edition will be out in July and we intend to publish every other month. If you would like a copy of our newspaper, let us know - we do ask for a donation for the paper, whatever you can give.

We had a very successful demonstration in front of the Liberty Bell here in Philadelphia on Sat. May 14th. It was truly a people's demonstration, the mike was given to the people and the people spoke. The people let this system know just how phony and hypocritical it is and people are becoming more determined than ever to stop those in authority from playing games with people's lives. That's a strong step forward but now that step must be followed up with concrete action, otherwise it's just talk, which gets you nowhere.

- On Wed. May 18th, my sister Pam Africa (who spearheads The Concerned Family and Friends of Mumia Abu-Jamal) and I went to the Oakland San Francisco Bay area to inform people about how crucial Mumia's situation is right now and how it's tied into MOVE. We were very warmly received and we were kept extremely busy doing radio programs, taping Cable T.V. Programs, and speaking to various audiences, including a gathering at the Malcolm X mural at San Francisco State College.

- On Wed., June 1st, my sister Sue Africa, a supporter named Greg Gilderman and myself spoke to 11th and 12th graders at the Delaware Valley Friends School. It was a very good opportunity to talk to young people, and they were very receptive to the information. There was one woman who was not looking for answers to her questions about MOVE, she was only interested in posing question after question trying to prove MOVE wrong and the system right. That's an impossible agenda because the system ain't right, and only a fool would argue that it is right.

- We're planning a "PEOPLE'S POLITICAL PRISONER PROGRAM" for Sat. Aug. 13, 1994 at the 1199 C Union Hall at 13th and Locust Sts. in Phila. MOVE Political Prisoners, my nine sisters and brothers that are each doing 100 year sentences will be the focal point of the program, but we're seeking participation from: Mumia Abu-Jamal, Geronimo Pratt, Leonard Peltier, Norma Jean Croy, Dr. Mutulu Shakur, The New York 3, Silvia Baraldini, Marilyn Buck, Alejandrina Torres, Oscar Lopez-Rivera and Yu Kikumura. If things go as planned, each of these Political Prisoners will be participating by sending a personal statement to be read at the program; by having their spokesperson present to speak on their behalf; and by providing a video tape about their particular case to be shown at the program. The purpose of this program is to crystalize the fact that, despite any minor variations, all of our situations are the same. - We all have one common oppressor that's responsible for everybody's problems, so we must have one common goal, getting the foot of this oppressor off our necks. That's more than enough to unify us and unity is the key to our relief.

- We are definitely running full page signature ad in the Aug. 5th Phila. Tribune and possibly in the Phila. New Observer and in Scoop U.S.A. The ad will have a statement at the top and the rest of the page will be filled with signatures of those of you that support the statement, support the principle of justice.

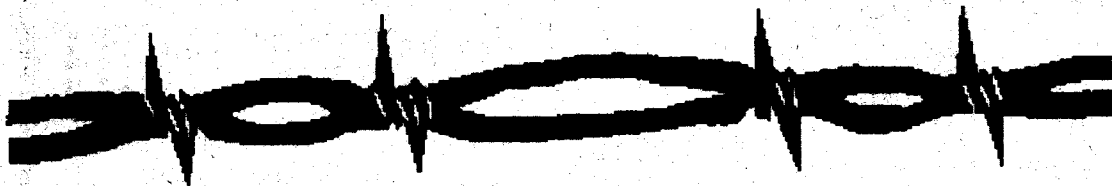
- The Aug. 8th/Justice for MOVE Committee is sponsoring a roller skating fund raiser at the Elmwood Roller Skating Rink; it's on Sat. Aug. 27th from 4:30 pm - 7:00 pm. Admission is only \$5.00 and you can rent skates at rink for \$1.00. If you want tickets call us at (215) 389-9955.

- My nine MOVE sisters and brothers that are doing 100 years sentences are scheduled for a Sept. 7th hearing on their Post Conviction Petitions. We encourage people to come out and see for themselves what goes on with MOVE in these courtrooms - Hope to see you there. If not, you can always call Judge Joseph Papalini (215) 686-7512 or write him at room 688 City Hall, Phila., PA 19107. Tell him how you feel about innocent MOVE people rotting in prison sixteen years already for a murder they've never been proven guilty of because they're not guilty and officials know they're not guilty. Tell Judge Papalini that you expect him to overturn MOVE's unjust convictions based on MOVE's innocence. You can also call District Attorney Lynn Abraham (215) 686-8700 or write her at 1421 Arch St. Phila. PA. 19102. You could even send her a copy of the letter you write to Papalini or vice versa.

- This is generally where things are with the MOVE organization. If you have any questions or want specific information; if you want to arrange a speaking engagement or a media program for me to do, you can contact us at (215) 387-9955.

Finally, postage and xeroxing is an ongoing expense for us so we encourage you to help out by sending stamps or donations (U.S. Postal Money Order made out to Ramona Johnson Africa).

Thanks for all your support, stay strong, stay loyal to revolution by doing whatever you can, just do something.



The Sundiata Acoli Freedom Campaign Needs Your Support

The New Jersey Parole Board has denied Sundiata Acoli, age 57, parole and given him a 20 year hit. This means that he must do more than ten years before coming up for parole again. It was the longest hit in New Jersey history and was rendered at the conclusion of a 20 minute hearing via telephone. Sundiata, a former Black Panther Party member, who has already spent 20 years behind bars, was not allowed to be present at his hearing, but could only participate by telephone.

In 1973, Sundiata and his two companions, Assata Shakur and Zayd Shakur were ambushed on the New Jersey Turnpike by state troopers who stopped them near their trooper barracks. When the shoot-out was over, Zayd and one of the state troopers lay dead. The other trooper ran wounded back to the barracks. He told his supervisor that he shot 2 or maybe 3 Black motorists but never mentioned his partner's presence at the scene. Trooper Forester was not discovered until 2 hours later, killed by bullets from a state trooper's gun. Sundiata and Assata were convicted of the murder and sentenced to life imprisonment.

Sundiata has spent 13 of his 20 years incarceration in solitary confinement. During this time he contracted T.B., in the Management Control Unit of Trenton State Prison. In '79 he was moved to federal custody and held at Marion Penitentiary, IL for 8 years. Marion has been condemned by Amnesty International for its numerous human rights violations. In 1987 he was transferred to Leavenworth Penitentiary, KS where he completed a computer course, paralegal studies, and a real estate course, all with honors. Prior to 1973 Sundiata had 13 years work experience as a computer analyst having graduated from college in '56 with a B.S. in mathematics.

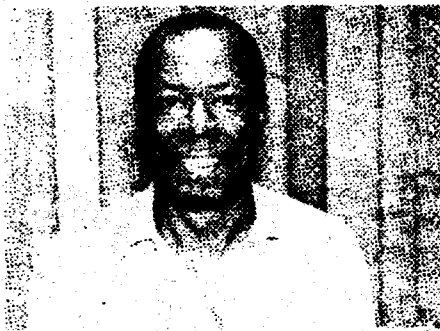
In the fall of 1992, after many years of fighting the N.J. Department of Corrections, Sundiata was awarded the return of all his good time. As a result he became immediately eligible for parole. In preparation for the hearing, a massive letter writing campaign was launched. Thousands of letters from around the world were submitted on his behalf. Several job offers were made to Sundiata in anticipation of his release. The Parole Board requested a pre-hearing psych profile from Leavenworth Penitentiary which the prison psychiatrist administered and reported that Sundiata has passed with flying colors.

Yet the Board denied parole. Their stated reasons for the 20 year hit were their concern for Sundiata's membership in the BPP and the BLA prior to his arrest, concern that they had received hundreds (actually thousands) of "Free Sundiata" form letters that characterized him as a New Afrikan P.O.W. who had contributed to the theory and practice of the New Afrikan Independence Movement, that the punitive aspects of his sentence had not been satisfied, rehabilitation had not been sufficiently achieved, he had not changed appreciably during his incarceration and was in need of extensive counseling/therapy with a professional psychologist to address his antisocial behavior such that he would live a peaceful and law abiding existence within the existing governmental structure of the U.S.

The real reason for the 20 year hit is to continue the 20 year cover-up of what really happened on the Turnpike that night. This is why the Parole Board would not permit Sundiata to return to New Jersey to appear before them in person.

Preparation has begun for the filing of an administrative appeal and whatever further appeals are necessary. A lengthy battle is anticipated. Please send contributions to: *Sundiata Acoli Freedom Campaign, P.O. Box 5538, Harlem, N.Y. 10027.*

To express your outrage against the Parole Board's racist decision, write to: N.J. Parole Board - Adult Panel, CN-862, Trenton, N.J. 08625. Telephone: (609) 292-4257. Fax (609) 984-2190. Send a copy of your letter to SAFC, P.O. Box 5538, Harlem, N.Y. 10027. For further information call (718) 575-4460 or (203) 966-9048.



Sundiata Acoli
 (Squire) #39794-066
 USP Allenwood
 P.O. Box 3000 - Unit 3
 White Deer, PA 17887

"Riverdale Eight" Update

Dear Sisters & Brothers:

On behalf of the Riverdale 8 — **thanks for your encouragement and support.** The June 5th demonstration and rally was a tremendous success. The 200-250 demonstrators sent a strong message to the community that police violence would be met by strong rebuff of the people.

Since the rally, the Riverdale Task Force has contrived to organize to resist police violence. The most immediate, upcoming event will be a fundraiser in support of Mark Smith and Annette Franklin.

Annette, one of the Riverdale 8, and Mark were attacked by Riverdale police after they called police to report a disturbance. Both were beat and both were charged with criminal offenses. Annette's charges were dismissed but Mark was forced to trial. At the trial, the Riverdale cop testified that Mark attacked him, and the Judge found Mark guilty of aggravated battery against the police, a felony. Mark is scheduled for sentencing on **July 15, 1994 in Judge Szwed's Courtroom, Markham Court House, Markham IL.** We must show our support for Mark. We need to beat Mark's sentencing.

On **July 9, 1994**, the task force is having a fundraiser for Mark and Annette. Mark, who was employed at the Marriott Hotel, lost his job after his employer learned of the conviction. Mark and Annette have three children and bills to pay.

Finally, on **June 30, 1994**, we filed a multi-count federal civil rights lawsuit against the Village of Riverdale and several police officers on behalf of Annette Franklin. We will continue to organize, continue to struggle.

Yours in Liberation

Standish E. Willis

For more information, contact
Chicago Conference of Black Lawyers
343 South Dearborn Street, Suite 605
Chicago, Illinois 60604
(312) 554-0005 • (312) 554-1012 (FAX)

Another Afrikan

Another gunshot blast; another last breath
 Another Black-on-Black crime; another senseless death
 Another drive-by hit; another bullet strays
 Another playground becomes a warzone; another innocent child lays
 Another time to mourn; another Mother must be strong
 Another funeral procession; another funeral song

Another rock sold; another pipe of crack smoke
 Another hustle to pay for another toke
 Another busy corner on another busy night
 Another Sister sells her body for the five-minute hype
 Another drug bust; another Benz confiscated
 Another Black Warrior incarcerated

Another Afrikan locked in a eight-foot cell
 Another Afrikan subjected to amerikkka's caged hell
 Another Afrikan pushed to the brink
 Ah, but another Afrikan with lots of time to think
 Another Afrikan learning to understand
 The plots and schemes of the master plan

Just another pawn in the oppressor's game
 Another tool for this evil system, white supremacy is its name
 Another tool used to boost the cracka's ego
 Another tool used to maintain the status quo
 Another fool used for the Afrikan Community's annihilation
 All the while strengthening white supremacy's domination

Another Afrikan did hard time
 But released with a new conscious of mind
 Another Soul denounces being amerikkkan
 And embraces the Spirit of being Afrikan
 Now understands the importance of Afrikan Unity
 And realizes we must rebuild the Afrikan communities

Another Afrikan knows amerikkka: we can't trust
 Her survival is dependent on criminalizing Us
 Another Afrikan realizes no matter who the president
 We must be Free and Independent
 Another Afrikan takes the vow of Freedom or Death
 And fights for Afrikan Liberation until the last breath

Akil Muata

4/22/94 Birmingham, Alabama, New Afrika



How Dare Clinton Speak For Martin Luther King, Jr.

Bill Clinton, speaking in Memphis, Tennessee last fall, gave a speech and insulted the sensibilities and principles of many oppressed colonized New Afrikans (Afrikan-Americans) in the united states. Bill Clinton is the chief spokesperson and apologist for the u.s. government and monopoly capitalism (Imperialism) which is directly responsible for creating and maintaining the genocidal conditions in our communities. The basic theme of Slick Willie's speech was that if Martin Luther King, Jr. was alive today he would be ashamed of the level of black-on-black gang violence.

It's been approximately six months and not one of the so-called leadership, (Jesse Jackson, Andy Young, David Dinkins, etc.) have raised any objections or criticisms of Clinton's racist and unprovoked attack on our oppressed communities. First, let's set the record straight, no one of goodwill supports or encourages gang violence. However, the most important thing is to establish the root cause of gang violence and what factors and conditions spawn and fan the flames of this violence. Poor schools, single parent families, high unemployment, indecent and substandard housing, lack of proper medical care and an infant mortality rate that rivals the underdeveloped world are all created by oppression. Gang violence is a direct and indirect result of oppression we suffer and Slick Willie and other Apologists for this system continually try to blame the victim of oppression instead of blaming the real and true architects and criminals.

Our oppression here in the u.s. has primarily been national oppression (colonialism) misnamed and mistakenly called racism. The racists and white supremacists have tried to mislead our people into struggling against racism rather than against national oppression and for self-determination. The gang violence we see highlighted on the evening news and read about in the newspapers can be traced to the lack of jobs and the economic warfare that's being waged against our people by the multi-national corporations and the u.s. ruling class. Everyday we hear about the so-called economic recovery and in the same breath we hear where IBM or GM or another corporate giant has slashed jobs to increase profits. Since the Afrikan community has always been the last hired and the first fired the job "cut backs" impacts much heavier on our community. Many of the Afrikans involved in the drug trade are unemployed Afrikan workers who are forced to struggle to survive by desperate means because of the government sponsored program to export u.s. industries overseas and to the Mexican-u.s. border area. Part and parcel of that program and campaign is to stigmatize and vilify our community as violent and low-life in order to justify the genocide.

During and after World War I and World War II our people flocked to the Northern part of the u.s. empire in search of jobs. These two great migrations altered and changed where we live in the u.s. but it did not change or alter our position as an economically underdeveloped people. In the Black Belt south we were semi-slaves working and suffering under the cruel and brutal share-cropping system. After many of our people migrated to the industrial north we occupied the lowest rung on the economic ladder because we worked mainly in unskilled and semi-skilled jobs. Now because of the search for ever-increasing profits and the intra-imperialistic competition the factories where we labored are either out of business or they have been relocated to Mexico or other less-developed countries. The multinational corporations are making super profits (insider trading and other scams i.e. Ivan Boesky and Michael Milken) while the New Afrikan community suffers under economic conditions that would be considered a depression if they were in the Oppressor Nation (the u.s.).

Sadly across the u.s. some of our youth have turned to selling drugs on the lower end of the spectrum as a means to survive the holocaust and genocide of the u.s. nightmare of unemployment rates as high as 50 and 60%. The selling of drugs is double genocide better known as fratricide because it kills or destroys those who abuse drugs and it gives the lackeys of the ruling class an excuse to attack our colony and cart off to jail those youth who are without jobs or job opportunities. For sure there is far too much black-on-black crime and black-on-black violence, but an honest evaluation and analysis would lead us to blame the real criminals instead of blaming the victims of the u.s. genocidal colonial policy (benign neglect).

u.s. president clinton lied and misinterpreted Dr. Martin Luther King and tried to usurp his message. Dr. Kings message was not "Non-Violence" as has been widely, wrongly, and incorrectly reported. No, on the contrary, Dr. Kings message was mass protest and civil disobedience to an unjust and oppressive society. On the contrary to how clinton slandered Dr. King, if Dr. King were alive today he would correctly analyze the low condition of the oppressed Black Nation/Colony and lay the blame squarely on the criminals who are responsible for creating the conditions that spawn violence. Dr. King said in 1968 before he was assassinated by the COINTELPRO program that, "We will place the problems of the poor at the seat of the government of the wealthiest nation in the history of mankind." If Dr. King were alive today he would be trying to organize and lead massive protests and demonstrations against the causes of black-on-black violence. If Dr. King were alive today he would be attacking bill clinton for being a lying demagogic politician who's trying to cut welfare but not foreign aid to Russia and Israel. Dr. King also said before he died that, "the government doesn't spend nearly enough money for life and constructive development." bill clinton is absolutely wrong about Dr. King and what he would say if he were alive, Dr. King would repeat his words, "the time has come for a return to mass non-violent protest." If Dr. King were alive today he would identify and attack those forces responsible for creating the drastic economic conditions which create crime and violence in our communities.

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Abdul Shanna, CHIURBA

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Puerto Rico, Its Political Prisoners, and the International Covenant On Civil and Political Rights

- * The right to self-determination
- * The right to a fair hearing by an impartial tribunal
- * The right to be free from cruel, inhuman and degrading treatment]
- * The right to hold opinions without interference
- * The right to peacefully assemble

These rights are taken for granted in the United States, right? Not if you happen to be involved in the Puerto Rican independence movement. Not even after the United States Senate in 1992 ratified an international treaty guaranteeing such rights — the International Covenant of Civil and Political Rights. The treaty provides for a new signatory to report to the United Nations on what it has done to comply with the treaty. The U.S. has yet to make this report. And so Ofensiva '92, on behalf of the campaign for the release of the Puerto Rican political prisoners held in U.S. prisons, recently submitted a report to the Clinton administration pointing out its failures to comply with the treaty and, of course, seeking compliance, beginning with the release of the prisoners.

The Clinton administration, sworn in during the United Nation's International Decade for the Eradication of Colonialism, inherited the last direct colony in the world, Puerto Rico. To date, it has taken no steps to comply with the first and most fundamental right articulated in the treaty — self-determination. While State Department spokespeople boast of their president's profound commitment to human rights which include self-determination, this administration, like previous administrations, blithely ignores the mandates of international law and United Nations resolutions recognizing the Puerto Rican people's right to self-determination. But since the Senate ratified the treaty in 1992, making it part of U.S. law, the continued colonial domination of Puerto Rico now violates U.S. [law] as well.

U.S. disregard for international law has not been passive or benign in the case of Puerto Rico. The U.S. and cooperative colonial administrations have disrupted, neutralized and attempted to destroy the independence movement, with conduct ranging from illegal spying on political gatherings and collecting dossiers on participants to intervening in elections to forming death squads and assassinating activists. The highest colonial court recognized that the government treated the belief in independence as a crime.

Today, almost two dozen Puerto Rican women and men are in prison for their actions against the crime of colonialism. Most are entering their 15th year in prison on politically punitive and lengthy sentences, after trials which violated the treaty and under conditions which violate the treaty. While the treaty calls for trial before an impartial, independent tribunal, these men and women were tried before anonymous juries poisoned by vitriolic media coverage and tainted by unprecedented courthouse "security" and sentenced by judges who, resenting their unapologetic commitment to the freedom of their people, gave them sentences far longer than those handed out to people convicted of any other criminal charge. If they had committed mere anti-social acts, they would have been released long ago, as the average time served for homicide is around 7 years. Instead, they have served twice that long, and those who have sought release on parole have been told they must serve another 15 years before such release would even be considered.

As if the lifelong sentences were not enough punishment (in one trial, 10 women and

men were sentenced to an average term of over 70 years), prison authorities, ignoring the treaty's prohibition of cruel, inhuman and degrading treatment, have placed them in prisons designed to break the human spirit, committed acts of physical and psychological violence against them, and punished them for their continuing dedication to the independence of their country.

President Clinton's human rights staff boast not just of their leader's abstract commitment to human rights, but also assert that he is a man of action. His "firmly held beliefs" have not yet led him to grant the fundamental right of self-determination to Puerto Rico, or to release those in prison who sought to exercise that right. Last fall, Ofensiva '92 sent him a formal application for the prisoners' immediate and unconditional release. The pending application provides a unique way for the U.S. to make a gesture of good faith and come into compliance with the provisions of this newly ratified treaty. Call the president at 202/456-1111 and ask him to release the Puerto Rican political prisoners as the first step in meeting the requirements of the treaty.

Jan Susler
May 1994

For more information, in the U.S., contact the National Committee to Free Puerto Rican Prisoners of War and Political Prisoners, 1112 N. California, Chicago, IL 60622, 312/278-0885; in Puerto Rico, Ofensiva '92, Apartado Postal 20190, Rio Piedras, PR 00928.

Check These Out:

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TRIBUNE**

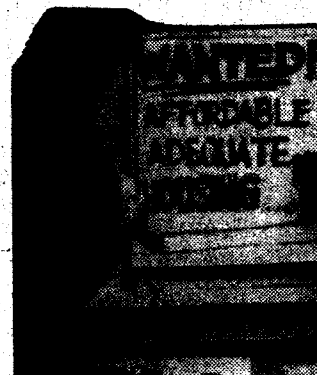
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34 Year Old African-American Illegally Detained & Imprisoned for 17 1/2 Years: The Story of Lorenzo L. Stone-Bey

*"Freedom is not a commodity which is 'given' to the enslaved upon demand.
It is a precious reward, the shining trophy of struggle and sacrifice" - Kwame Nkrumah*

The consciences of the people must be roused; the Criminal Justice System towards African-Americans must be stated and the hypocrisy of the criminal justice system in the State of Indiana must be exposed and its crimes against Lorenzo L. Stone-Bey must be denounced worldwide, as Lorenzo pours out a fiery stream of ridicule in his plea for public and worldwide support.

Lorenzo L. Stone-Bey, a 34 year old African-American, was the target of a frame-up and a highly political trial in February 1976 when he was 17.

With three co-defendants, he alone was convicted on two counts of first degree murder in the perpetration of an alleged robbery. It came as a result of political pressure and corruption within the Gary Indiana Police Department and the blindfolded eyes of Justice in the Lake County Criminal Court system. In accepting the guilty plea agreement of a fifth co-defendant Elliot James, who had two witnesses for the State testifying he was the person who announced a robbery after one of the State witnesses refused to sell him a bottle of wine. These two witnesses testified that State witness Elliot James pointed a gun in their face and made them get on the floor and the State still used his guilty plea against Lorenzo.

Once the State put Elliot James on the witness stand, upon cross examination he admitted that he pleaded guilty to save his own neck and to not get a life sentence. He further admitted that the Gary Police Department had threatened his life and that the Gary Police and the Lake County Prosecutors office falsified his statements to implicate Lorenzo and the other three defendants. What a travesty of justice!

Lorenzo L. Stone-Bey is currently serving a life sentence at the Indiana State Prison where he has been constantly oppressed for speaking out and for his political ideas. Lorenzo has no prior felony convictions. He is trying to organize support to bring the injustice of his case to the Nation's attention and due to the fact that he is in the process of taking his case into Federal Courts after 17 1/2 years. He needs the aid, assistance and support of fighters for democratic rights around the World to demand justice for him.

Being unable to afford a legal defense team, Lorenzo's illegal arrest, detention and imprisonment has been established in the court system in the State of Indiana and he would like to share a few excerpts from his original trial in October 1976, his Post conviction relief hearing in 1989 and the Attorney General of Indiana admission.

The following are brief questions presented to Gary Police officer Keith Komenich by Lorenzo's trial attorney:

Q. Did you have a warrant for the arrest of Lorenzo Stone?

A. No.

Q. On the 25th day of February 1976 did you observe Lorenzo Stone to be committing a misdemeanor?

A. No.

Q. Then without interrogating Lorenzo Stone, would you not have sought to your own admission to keep him incarcerated?

A. That is true.

Q. Did you have probable cause to arrest Lorenzo Stone?

A. No.

Q. But why did you not get a warrant for Lorenzo after you illegally detained him past 24 hours?

A. I did not have positive identification on anyone of the suspects by anyone of the victims or witnesses.

On June 20, 1989 the trial court denied Lorenzo Stone-Bey's petition for Post conviction relief and stated in its finding of facts and conclusions of law:

"That from a reading of the trial transcript, particularly the motion to suppress and reject, it would appear that arguably the arrest was without probable cause."

The Attorney General for the State of Indiana admitted in the States appeal brief on February 14, 1991:

"The State does not challenge the record or the post conviction court conclusion that Stone's arrest was without probable cause. The arresting officer essentially admitted the same."

On March 6, 1992, the Indiana Supreme Court denied Lorenzo's appeal with one Judge dissenting in his favor. There were many other fundamental rights to the United States constitution that were bluntly denied to Lorenzo Stone due to the political and criminal corruption and injustice in the State of Indiana's criminal justice system against African-Americans.

Lorenzo was held incommunicado from his family for several days, placed in a highly suggestive and illegal line-up with none of juvenile rights being afforded to him. Lorenzo needs worldwide support and an outcry for justice in his case from all races, nationalities and all those who believe in justice, to help build a legal defense committee to free him after 17 1/2 years of illegal imprisonment.

Lorenzo has been unable to stand up to demand justice because he is financially insecure. In Lorenzo Stone-Bey's case justice is denied and he has been silenced for 17 1/2 years.

SOLIDARITY

Support and contributions can be sent to volunteer attorney:

John Pinnow, Greenwood Professional Park, 622 North Madison, Greenwood, IN 46142
317-881-1659

Letters of support can be sent directly to:

Lorenzo Stone-Bey, #10006, Indiana State Prison, P.O. Box 41, Michigan City, IN 46360

New Afrikan Creed

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 the 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**.

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